## VINDICIÆ FOEDERIS;

OR, A

# TREATISE

OF THE

# Covenant of God

ENTERED WITH

## MAN-KINDE,

In the feveral Kindes and Degrees of it,

IN WHICH

The agreement and respective differences of the Covenant of Works and the Covenant of Grace, of the Old and New Covenans are discust.

The Conditions of the Covenant of Grace on mans part, are affigued and afferted.

The just latitude and extent clearly held forth, and fully vinducated.

Several Corollaries containing many beads of Divinity, now controverted, and praffical points fingularly useful, inferred.

In particular the necessity of a constant settled Atinistry (to bring men into Covenant, and to bring them up to the termes of it,) and of Schooles, and Nurseries of Learning, and an orderly call in tendency to it.

Infant Baptifme in that latitude, as now in use in reformed Churches maintained.

Newly corrected and much enlarged, & in many places cleared by its Author.

Thomas Blake, late Minister of the Gospel, at Tamworth in the Counties of Stafford and Warnick.

Whereunto is annexed, a Sermon preached at his Funeral by Mr. Anthony Burgesse, and a Funeral Oration made at his death by Mr. Samuel State

The fecond Edition.

All this is come upon us, yet have we not forgotton thee, neither have we dealt falfely in the Covening, Pial. 44. 17.

London, Printed for Abel Roper, at the Sun againft St. Dunftans Church in Fleet freet, 1648



To his Reverend, and much Honoured Friend,

Mr. SAMUEL HILDERSAM, Bachelar in Divinity, and Pastor of West-Felton in the County of Salop;

Together with

Mrs. MARY HILDER SAM, his pious Confort.

of those favours which I have received from your hands; You were of the first that gave me a visit, when few durst adventure themselves under the same roof, being by the good providence of God, necessitated to leave a place forely afflicted with the Pestilence; and labouring under a Feaver, wherewith presently on my departure God pleased to afflict me: and were eye-witnesses of the mean accommodations, which in those

#### The Epistle Dedicatory.

straits could be provided for me and my reverend brother, with both our wives and families, all cast upon the same condition at that time;& you made it appear that your eyes affected your hearts, in giving a free invitation to me, and those that had dependance upon me, to your house, assoon as with security we durst adventure over any mans threshold, where for many moneths we had free and liberal entertainment. If Paul in an Epistle did remember the like from Onesiphorus ( with special observation, that he was not ashamed of his chaine) my heart must needs have checked me, if having opportunity of Epistling according to received custom, you should have been forgotten. I shall not be ashamed of the language of beggers, if they have learnt it from fuch a hand; The Lord grant unto you, that ye may finde mercy from the Lord in that day. In your house I had not only leisure to make a good progresse in this Work, but singular accommodation from your accomplisht Library. So that you have not only a deferved interest in the Author, but in the Work it self; upon fight of one part, you have often called upon me for publication of the whole. So that if the Reader reapany benefit, he may see how large

#### The Epistle Dedicatory.

large a share in the thanks is yours. I know you affect not Panegyricks, neither am I fitted for them, nor was ever accustomed to them. There is much published to the world of one of you in the life of your reverend Father, to whom I have often in my thoughts applied that of Doctor Hall concerning learned Whittaker; Who ever (aw him without reverence, or heard him without wonder? Having led the Reader through his glory, they adde: And yet his name with the lively picture of his person lives, in his worthy sonne, Master Samuel Hildersam; whose learning Cambridge knew, when he was Fellow of Emmanuel Colledge; and whose present Ministerial labours, and pious conversation at West-Felton in Shropshire, do perpetuate the honour of his Reverend Father; whose memory be doth much reverence; and whose rich vertues both perfonal and ministeriall he doth happily imitate. And it is not little that is faid of the other, where it is remembred, that you were propounded by him, for a meet wife for his dearest sonne; and recorded that he was heard with affection to ingeminate these words; Never man had a kinder daughter in Law. To be a follower of such a precident, and to be found worthy of such a Testimony, is a great-

### The Epiftle Dedicatory.

er glory, than all the noble blood that ran through the veines of the greatest of either of your Ancestors. Let this small piece finde a roome in your Study and Closet, and testisie to the world that gratitude lives in the breast of

From my fludy in Tamworth, Novemb. 4. 1652. Your most affectionate friend and servant,

THO. BLAKE.

To

READER,

He Reverend Authour of this Treatife is already known to the Presse by his former Labours, which do give so faire a character of his worth, and bespeak of thee so ready an entertainment of this

excellent piece, that were it not, that in this glut of books wherewith the world is cloyed, it might be unhappily buried out of thy fight; We neither need, nor (bould prefix these few lines, tanquam digitum indicem, to point thee to it. The subject about which it is conver fant, is of noblest ranke; viz. The Covenant of Almighty God with Man-kind, which is distinguisht into its kindes; of Works, of Grace. And this againe, according to the several formes or modes thereof, Old and New, which how they respectively take hands and agree, wherein they shake hands, and part. What the terms of the Covenant of Grace are, as propounded by God, and what the conditions on mans part, whereupon he (being thereunto responsal) becomes truely a confederate, what is the amplitude and comprebensivenesse thereof in respect of the persons that have right to claim to the priviledges or interests of it, are all fet forth in their various colours, and fo drawne to the life, that thy fpirit is not like to be tired, with

with reading; but led on with an appetite so sharp and quick, that when thou arriveft at the end, thou wilt complaine of the shortnesse of the way. For in the doctrine of the Covenant truly stated, an Orthodox Faith hath sure foundation; thence practick godlinesse receives powerful influence and obligation. Thereby very many errours of several sorts of Erronists, as by a teste or standard are rectified, or discovered; from thence our Sacraments do as it were receive a foul, and those pertinent and seasonable digresfions following in this book, concerning the necessity of a fettled Ministry, &c do by consequence receive both strength and usefulnesse. As concerning the remains of a former controversie about Pædobaptisme, which are presented to thee in this Book, they are not out of their own place in a Treatife of the Covenant . We shall not adventure to fay any more thereabout, but in imitation of that of Mr. Hooker in the Preface to his Ecclesiastical Politic, shall crave leave to re-minde all agitatours of that or any other controversie. That the time will come, when a few words delivered with meeknesse of wisdome, shall afford them more comfort, than great volumes written with scornefulnesse, and in the ferment of a sower and angry spirit; for 'tis an honour to any man to be a Slave to another mans reason, and Master of his own passions, vale.

Thine in the Lord Jesus,

Richard Vines. Sam. Fisher.

# San Sovereigerty; on his ja. "verocative hath been pleafed

d. Prefactoring Reader.

## A Preface to the READER.

Eing by the good providence of God herestofore engaged, in the vindication of few veral truths, which were of concernment to his Church, especially, the Birth providedge and Covenant bolinesse of the issue of believers, I was unwilling to be silent, when

a spirit of opposition prevailed, left the truth (fat which I had flood, and make it my glory ever to own I should fuf fer. In a deligne of this nature, the greatest question with me was how to proceed to the best advantage of trushsperfonal conflicts are highly wearifome, and ungrareful, there is much time spene with very little satisfaction conthe Reader, even where molt latisfaction is given to an advertage He must be followed in such paths that he goes, which of ten are not very acceptable to the Reader to accompany; And for the bufineffe in hand; with the windication of a beleevers faderall holynesse till the ground work be right laid, and well understood, the superstructure in any such dispute (managed in the most dextrous way that is conceived able) will scarce serde those that are weak, and not yes well informed or established. I judged ir therefore a way most fatisfactory, and of greatest and most probable hopes, for the cleaning, not only of this Controversie, but many more now in agitation, to adventure upon a full Treatile of the Covenant, which God hath entered with man, and the rarious difpentations, and divertifications of in whether fuch as were occasioned by mans fall, or that God according to

his Sovereignty, by his just Prerogative hath been pleafed to order, where this is not in some measure clear, many rruths of great weight must needs lie obscure. Mafter Baxsers words in his Preface to the Reader before his Aphoeilmes of Justification are very remarkable: It is not in fudies (laith he ) as it is in manifactures, that one man may begin where another left; but every man must fetch it from the very principles himfelf , neither can we take the monds of thefert have findied it before w for that is neither a faind me fatisf that while we are bufie in examining our fare father caused ons, and posterity implayed in trying our Examinations, neithe we nor they have much time to adde any thing for the energale of learned knowledge. Now the Covenant must needs be the principle where we must begin to get knowledg of the feals of the Covenant, This way therefore (refting on divine affiftance) I have cholen quickened to it as by the excellency and great concernment of the subject, so also by the defires of many that this thing in a just Treatife might be handled, And when my thoughts were most full of it, and bufiest abone it, and fome preparations made for the work; the Stationer by letter folicited, that I would enlarge my Birthpriviledge, and fit it to these present times, and he would see it published, Hereupon I went on in the work (a Scheme of which follows here in an Analytical Table Jin which I have received help from many (as my flender furniture, and Arongth with leafure to arrend the pernfal of them would give leave) yet I have sied my felf to follow none, I think there is fearce any thing in which I am fingular, I have fo much childish fear as scarce to dare to walk in publick where I am alone, yet in feveral things I shall be found to diffent from others, and thole of eminent name with whom I should blush to have anythoughts of comparison . There are differeings among those that are of highest repute. In fuch

fuch cafe no inferior can agree with both parties, and therefore it much not be deemed any piece of arrogance or fingularity, to leave the one: where I am put to it to differ, the Reader shall finde my reason, together with my opinoin. If beeter Right lead frim another way, I shall never defire that he final go with me blindfold or leave the truth to have me his companion, yet leaft in leaving me, he should let go the trenhit felf, I shall only request an unprejudiced and unbyals'd judgement. If he bring a blood-fhot eye, all will apbear of a wrong colour. It cannot be hoped but that wading through to many particulars, I shall meet with oppoficion fro lome hands, I would only let fuch know first, that I have made noman my adversary out of will, as defirous to be a man of concentions. I fordetimes close with my greateft advertisies, and formetimes diffent from my most honoured, and admired friends: I think I have as ftrong an antipathy against quarrels, as Lubbers against coverousnels: I only leave where that light that for prefent I enjoy, leads me another way, a. That I have wrote nothing but that which as I beleeve, to I refolve (God affifting) to hold, till a more clear light detect my errour. There are few things that have vented, but many yeers have held my thoughts, words or thews, will not work me out of them. 3. That I am not yet to wedded to an opinion, but am ready to yeeld ap my felf to be over-raled by reason; He is the happiest man that lies under the conquest of truth. 4. That no man shall diffoleafe me that will deal argumentatively with me either by the clear immediate tellimony of Scripture, or arguments by just consequence derived from them, but in case I thall meet with such dealing as I have found, to have my words by enterchange made not mine, but the adverlaries own, my Arguments misrepresented, and held out to the halves. I shal give those leave to hold up and purine quarrels with their own fancies. My years and employments, toge-

The Authour diffent from fome,

ther with my weaknesses, will be a sufficient Apology to hold me back from intermedling in such trifles. And for the Reader that would read for fatistaction, I would acquaint him.

Advertieme s to the Reader conceining the prelent work.

First that I have made it my bufinesse to cast the whole mould and Series of the worksthat he may find method and order in it. & if at any time through inadvertency or otherwife, he be at loffe, and especially if he take not the whole work before him (as I should defire) he may soone have recourse to the Analytical Table, and see in what order that which in present his eye is upon, stands in the whole discourse: If he gaine no advantage by the method into which

it is cast, much paines and industry of mine is lost.

Scondly, That I have made it my studie to leave out no piece or part, which may be fairly looked for within this Verge, but have endeavoured to take the whole into confideration, studying to avoid two extreams, the one much prejudicial to the Reader in Treatifes of this nature, to: give us a bare skeleton of bones and finewes leaving their Readers to clothe them with skin and flesh: better to help their memories that are already feen in the subject, then to help those with satisfaction that are not already verft in it, Memoria mater ingenit noverca. learned Amefine in his Medulla Theologia Cafes of Conscience, and other learned Works, had not, affecting brevity, herein been defective Sure I am, the Reader might well wish, that learned Camero's work De triplici fadere had by his own hand been more inlarged, & that he had spoken more fully; where his Reader may see cause justly toglose with him, and given in his Reasons especially in several differences (which he affigns beteewn the Old (which he calls the subservient Covenant ) and the Covenant of Grace, where many suppose they have cause to diffent from him. The other extream might be the Readers benefit, but would have been

been my burthen, and that is an enlarged full discourse on every particular Divinity-head, that may occur in the handling of this Subject, a way which reverend Mafter Bull inrended. I have heard it from those that received it from his own mouth, that his purpole was to fpeak on this Subject of the Covenant, all that he had to fay in all the whole body of Divinity; a work that the whole Church might wish ( had not Divine providence determined otherwise ) that he had enjoyed life to finish. That which he tiath left behinde gives us a tafte of it, and the advantage the Church might have received by it. " I have thought he &nough to handle each particular, fo as might well answer expectation in reference to the prefent labject to foeak of Christ as a Mediatour of the Covenant, and to fer forth the diffinct parts of his work in fuch mediation without handling the whole of the work, and all the Offices incidene to his Mediatorship : To speak of his death raufying the Covenant of grace, waving the controverse of the extent of it, in the intention of God, or purpole of Christ; It is sufficient to me to affert Faith to be a condition of the Covenant necessary to be put in by us to attain the mercies in the Covenant, to speak of it so far as is here concerned without a large Treatile of the nature. requifices, and life of it; fo I may fay of godly forrow, celfation from fin, fincerity of obedience, and the like.

Thirdly, Those particulars relating to this subject, which are most controverted, and in this age disputed, I have spoke to more at large; to instance in some. The conditions of the Covenant of Grace; as well to the an sim? whether there be any such conditions at all? which in our times by several hands out of several Principles is denyed; Or the Que sim; what these conditions be a laying down rules and helps for the better discovery of them. The supposed differences between the old and new, Whether such that of-

fer injurie to the Covenant, under which the Fathers lived. under Mofes his administration, or before his daves, making it a meer carnal Covenant, confifting of temporal promifes, as the poffession of the Land of Canaun, and protection there, or at the least a mixt Covenant, and no oure Gofpel-Covenant, and the leals fuitable? Or fuch that put too great a limit to the Covenant in Gospel-times vefling it onely in the elect regenerate, excluding all profeffed ones not ver regenerate; not onely from Covenantmercies, but all Covenant terms, not admitting any to frand in any relation to God, but those only whom his Spirit bath changed making the call of God in the largest lense convertible with Blection, and the leal of Baptifin tobe of no greater latitude (unleffe by miftake mif-applied) than the feal of the Spirit, and determining it in the perions of the elect (about which the meer congregational men and the Antipædobaptifts agreeing in the former, do differ) that they excluding the feed, and leaving them in the same condition ( hope of education excepted ) with the Heathens : In thefe and fome others, as the Reader may meet withall, I have been more large, in fuch things where all agree, or where it much skills not, whether we agree or differ (as in what place, whether on earth, or heaven, man had enjoyed immortality in cafe he had not finned) what need we so edminister matter of contention, our work is to make up breaebes (were it possible, so far as it may stand with truch) and not to widen them

Fourthly, I have not so tied up my self to the expresse immediate doctrine of the covenant, but that I have occafionally drawn Corollaries or Inferences leading to other
things of neer relation to, and necessary dependance upon
this of the Covenant; I shall not need to give instance,
the Reader all along will meet with them, such as I thought
would be useful, and to the judicious not ungrateful, some

of them practical, that the whole of the Book might not be found to be Polemical, syming at least at that which the Poer so creat up — Owne talls punctum, qui miscuit n-tile dalci.

Fifeble, For that part in which Infant Baptifue and its grounds are particularly vindicated from Antipadobantifts, the Reader may fee their arguments and corrupt gloffes are examined, onely as (according to my method laid down if have been necessisted, and so, that the Covenant had not been windicated according to my dury, in case that had been neglected. And here those that please to head may fee, First, the dependance that this Controversie about Infant-Bentilme hath on the doctrine of the Covenant: chat a Scripeure Covenant cannot be afferted, but Infant-Meroberchip Infant-Baptifine in the latitude, as now geserally uled by Postors in their Congregations, must be upheld. Secondly, the order in which this controverse is here carried, may formuch the rather invite the Reader to it, feeing what is in opposite Authors laid down scatteringly, without regard to any head of doctrine in the Covenant to which it doth relate here it is reduced to its proper place. and carried on in that manner as an orderly Treatife, and nat a personal conflict following adversaries no fareher chan as show fland in the way to cloud the truththat is there profecured and though many advantages are hereby neginched, that mighthavebeen taken, which adverfaries ule to pro bente to the uttermoft, and thele adversaries would set the height have improved, you I am very well pleased. making it my but meffe, that my fteader may not be troubled, but edified. Thindly, the Scriptures charace produced, and preliamily agic med in this controvertie of infant-Baptifin, are not only orged, but a just Analysis of the contempened; the full frome and drift hid down, fo that it may appeare that the woods are not enforced, but

of shamfolves in their narive fireageh command that dochrine tous that of Frame. Apolicating Formal much
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sakes within Commentatoris offician official fields,

[ed quid fentiat ille quem interpretatur expaners. Aftening
contravia dixeris; nor taminterprets evit quam advertorius ejus quem nititat explicatus. And let the impartial and learnled judge whether formewhat more cleare light is not here
added to their full meaning and the advertages Sophismes
more clearly detected. Fourthly The leaft blowwitch Mr.
Tambes received (pumpolely intended for him) was from Mr.
faxious hand, which work contains many irrefragable Arguments to affert Infants Church Membership, and Baptism
from several Scripture. Texts, if not of themselves plain, yet
madelphin, so that he needs not high at his Dirle; but
the them not make at his bonnesse, finily to quiter. Arguments on the contrary twhere he is unto full, I have been
most brief, where he is most brief, I have been more large;
he hash satisfied his Reader, I hope the Reader will say that
it have in that parts done somewhat for satisfaction of my
advertify.

Sixthly, The last part of this Treatife (as the advice on the top of the leaf may fignific) is no more than a new Edition of, with an ample addition to my Birth priviledge, which above my expectation found to good acceptation, onely handling it there Sermon wife, as fixten a proper Text, and hereby way of Treatife, as a branch of this doctrine of the Covenant. I was put to it in a great part to change the method and sexture of it, forther it may rather feem to those that compare them, a new frame, with much borrowed from it, than the same reprinted and enlarged; and there I have endeavoured statisfaction to that which some have said in the way, admitting Infants not according to their Parents priviledges, but qualification; not as they find up their

relation

relation, which new limit I hope I have discovered to be unwarrantably put, casting these out which the Church (according to the mind of God) from Abraham to this time hath received, rottle disquier of our Congregations, and multiplication of our lad, and deplorable differences.

Seventhly, I have made it my businesse to avoid all impertinencies and unnecessary dilatations; being ambitious to speak multa in paneis, and not to put the Reader to paines to finde out a little which may serve his purpose in much; affecting brevity so farre as may be without obscurity: In all which, I shall only request two things of the Reader, and both of them such that God himself commands.

First, Not to have the faith of our Lord Jesus Christ, the Lord of glory with respect of persons, that he do not take an estimate of doctrinal points, or controverted opinions, atcording to the outward garb in which men appears by reafon of any dignity, relation power, or any facti circulathance whatfoever. If this once prevail, opinions will be taken up, not according to the strength of truth, that is feen in them, but according to the quality of him that vents them; they will judge of the faith by the men, not of the men by the faith, and upon this account on all lands truth is in dany ger: And as men in their reputations ebbe and flow, their judgements of things must hold up or fall. Truths fometimes will be cast off, barely on the low repute, and meane condition of fuch that do deliver them. Though Christ fpake as never man fpake, and al creafures of wildome were hid in him, yet it was enough against him that he was a Carpenters fon, Matth, 17:55: that hone of the Pharifees and Rulers beleeved in him, or fided with him, John p.48. A poor unity may fave a City, and never the lefte his wifdome despifed, Ectles 9, 16. sometimes because they are

A double request made to the Reader. not men of out increases, that hold it, they make not up a parenter us. The more confiderable the interest is the greater the based in these cales truth runnes. being brought before a Councel, Acts 23. had not a man of whom we can sead for him, but all against him for this rea-son because it did not appear that his opinions served any of their lotereds when be obletted this and law their I orereits divided, and that his advertances made two parties, he declares himfelf so be for the loserest of the one against the other, and in point of the Refurrection to be for the Pharifees against the Sadduces, bred up in that way, and lo perfifted, bereupon having nota friend before, now he hath ma-Ay: There arefe agreat ory, and the Scribes that were of the Pharifers part arofe, and frove, faying, We find no fault in this man, betif a firit or an Angel bath foken to him let su not fight againfh Ged, Verte 9, now and not before he must be heard. apon the fame cerms that truth is call off, errour is received and taken in nothing must be gainfaid, that men of name, & men of Interest will appear to own, yes, relations, kindred, and affections this way gained, are mightily prevalent, to work into Faction and take up Tenents, As dileales many times run in a blood; to also opinions where they take in a kindred, often very few elcape. Twenty Sermons, were Paul, yez; Jesus Christ in the Pulpit, would not forake to fimple Senselesse three pennie Pamphlet from the band of a childe, a brother, or fifter will work to draw into Errous. . I will not here undertake to determine who are meant by children in that speech of our Saviour Christ, Anathen 12, 27. It appears that it spake some relation, that drew affections, and therefore whereas Christ is centured to cast out Devils by Beelzehab the chief of Devils, when any of these to fuch a work, aboy are cryed up in another manner,

The fecond requestor name as that men take heed of having mens persons in administration because of administration because of persons works, and advantages will work men in the neighbor it.

That way that men can either fave themselves from danger, an though where they are, or rife up to a greater height, the world's of totake, and the Religion of that fide thall betheirs. Hence it is, that when godfineffe bughd to be the chiefest gain, gain with these is their whole godlinesse, and flate Religion is almost the faith of every man. Those of the part Aller he for a mich of depart the feast from the very height of their own planciples for it but they will hive all others upon account of their prevalency come into it? fo that felf is no other than their unity paraphrated, and to long as providence holds them up their agence much miffagen. An income with section Tewes, when Morderal a few is the man that rules | Saul law that that was a mighty motive to draw a party in war, to have the gift of vineyards, and offiveyards, to be the fountain of honour, able to make Captaines over thoulands, hundreds, fifties. It is no leffe to draw on a party in Religion, as every turne of State respective to Religion is aclear evidence . If these thumble upon routh, the wyor hold it upon such carnal morives, that they are neither true to it, hor receive the comfort of it ! Make truth then the greatest advantage, there is glory enough in it, without any farther garb to have it in admiration a nown it though with a crache face where you find it; though you be otherwise at losse, it will bring an hundred-fold with it. If I can but gain thefe things at thy hands, I shall not feare

Difference, de

### A Preface to the Reader.

feare that this piece shall run the hazzard of thy censure: spare no entour in its stocker show will pladly sake up, That truth may have the first place in thy soul, is the desire and prayers of him that can do nothing as gainst, but for the truth, his denoted

READER

was once the fad complaint of Reverend Sand Letter Keli Trous wolf to the the con steel funt ad parem & folation animature promonder 1. ta,in folam pene litigandid pugnandi materiam vertantur. The great mysteries of Religion in those



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on the Church in its Infancy, which gave by which is the Sood ades, rusemirque have have the had added to Apolite, Heb. 12. 5. Bener served about the state of the

body of cloudy Controyedies. This way baran gained up

The same doctrines for it is a good thing that the heart of the 165 2 DOWN CALAMY, LET

भारति समामान्यस्य प्रथतः व्यव्य वर्षासम्बद्धाः विकार्षेत्रासः that way have the header may yet obiethe the Appille hinting at, and tacuely reproving the pronenetic that was

the ne he hears was the heeped. The pulle the hearth of the trace harar in the lattle design among the Salahar a without ve nA cours him upon that pathetical exportation, as a To the the things, that are above, to lay out their seal, and centre their affections upon things of a more folial, his read,

and mirrual nature, and, the application, of Child an the

feart that this piece shall run the hazzard of thy centure; An Advertisement to the Rooder touching the said on gainh, but for the trumpirible formes

READER,

T was once the fad complaint of Reverend Differentio. de Devenant, that, Religionis noftra myfteria, que funt ad parem & folatium animarum promulgata,in folam pene litigandi o pugnandi materiam

Cap. 1. pag.1.

vertantur. The great mysteries of Religion, those pretious Beamings of the Sunne of righteousnesse which were thed abreat stor the heger ting of fpicient bear and life in the beleeving heart, were often eclipted, and their influence much debilitated, through the intervening body of cloudy Controversies. This way Satan gained upon the Church in its Infancy, which gave occasion to that good admonition, we have upon record from the bleffed Apostle, Heb. 13. 9. Be not carryed about with diverse and Brange doctrines, for it is a good thing that the heart be establifhed with grace; What these diverse and strange doctrines were, Interpreters have their different thoughts, which I shall wholly wave the Reader may yet observe the Apostle hinting at, and tacitely reproving, the pronenesse that was in men eagerly to purfue, studiously to sweat, and tug about empty notions, whilest the spiritual tente, and feeling of truth in the heart, was little heeded. The same Apostle traces Satan in the fame defign among the Coloffians, Cap. 2. Which puts him upon that pathetical exhortation, Cap. 3. To feek the things that are above, to lay out their zeal, and centre their affections upon things of a more folid, sublime, and spiritual nature, viz, the application of Christ in the power

power of his death, and precious in-comes of his Spirit for the mornication of latt. What unipeakable advantage this continued enemy of a believers life and comfort harb gaincontinued enemy of a believers life and confidence gain-ed in our age (not to mention the Ipoyles made in the in-tervening) our prefent breaches, fad docays, two fully evidence, yea, to fully that did not a graciory word uphold, and everlatting armes his themselves un-derneath, our ruines had been uncapable of any further breach. In the midd of these attonishing providences and terrible dispensations, the Lord (luch is his minice wildome, and goodnesse) hath brought forth meat our of the strong, and honey our of the destroyer. These windy stormes have through rich grace more deeply routed some, whilest others have been tossed to, and sto, these Controversal collisions have brought forth much light, thus Saran lyes bleeding under his own weapons. Among other precious treasures which the Church through mercy doth enjoy, here thou mayelt lee truths of the greatest concernment to beleevers polemically vindicated, practically improved, that mens judgments might be ballanced, and their hearts feel the weight of truth, both which necessarily make up a beleevers acquaintance with the truths of Chuft as they are in him. The Covenant of grace both in its fly mercies, and diftinguishing priviledges, is a truth of the gracest magnification. nitude, appearing rather as a glorious constellation, than thining with the light of a fingle starre, Ir 152, tich Cabinet of Diamonts, rather than any lingle jewel-How far the Reverend Authorizing ever Honoured and endeared Eather) hach been ferviceable in the hands of Christ for the unleads ing of this inch Cabinet, the abundant acceptance repich this Treatife found from men eminently judicious when it was wrapped up in the fwadling bands of blurred papers be fore it kent abroad, doth fully speak, I need pot adderhole many special acknowledgments from some of the ablest

pens in the Nation, which after the Authors death were found upon the file in his fludy, much might be spoken by me, did not my relation to him command a hience, the Lyhias Princes tongue would break no bonds, when violence was offered to his father, give me leave so apply that to the Reverend Author, which foregimes was observed of the Athenian Orator, that in his publique discouries, he did not only bearing, but aculess in animis andisorum relinquere; And it I may without envy adde holy Melanithans pythy verle upon Lusbers picture, Fulmina crant lingua fingula werbatha, But I shall forbear, craving only thy patience, in receiving an account, how far thy gain will be doubled, in this fecond Edition: In the first the Learned Author was necessitated to take notice of leveral controversies, which were then started these afterwards growing more personal (& therefore only beautiful in their featon) are in this wholly waved, and truths afferted in Thefi. In the first, several expressions (through the natural brevity of the Authours ftile) were obscure, and occasioned the readers stumbling, In this they receive an additional light, what paffages might feem abstrufe, now are enlarged. In the first the method was unavoidably clouded in leveral places through digressions, and appendices, In this each head is digested in its proper place. In the first, several things were omitted which now upon fecond thoughts, and deeper wading into the controverfies herein handled, are by the learned Authour in this inferred. And the whol of this don by the Authors own hand, which he had no sooner taken off, and sent it to the Presse. but the Lord dispatched a fiery chariot for him, which took him away to the enjoyment of Truth it felf-what thou readeft of him now, was fealed with his death. They that were acquanted with his state, and frame of spirit in that juncture of time when it was finished, must needs testifie, there was no room for any carnal end to byaffe, or felf-interest to feer!

I shall affure thee from the mouth of this blessed Author, that as he sweetly laid down his life, in clear, and unspeakable affurance of glory, so he dyed without the least Scruple in any of the truths here vindicated. I shall no longer entertain thee in the porch, but give thee possession of the house, craving only thy Candor in the perusal of it, orphane children though under the eye and care of endearing friends, yet sometimes may feel the want of a parental wing, I am not without fears that this Orphane Treatise, may complain of some formerata's, through the Authorsunexpected death, the flow progresse of the Presse, and my great distance from it. The God of truth teach thee how to prosit, break every shell, that thou mayest taste of the kernel, clear up truths to thy apprehension, and imprint them upon thy heart, so prayes he, who beggs thy prayers for him, because he is

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Thine in our Lord Jesus

Samuel Beresford.

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| - 165   | The face of the figurative acceptions of the word. Corepone.   |
| ston    | The Incide a Regamicesin's Community properly to called " Chap 1.  |
| 200     | Rien doth & 2. Adult tibution in Contenan civils their layeral kinds.  |
| ,510    | contain A. Seven Reasons of Gods dealing with men in a Covenant way.   |
| 4 E2284 | manufactor at the letting net the desired vill virie and vill of   |
| 1 2324  | The body of the Tree ie C Cavenant of Water about the concerns a difference of   |
| 123.60  | the Covenant lang the Covenant of Grace.   |
| JOH     | To Tob in the first in the second of the control of the second of the se |
| 19.5    | The Covenant of Grace Tr. In the general native of a Covenant  |
| POW     | Is confidered,   |
|         | 21 (port some finh ) as Joyan in with the Coverant of Works.   |
| bell    | CI. A Coverant in the proper nature of it between  |
| , prize | As confidered in the pe- God and fallen man afferred. I Chap. 3. no. 11 100 neral na ure of a Cover  |
| 8577    | nant, we may observe . Ca. This explained in several propositions.   |
| 1       | SI DE SEPTO CERED FOI STANDED AND SERVE CONTRACTOR OF THE SERVE OF THE |
|         | 1. The Covenant of Grace is between God and man, and not between God and Christ. 2. The outward, and not the in Ci. Afferred and argued. Cb. and Covenant is a Covenant Section of Covenan |
| 1       | CONTRACTOR OF STREET AND STREET A |
|         | e 1. In the power and authority  |
|         | his fovereign 7.   |
| 1       | his fovereign y.   |
| 1       | and correction for line Cb. 12.  |
|         | Consider jayorly with . Their agreement in crait particulars. Chap. 14.  |
| 1       | the Covenant of C. GI, I'm the Covenants themselves.   |
|         | Works, we fee A 12. Their differences  |
| 1       | The Covenant of Works was entered in many integrity.   |
|         | Ci. Prime, Change  |
| 944     | Differences in the Covenant of Grace was entered in mans fallen condition,   |
| 1       | cord. S. Objections a fine ed Our an.  |
|         | when Boid Sa A prima orta.   |
| 0       | Differen   |

## A Scheme of the whole.

| T         | of Works was for mans prefervation,  Covenant Lof Grace for mans reflictation. Ibid.  Afferred.   |
|-----------|---|
| ~         | he Covenant of Works had its precedency in time Objections answered.  |
| Tienes    | Lei Grace is of everlatting continuance   |
| TI        | covenant of Grace was in and by a Mediatour Works incumbent on the Media-   |
|           | 51. To bring men into a capacity of Covenanting.  1. By his render of it. 2. To bring men within the verge of the Covenant.  2. Shaping the heart for it.   |
|           | 23. To bring the foul up to the termes of the Covenant.  4. To crown those that come up to the terms of it.  Ca. Supposed on Cost threatned.)  Ca. Supposed on Cost threatned.  |
| Differen  | 3. Real on mans part.   |
|           | I. In the Covenant of Brace, they are not performed without special grace.  |
| 1 1 V J   | Affereed in S. Reafons. chap. 18  |
| afferted. | of Wocks, the conditions kept man within himselfe of righteoulnesse.  2. In the Covenant of Grace, the conditions carry man out of himself to be sighteous by anothers righteoulnesse.  of Works, conditions carry man out of himself to be sighteous by anothers righteoulnesse. |
|           | 3. In the Covenant of Grace, conditions were for mans reparation.   |
|           | 1. Explained, the fault of it given and reasons evereing it. Chap. 22 1. God will not justific a wicked person. 2. Man hath no righteousnesse of his own for  |
|           | 1. Service tions cleared.  3. Man hath a righteophyrife of grace tender- to- to- to- to- to- to- to- to- to- to   |
| . Condi-  | Godulich Sovereignty of God doth not puttine.   |
| overed.   | 3. Objections answered. chap 22. (6. Affected. 75. Co. Object. answ. 4. Corollary drawn, A justified man is fatted for every duty. Ibid.  |
| A Charles |   |

#### A Scheme of the whole.

1. Objectionantevented. It is not the same with faith. Chap. 23. Afferred in fix 2. Dury ex- (In the pre-requiffee godly:feere particulars limited. Ibid. A fice banitaral calons 31. Priparive. Cellation from 2. Service-Imphe offentials. agn. finne. able for mans re-Politive. Returne to 24 paration in his qualifications Lin Ch Jayntly against Faich and Repentance. They to hold up are mans conditions nes Gods. communió yenarit of Works. with God, which is 3. Objections repentance 2. Particularly | 2. Repentance neceffarily answered. against repentflowing rem Paith, is of gu am ance it felf. northereby di chabled This. CD49. 30. in the Covenant of Grace. 4. Degree of obedience required in our seturne. Chap. 2 :. 1. Petfection of degrees not called fon of God in Covening Afferred 2. Covenant of Grace doth not call for perfection, and accept incerity. Objections: 3. Out Avangelical stuttequinelle is imperfect. Chap. 25. Grace requires and accepts finegity. 1. Explained 1. Necessal of a conftant 1. In leven resions exincing that Harring Ministery to bying men into Cove- 2. Afferred. sich a Ministery is established. a. In reasons evincing such a Mito bring them up to the nistery to be thus established. termes of it. ( Foel 2. 28, 29. Vindicated. cb.26 Ger. 31. 31. &c. Vindicated. 4. Corollaries.

#### . Scheme of the whole.

2. Schooles and Nurferies Afferred. Cha 17. of learning in order to a Sobjections gifted Ministery. anfwered. 1. Afferred by feveral reasons, 3. Orderly way of admif-Corollaries 7. Ballined by diftinguishing of Callings. fion of men into a Mi drawn: nifterial function ne. ceffary. 3. Ordination defined, in the parts of it explained. -l'aup sid veill arrange of be lief fining veil a. Explained. incarrons. cu blod or oi immerado must bring their people Jz. Afferted. Chap. 29. up to the termes of the Covenant. Objections " 2012005-21 valiation o aniwered. di di io 5. People in Covenint muft come up to the termes of the Covenant. The Covenant of Grace is either the Old or New Decree of coefficie a squiete CI. Agreement in 6 particulars. Chap. 31. Covenante In which observe (2. Differences. Chap. 32. 2. Real in fix particulars. ( Nine Politions premiled for a right understanding Differences of the Old Covenant. Chap. 33. 2. Supposed or imaginary, Differences themselves affigned, SI. Laying the Old Covenant too low. Differences affigued are Ca. Patting too great's reffraim on the New. civily men into Cevela, in sea one evincing fuch a Misven at with God, and m. chris be has ablifact. robei as chem up cothe I. Laying anoi Buich ; a lwered. Anaibi

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## sloden ad A Sebesteen the whole

| A CONTRACT OF THE PROPERTY OF  |
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| s to mist a of Est Supposing he to consist of increase carnal promises,  |
| Churchs year uch les le  |
|  |
| Speinian.  |
| Laving the   |
| Old Covenance aque seither Derefeffing Grefeffing Chap. 34   |
| wolow. Dericon afficient and the spiritual wolong  |
| too low.  100 low and it is seed to rain Coursey afferred, and the piritualty of the Old Covenant maintained.  |
| Control Control and Control of the C |
| Supposing it to be a mixtand no pure Gospel Covenante Chap-35  |
|  |
| C1. Meaning enquired into.   |
| Quellion hand no orbitant of the chord   |
| 2. Grounds College 2012 1002 2112 2112 21 22 22  |
| Enervared of search  |
| Mill angelie is a manufacture of concession the finder   |
| A. Poult die i o and ad Divines feeme to feek to that  |
| C . To mblab from a numarie  |
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| 2. By way of Avoidance, from their   |
| Owne words   |
|  |
| Limitting CI. In Old Testament cimes,  |
| it stone to the Rege-  |
| nerate. 2 3. By Scripture-testimony.   |
|  |
| ( L. N. T.A. (Mar. 28. 19)   |
| 2. Contrary   ment Scriptures   Heb. 10. 29  |
| Putting too  |
| eat a reftraint a thorn of not some toy Teftament . By Arguments of fundry forts. co   |
| the New S . Sariatori le 2 1/1 Sus pretmen 3. Objections answered. ch.   |
| ovenient. legg us at uper ale moge ay Saltre? to nie . 2 L4. Corollaries drawn.  |
| The second of th |
| 1. Professed Beleevers are under a Covenant of Grace, and no   |
| Sed harrales mill lans as I art Covenanc of Modernet   |
| ille ton a . Intergitifin a Church fate, le of equal latiude with the Covenat.   |
| 3. Such Corenge intereft is sufficient to give accesse to, and inte  |
|  |
| 4. Language and unbelief in professed Christians is a breach   |
| Covenant.  |
| 4. Confointon from this Dirti-priviledge.  |
| ton of consequent 1  |
| A care to have perfect, the reference to have perfect, the   |

## souler od A Scheme of the whole

| the Story Chapter of the Control of  | ng . Profesting Christians upon sender, out he to   |
|--|---|
| a. Argubant 3. New 3. N | thion flated as to Abrahams natural iffue Chap.45 aments concluding the natural iffue of Abra- to be in Covenant.  - Tellament Tellimonies evincing it.  - Chap. 46  - Chap. 46  - Chap. 47  - Chap. 47  - Chap. 48  - Chap. 48   |
| L. D. Argundent of annual force ch.  L. D. Argundent of annual force ch.  L. D. Onland drawn.  L. D. Onland drawn.  L. D. Onland drawn.  L. D. Covenar of the Covenar of the Covenar of the children to give greek to give and innered the infiltering to give greek to give and innered the infiltering to give greek to give and the children to give greek to give and the children to give greek to give and the children to give | ollary for International Chap. 55  By Arguments afferted, objections aniwered, 109 2  Anist tally of connexion between the commence of the Seal vindicated. 56 by 56  Sin of Sacriledge upon the repulse charged. 16b, 58  The title of all infants of professing parents affected. 1 chap. 58  affects uses worsering parent and issues inferred. 66 60  The University of the decements to holine size. |

## 等等等等等等。

The Analytical Table being chiefly intended for, and fuited to learned capacities, the vulgar Reader may here see the whole of the following Treatile, as it is digested into Chapters, and these easily found by the pages opposite to them.

| The second secon | margine with and with the  |
|--|----------------------------|
| Chap. 1. A N Potroduction Into   |                            |
| 2. [ The Covenant of God   | chtred with mankinds di-   |
| fringuifhed.   | B. L. East Not Condition o |
| 3. A Covenant between God and fa   | Hen man in the proper na-  |
| ture of it afferted.   | or werether                |
| 4. The Covenant of grate is between  | en God und histo, and got  |
| between God and Christ. 12.100 3   | Et. Objections against 1   |
| 5. The Outward, and not the Inwa   |                            |
| nant, properly foralled.   | QL. What depreed obeate    |
| 6. Six positions tending to clear the  | thing in quistion 24       |
| 7. The Concenant of Gracetalls for   |                            |
| 8. A grand objection at any thi  |                            |
| 9. Further Objections Against the  |                            |
| wered.   | 84 Minifery necestary      |
| 10. God in the dayes of the Sopet, A   | APOLIS WED WOOMER and Su-  |
| thority of his Law. The obligate   |                            |
| bind the confriences of Betervers  |                            |
| The Moral Law is a perfect rule  |                            |
| The Moral Law bindes as it was   |                            |
| Wolfsures out of a smoo fracti   | 12. Aprople in Covena      |
| 3. God entering a Covenant of Gran   |                            |
|  |                            |
| up his Soveraigney in exercise of  | Dilahani, An Me            |
|  | 76613011                   |

#### The Anylytical Table.

| The Anylytical Table.  |   |
|--|---|
| rection and chafts coment of his people for some. 77   |   |
| 15. Differences between the Covenant of Works, and the Cove-<br>bel manifold Graces Hard State T. Levis van A. od 87<br>16. A further difference hat we make Covenant of Works, and  | - |
| 17. Works incompent spon the Mediatour of the Covenant   | - |
| 18. Further differences Bernecourhe Covenant of Works, and<br>the Covenant of Grace. 2.11134 01 9010 110 299 99<br>19. Objections of ainst the former Doctrine answered. 113   | 1 |
| Warks, and the conditions of the Covenant of Grace. 115  |   |
| 22. Objections against the compitionality of Eatth an-<br>sweed. 130   | 1 |
| 24. Objections against the conditionality of repentance an-<br>imered.  144 25. What degree of abedience, the Commant of Grase calls for   | 1 |
| 26. The neoffits of a Ministry to brong men unto Covenant  |   |
| 27. Schooles, and Marferies of learning, in order to a gifted 3. Ministry necessary. 28 hand an angletty may of admission of men into the Ministerial function med to main subject.  |   |
| termes of the Covenant, profing the necessity of faith and   |   |
| A people in Covenant must come up to the termes of the to be properly to the termes of | 1 |
| Of part Somer a may in exercise of Dusciplines tomografies   | 0 |

#### The Analytical Table. 34. The distribution of the Covenant of Grace into the Old . and New Covenant, will othe harmony and agreement, that as found between them .-32. Differences affrened between the Old and New Couls BARL 38 Passitons tending to clear the first Covenant, under old Tell amentedif new ations. 34. The Old Covenant was not made up of meer carnal promis fes, but contained New Govenant-promifes, that were fpiritual and faving 35. The Old Covenant was a pure Goffel Covenant, and not mixt. 36. The Covenant of Grace, admits Christians in Gospeltimes in a state of unregeneration, and is not limited in the bounds of it to the sleft regenerate. 37. New Testament-Scriptures afferting the latitude of the Covenant of Grace in Gofpel times. 28. Arguments evincing the Covenant of Grace in Goffeltimes in that latitude as before is afferted,

39. Objections against this latitude of the Covenant an-

40. Professed beleevers are under a Covenant of Grace and not

at Interest in a Church-flate is of equal halfonds with she

42, Aman in Covenant with God and received into the uni-

44. Impenticace and unbelief in professed Christians

At . The question stated concerning the wirth priviledge of the

46. Arguments concluding the natural ifac of Abraham,

and interest in particular of fall Churches.

43. A dogmatical faithemister to Bapti me

verfal Church vifible, needs no more to give him acceffe to

370

289

15 4

294

295

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TREATISE

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Covenant of GRACE.

CHAP. I.

An Introduction into the whole.

Shall not make it my businesse, for an Introduction into this Work, to enquire after the derivation of the word. Etymologies are known to be no definitions; The denomination being usually given, from some adjuncts, variable, according to times & places, and not from any thing that is of the effence

of that which is enquired after, in which those that are highest in Criticismes, in giving their judgements of them, can yet ordinarily go no higher then conjecture. The common acception of the

Figurative acceptions of the word Covenant.

word in Scripture is that which will give the greatest light, in finding out the nature of cripture covenants, which as most other words is variously used. Sometimes it is used Properly, imolving a covenant in deed and truth, firictly fo called, and containing all the requifices of a Covenant in it. Sometimes Tropically, for that which contains some parts and adjuncts of a covenant and so carries some resemblance to, and stands in some affinity with it. This Teopical figurative , and the native proper fense must be carefully distinguished, and may by no meanes be confounded, by those that will understand the true nature of a covenant, and avoid those manifold miltakes, into which some upon this a lone account have been carried: The figurative acceptions of the word, are diverse, sometimes the homage required, or duty covenanted for, is called a covenant by way of Synechdoche, feeing a covenant between a Superiour and Inferiour doth comprize it, to ferem. 34.13. I made a Covenant with your fathers, in the day that I brought them out of the Land of Egypr, which Covenant is no other then the Law that he gave them, Exod. 21.2. Sometimes the promise annext, is called by the name of a covenant, by a like Synechdoche, Gen. 17. 7. 1 will establish my covenant between me and thee and thy feed after thee, in their generations for an everlasting covenant, to be a God unto thee, and tothy feed after thee, Gen. 9 11. Sometimes the Seal is called by the name of a Covenant, by way of Metonymy of the adjunct; ferving to ratific and confirme a covenant, Gen. 17.10. This is my covenant which ye shall keep between me and you, and thy feed after thee, every man-childe among you hall be circumcifed. Sometimes Christ the Mediatour of the covenant is called by a like figure, the covenant. Ifa. 42 6,7. I will give thee for a covenant of the people, and light unto the Gentiles. Sometimes the Lord Christs undertaking, to work the graces covenanted for, in the hearts of his people, in the way of his power, exerted in the conversion of sinners, is called by the name of a covenant, ferem. 31.33. This is the covenant that I will make with the whole boufe of Ifrael, after those dayes, faith the Lord; I will put my law in their inward parts, and write it in their hearts; of which more in its own place. Sometimes a covenant is taken for that peace, which usually followes upon covenants , 906 5. 23. Thou Balt be in league with the stones of the field, and the beafts of the field shall

be at peace with thee, Hol. 2, 18. In that day I will make a covenant for them with the beasts of the field, and with the fowles of heaven, and with the creeping things of the ground; and I will break the bowe. and the fword, and the battel out of the earth, and will make them to lie dows fafely. When yet neither a Law, nor a Promife, nor Seal annext, nor yet the Mediatour, or any undertaking of his. can be a covenant properly fo called. A Law from God with a Promife annext, affented to by man, is a covenant : and when a Seal is added, there is a condescention to our weaknesse, for the more abundant ratification and confirmation of Gods stability in his Promifes. In our enquiry after fuch covenants, which God in his gracious condescention is pleased to enter with man the general nature of a covenant must be held , every Species must partake of its Genus: We must not make Gods covenant with man, fo farre to differ, from covenants between man and man, as to make it no covenant at all; we must also observe that which differences it from covenants meerly humane, that covenants divine and humane be not confounded together. In order to which we must know that in every covenant properly fo called, these requisites must concur.

First, it must not be of one alone, but at least of two parties, one can make no bargain or agreement. Secondly, there must be a mutual confent of these parties, When Nabash the Ammonite, offered to make a Covenant with Ifrael, on condition that he might thrust out all their right eyes, 1 Sam. 11.2. the Ifraelites refusing and running the bazard of a fight, rather then undergo it, here was no covenant. Thirdly, each party must engage themselves one to another, for performance of somewhat covenanted for, whether debt duty, or promife. When Abraham agreed with the Hittites for a burial place for foure hundred Shekels, Gen. 23. 15, 16. There was a covenant properly fo called, having apparently in it all requifites of a covenant. So also in Peremies purchase, Fer. 32.10. and the Levices biring of himselfe to do the office of a Prieft, Fadg. 17.10. Micab and he mutually agree, he is to do the office of a Prieft, and Micah is to pay his covenant-wages; fo that he hit right of the nature of a covenant, that defined it to be A mutual agreement between parties upon Articles or Propositions on both sides, so that each partie is tied and bound to perform bis own conditions. This holds forth the general

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Requifites in a Covenant.

Diffinations of

neral nature of a covenant, and is common to all covenants, publick and private, divine or humane, differencing it first from a Law or Precept, where there is a command out of fovereigney propounded, without any obligation or engagement on the Law giver or Commander. Secondly, from a fingle promife; where there is a lignification of the will of him that makes the promile touching some good to him to whom the promise is made. without any religionation from him; And to let paffe feveral Divilions of covenants, little pertinent to our purpose (which may be seen in Civilians and Politians, particularly in Gretine De fare Belli & Pacis, cap 45.) and to fpeak to fuch, which may give lome light to the present work. Covenance of this naturs praperly to called, are either between equals, where either party may indifferently indent with other, acither flanding engato other otherwise then by covenant, as in the inflances ore mentioned. The Priest was not engaged to officiate for the hour of the priest was not engaged to officiate for the hour official official for the priest but by vertile of contract, one was the other equal, in regard of any dependance one upon the other. Or effections are between Superious and differents, the Superious condescending to the Inferious 19 deals by way of covenant, when yet the whole that is required by him, is of debt, and might without agreement or flipulation be required and exacted. This superiors and inferiority, is either mixt and imperfect, or else it is absolute and fovereigne: Mixt and imperfect imperiority, and inferiority, is, between parent and childe, mafter and fervant, equal in being but Superiour and Inferiourin relation, Of this nature was that of Ifant with Efin, Gen. 27.34. Take I peny thee thy weat pons, thy quiver and the bome, and goous so the field so take me fome vention, and make me favoury meat, such as I love, that my fout may bleffe thee before I die . E fan was tied as a childe to do what Ifac required, though he had hinted or promised no blesting; Superiority and Inferiority, absolute and sovereigne, is only between God and his greature, no other is an absolute Superiority and fuch is the covenant, when God enters covenant. It is of for vereignty that God makes a Law, le is of condescention and goodnesse that he enters covenant, in which man may not indent but must accept professedly accepting, and in fincerity of heart performing, what Ged in covenant demands, yet ir is a

covenant, and properly fo called, that he enters with his creature especially that which he enters with madkind, having alf the ingredients, and fore-named requifites of a covenant, as in the fequel (God willing) that be demonstrated. God is enlaged to retribution, and man to fealty, and either of both by confent. Covenants between any parties, whether Superiour and Inferiout or equals among themselves are either simply and naked ly such without any farther followitty or ceremony, or my thing more then is effentially necessary in a Covenant, a muchal engagement between each other on fuel termes and propolitions as are mutually egreed. Or elfe they are covenants with addition of ceremonies, folemnities, wayes of ratification and confirmation, as inflances might be given in coverages, both his mane and divine As the committing the words of the Covenant to writing for 32.10. Calling in wineffer, in the fame place and Rath 4 10, 11: giving of the hand, making outh, Early 17, 18, or any other National custome in use, for confirmation, as the ferting up of a ftone, followib 24, 20, 27, the division of a Calf, and passage between the parts of it. form 24, 18, laying apon themselves by way of imprecation, such a fundament that then beful that beat, in case of fallification, to that some making definition of a covenant over and above what is effential. make addition of fuch waves of ratification: lo Rayanellus defines a Covenant to be 2 / mu-

treal apresment of ano parises, in which et ... Matas fallio duarum partium , qua altera ther sies bim set soother upon certain con latters fe vertiremaintaine big a ad aliquid ditions in the use of some outward signed faminidum, danding and accipientum, adolbitis and robens, for acceptation and confirmation cutones confirmation for figure and confirmation co on that the promise may be inviolable. The 'molalabilin sic o Urinus, covenant which God pleases to enter "NO

with man especially with fallen man, under which we are. and our fathers in old Testament administrations were ; is not a bare-naked covenant; but in the highest way of solemnity, committed to writing; fobs 20. 31. confirmed by witnesses with miracles, Heb. 2.4 by seth; Heb. 6.13. 17. by feals . Marth. 28. 19. Marsh. 26. 28. compared with Rom. 2. 11. And when he might have dealt with man, by way of fovertighty, rolling foleward for his fervice, or at all to have understood the iffor and e-

estionem confirmationin caufa aut promiffio fie

Reasons why God deals with man in a Covenant-way.

vent vet he is pleased to wave such right, and to deal by way of covenant, and that in this way here mentioned.

First, That his people might be willing in the day of his power,

Plalme 110, 3. Obedience extorted, contributes not that honoun to him, whom we obey, we confesse a necessity in our selves to yeeld, but scarce acknowledge any worth in such a Superiour to command; ferving no otherwise then Ifrael did Pharagho as a bond man ferves his mafter, one volunteer that goes out of choice, more honours an expedition, then ten that are preft by power for fervice, only waiting an opportunity by flealth, out of diflike, as Davids fouldiers out of fhame, to quit the fervice. 1 Sam. 10.2.

Secondly, to vanquish all temptations, and overcome all asfaults that may occurre in mans way of obedience; Adam in innocency was foiled by a temptation, which he had overcome, in tale he had heeded the terms of the covenant, the curle that was threatened, and the promise that was contained in it man in his fallen estate undergoes many tryals, and is encountered with varicty of temptations, had be not a word on which he might hope, a word of promifein way of covenant from God, he could not frand;

but of necessity must perish

Thirdly that love rather then fear might principle man in his obedience, as feeing more of goodnetle to induce, then of wrath to scare him into it : God will have his servants, sons. The free honour of a childe to his father, rather then the compulfory fear of a fervant, pleases him.

Fourthly, for the aggravation of finne: The more of condescenfion, goodnesse, bounty, and love appears, in Gods way of dealing. the more of equity is feen , and the more ingratitude and folly ap-

pears in mans disobedience.

Fifthly, for mans greater confolation: An up-right-hearted man findes abundance of peace, in his covenant entered with God: when he prayes and feeks the greatest mercy in prayer, he is able to lay, In thy faithfulneffe aufwer me, and in thy righteoufneffe , Plal. 143.1. Paul can fay, that God the righteom Judge Ball give him a Crown of righteonfreste, 2Tim 4.8. Having engaged by covenant, righteouspesse ties him to make good his engagements. This is Gods end, in his entrance of covenant, and ratification of it by oath, confequently, in committing it to writing. and

and confirming it by scal. That by two immunicable things in which it was impossible for God to lie, we might have a strong consolation, who have sted for refuge to lay beld upon the hope set before us. Heb. 6.18. These strong consolations were the end of God; in ratifying his Covenant, they are the support, and Spirit reviving cordials to his people in Covenant; See the result of the Psalmists meditations, In the multistude of my thoughts within me, thy comforts delight my soul, Psalme 94.19. I will both lay me down in peace and stock, for thou, Lord, only makest me dwell in safety, Psalme 4.8. The Lord is my light and my saturation, whem shall I scare? The Lord is the strength of my list, of whom shall I be as raid? Psal. 27.1.

Sixthly, for the greater terrour of the adversaries of his people, when they fee themselves engaged against them, and God stands in a covenant unviolable engaged for them; when they see, that their work is to ruinate and destroy him that God will save. Hence it is while their Rock sells them not, one of them thases a thousand, and two put ten thousand to slight; Denr. 32. 30. Pand in bonds can make Felix tremble on his Throne, Astro 24. 25. Hamans wise-men, and Zeresh his wife spake words of terrour, upon experiment made, If Mordecas be of the seed of the serve is before whom those bast began to fall, then shall not prevaile against him, but shalt surely fall before him. Efter

Seventhly, the Lord hereby puts a name, and an honour upon his people. David took it to be an honour to be related to Sant, and, so to become the sonne of a King, much more then, is it as honour to be brought into this relation to God. This honour have all the Saints, and they are taken into covenant for honour sake, The Lord hath avonched thee this day to be his peculiar people, as be hath promised thee, and that thou shouldest keep all his Commandments; and to make thee high above all Rations which he bath made, in praise, and in honour, and that thou mayest be an holy people to the Lord thy God, Deut. 26. 18, 19. They are, the portion, the inheritance, the children, the espoused ones, and whatsoever esse that speaks a neer relation is theirs.

This was Gods way of dealing (I doubt not) with the Angels though (we being not interested in it) there is no necessity that it should be written for our learning: Sure we are, it was his way

The Covening between God and Man defined.

of dealing with man as well before his fall, (as prefently shall be thewn)as out of more abundant grace and condefeention for his restitution. And not mentioning for present any more, then that which is effential in the covenant, of God with man I suppose is may be thus held out to us: A mutual compact or agreement between God and man upon just and equal termes prescribed by bimfelf, in which God promises true happineffe to man and manengages himself by promise for performance of what God requires. This description here hid down, comprizes the way of God, in every one of his covenants with men both before and after his fall under Old and New Testament-revelations, all that is effectial in any covenant that he enters; Equals covenanting do either of them article and indent, but God condescending to a sovenant man mult not article; but must affent, andengage for performance of what is prescribed, otherwise it will bear the nature of a Law, but not of a Covenant. It is true, all men are bound upon tender from God, to accept . It was the fin of Jewift and beatherifh people; to fland out whenfoever the Gofpel was preached, but shey were no covenant-people till they gave their affent, and then they were received as a covenant-people. and baptized. Exceptions cannot be taken against, or challenge made of this definition of covenants in general, nor of the covenant which God in particular entereth with man; and these standing, they will give us light, and afford us singular help for a right understanding of the covenant of God entered with man in the feveral species, and diffinct wayes of administration of it was a side of the state of the state of

## CHAP. II.

out and law broad & word and it within

No. of SHAMES NO.

The Covenant of God entered with mankinde, diftingnifhed

Here is a two-fold covenant, which God out of his graci-ous condescension, bath vouchfased to enter with man. The first immediately upon the creation of man, when man yet stood right in his eye, and borehis image, the alone creature on earth,

that

that was in a capacity to enter covenant. We have not indeed the word covenant, till after man was fallen, non, et in any place of scrapture, in reference to the trapfactions and shouwen. God and man in his frace of integrity, neither have we find expressions that fully and explicitely hold, out a covenant some, but we finde it implied, and so much expressed, from whence a covenant with the conditions of it is evinced. That Law, with the penalty annext given to our first parents (Gen assq. Of thereast kandlede of good and evil shou foale net earn for in the degrate delicated, then that forely die; ) plainly implies in it a coverant entred it min was in prefent poffestion of life (that it according to Scriptore phrase, bappinelle) in his whole person full and complete according to his prefent capacity. This is to be continued fastis there evidently implied till finne dispossesse him of it is Test he fin he shall not die; As long as he perists in his integrity, his life is to be continued, of which the Tree of Life (as is not to be doubted) was a Sacrament. The fecond God was pleafed to enser with man upon his fall, which was a covenant of reconciliation, the most unhappy variance between earth and between having intervened. The former, is, usually called a covenant of Works the latter, is called a covenint of Grace though indeed the fourtain and first rife of either was the free grace, and favour of God For howfoever the first covenant was on condition of obedience, and engaged to the reward of Works, yet it was of Grace. that God made any fuch promife, of reward to any work of man. when man had done all ( even in that effate ) which was commanded, he was still an unprofitable fervant, he haddone no more then duty, and no emolument did thence accrew to his Maker. It was enough that he was upheld, and full ained of God in the work to live in him, and upon him, when the work was done he might have been justly annihilated. If merit be taken in a proper fense. Adam in innocency was too low for it, all his work being an homage due, no profit redounding to God, and the work bearing no proportion to the reward. But a more superabuna dant measure of Grace is feen in Gods entrance into covenant with man in his fallen condition and infinitely more lavor is thewn in his reconciliation, then in his prefer weigh Therefore this by way of eminency hath the honour to be filled the covenant of Grace, the other retaines the name of the covenant of Works.

God entered Covenant with m in in his eflate of integrity.

Grace is the fountain and first rife of e-very Covenant of God with man.

Thefe

These two bearing these denominations have their respective agreement and differences; which are to be enquired into: but
before I reach those, it is necessary that somewhat be spoken to
affect a covenant of grace in Gospel-times, and to give us some
further light for a right understanding of it.

# CHAP. III.

A Covenant in the proper nature of it, between God, and fallen man, afferted.

D Efore I proceed any further in this work; one great rub Dthat lies in the way, is to be removed, otherwise, not only, all that which I have faid; but also, all that which I shall foeak on this fubied, will fall to the ground, and that is their objection that fay that God bath not entred any covenant, properly fo called, with fallen man. He hath by way of Sovereignty, laid commands upon man; Of free grace bath made rich and large promises, by way of legacy bequeathed life and salvation to him , but hath entred no covenant properly to called (as thefe fay ) with him which is purpofely done to avoid those condititions. which are afferted in this covenant. If this stand, the division before laid down, of a Covenant into a Covenant of Works, and a Covenant of Grace necessarily falls a fuch a division must not be suffered, where any one member of the division is not . If therefore there be no covenant of God with fallerman, nor no fuch thing as the covenant of Grace there wan be no dheh division of the covenant, and all agreement or differences aftigned, will be between an entity, and a non-entity between that which bath a reality, and a meer Chimara. A covenant therefore in the proper nature ofit; is to be afferted and the freedieft way to make this good is to prove from Scripture the name and the thing! that the word Covenant is there and the thing, in the proper hature of it, which the words hold out, and all of this respective to the transactions between God and fallen man. The word we finde in places without number wit were la needleffe labour to give inflances, when every Reader is able to fornith himself with fuch Defe

Pacceforles on

lalemmenter,

fuch mulcitudes. But when this cannot be denved the impropriety of the speech is objected. It is called by the name of a Covenant (as is faid) when in strict propriety of speech, it is no covenant; But to avoid this, the thing it felf may be as eafily proved as the word, and when we have nomen and nomining ration nem, then we have a covenant, not equivocally nor bet analogically, but properly so called. And here I may deal liberally with any adversary, and undertake to make proof, not only of all the effentials of fuch a covenant in Scripture, but the usual adjuncts, not onely of all, that makes up the nature; but all accessories ufeally added to the folemnity of covenants. The effentials or real properties of a covenant, are contained in the ufual definitions which afterwards we shall see laid down from several hands, all of which are in fhort comprised in these words. A mutual confent of parties with fipulation on both fider. Parties, confent, and mutual engagement is all that is required to the fame being of a covenant; when two parties agree and either of them both, bave their conditions to make good, there is a covenant or bargaine fee it exemplified in feveral inflances given ; Chap. 1. All of thefe we finde in that one place . Dent. 26: 17, 18, 19. in the covenant that God enters with his people Thou halt avouched the Lord this day to be thy God and to walk in his wayes and to keth ins Statutes, and his Commandments, and his Indgements, and to hearken to his voice! And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that then shouldest keep all his Commandments; And to make thee high above all Nations which be bath made, in praise, and in name, and in beneur; and that then mayoft be an holy people muto the Laid thy God, as he hash Spoken. There are the Covenanters, God and bis people; There is confent on both parties, Thou hast avenched, the Lord bash avenched. And there is a flipulation on both fides : On Gods part, To make them high above all Nationic which be but b made, in praife, and in name, and in howers On the peoples part, To keep all his Commandments so he an holy prople. There are covenant-mercies from God to his people; unto which of grace he engages himfelf; and there are covenantducies unto which man flands engaged, Pfal. 103 .17.18. Bur the mercia of the Lord is from overlasting to everlasting, upon them that fear him, and his right conficife unto childrens children, so (neb as keep

Argumenti es sincing a Coventur in the proper manure

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In the usual accessories on folemnicies.

keep bu Gruenant, and to those that remember his Command-

The usual folemnicies of a covenant, are also found, in the transactions between God and his people, as well as the effenriels of it. 2. Covenants used to be written, for memorial for posterity, and so is the covenant, between God and man, as in Old. fo in New Testament-times. Thefe things are written that you might believe, and that believing you may have everlasting life John 20, 31. 2. Covenants uled to be confirmed with outward wifible figures, as the killing of beafts, Gen. 15 for. 34 this was done in the old administration, Exed 24 Half of the blood was sprinkled upon the Altar, to denote Gods entering of Covenant, verf. 6. The people also were sprinkled with blood, to shew their voluntary entring into covenant, porf. 8. And in the new difpensation, a new and unbeard of ratification was used, the blood of the Mediatour of the Covenant , Matth. 26, 27, 28. This Cub is my blood in the New Testament, which was fled for you, and for many, for the nemiffen of fine. This latter is a plain allufion to the former, in which you may finde. 1. A threefold agreement. Either of both these were covenants. 2. Either of both these. had their ratifications and confirmations. 3. Either of both were confirmed with blood. 2. A threefold difference. 1. The former was the Old covenant, which was antiquated. This is the New. 2. The former was ratified, and fanctified with the blood of beafts: This is ratified and fanctified in the blood of Christ. a. That blood could never take away fin, Heb. 10. This was fried for many, for remiffion of fins.

Thirdly, coverages use to be confirmed by seal of is, it is coverage, between God and his people, which is to be spoken to elsewhere.

As the being of a covenant is thus plentifully proved by Scripture tellimony, so we might as amply prove it by arguments drawn from thence. The Churches of Christ are espoused unto Christ, Hossach speciment, and I will bestroth the entro me for ever; jen, Limit bestroth speciment, and in leving hindnesses, and in mercies; I will even bestroth the unto me in faithfulnesses, and in mercies; I will even bestroth the unto me in faithfulnesses, and then shall know the Lord. 2 Cor. 11.2. I have esponsed you to one bushand, that I may present you to Christ; and Spouses are in covenant with their Bride.

Assuments epincing a Gowenant in the proper nature of it. Bridegroom. The Churches of Christ are married to Christ: Ild. \$4. 5. Thy Maker is thine Husband, the Lord of hofts is his IN ame. and thy Redeemer the boly One of Ifrael, the God of the whole earth hall be be called. And wives are in covenant with their husbands Their finnes against God are branded with the names of Adulteries. Whoredomes; and these are not barely dis-obedience of a Command, or neglect of a favour, but breaches of covenant. The Churches of Christ are fervants of Christ, Levis. 24. houshold fervants, Epbef. 2.19. and fervants are their Mafters by covenant; Their finnes in this relation are not barely obstinacy, stubbornness. or ingratitude, but they are charged with treachery, fallshood, dealing falfely in covenant, and their hearts being not fledfaft in covenant. It is above me to conceive, how man can be a covenant-breaker (not alone respective to man; but God, as he is frequencly charged) when there hath past no covenant between God and him. They may question, whether there were ever any such thing as a covenant in the world, that deny this to be a covenant in the proper nature of it; fome objections raifed in their due place will be answered.

## CHAP, IV.

The Covenant of Grace is between God and man; and not between God and Christ.

Aving afferted a covenant in the proper nature of it, it is necellary, before I proceed further on, to give differences between this covenant of Works, and the covenant of Grace, to speak something by way of Explication, covenant being taken in so various and ambiguous senses, or at least so many lenses put uponit, which I take to be a misunderstanding of the Scripture-covenant, I shall lay down certaine Explicatory Propositions for clearing of the thing in question. And the leading on shall be this. The Covenant of grace is between God and man, between God, and shose of fallen mankinds; that he ploases to take into covenant, God and man are the two parties in the covenant, so of made between God and Christ. This is so plain, that a man might think there

was

there needed no words about it, but that there are some that will have man to be no party in it, and that it is entred onely with Christ on behalf of those that God tath chosen in Christ to himfelf. To this I shall speak first by way of concession, yeelding to them of this opinion, thefe three things that follow, a That there is fuch a covenant of which they fpeak, which was entred between God and Christ containing the transactions which passe between the Father and the Sonne, the tenor of which covenant we find laid down by the Prophet, Efar 53.10, &c. and commented upon by the Apostle, Phil. 2.6. There we fee, first the work that Christ by covenant was to undergo, To make his fant an offering for fine, that is, as elfewhere is expreft, to give his life a ranfome for many and as he covenanted, so he did. He became obedient to dench, even the denth of the croffe, Phil z. 8. and that, upon account of this coverant entred. Christ himself speaking to it and of his work in it, faith, John TO. 18. This Commandment bate I received of my Pather! Secondly, the reward that he was to receive, which is laid down by the Prophet in many words. . I. He Shall fee bis feed, ver. 10. As Ifanc being received from the dead in a figure, faw a feed, had an innumerable posterity; fo the Lord Christ who was received from the dead in truth; hath his feed in like manner, beleevers innumerable, which are called his feed in resemblance to the seed of man. 2. He shall prolong his dayes, not the dayes of his feed, as some would have it, making this one with the former, and rendring the words videbit femen long avum, being delivered from death, he shall live and reign eternally, Revel. 1.18. 3. The pleasure of the Lord shall profper in his band; he thall irrefiftibly do whatfoever is the Fathere pleasure to be done in the work of mans falvation 4. He Shall fee the travel of his fool, and shall be fatisfied; upon this work done, he fully enjoys the whole of all his defires. s. Therefore will I divide him a portion with the great, and he Chall divide the foile with the firmy. He obtains a perfect victory, hath a plenary and full conquest over every adversary. 2. We yeeld that the whole of these covenant-transactions; between God and Christ, was on our behalf. Making his foul an offering for finne, he offers it for these that are fallen by iniquity; All is, (as is there (aid ) for the juftification of many. What loever it is, that upon the work done redounds to himfelf, yet the reason of undertaking

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was for us. Unto m be was borne junto me be man given. He was wounded for our transgressions, have bruised for our indensies, be was delivered for our offences, and raised again for our justification. He endured the mulch, and we reap the benefit. 3. We confesse that it is the work of Christ that we enjoy a being in covenant, as it is his gift that we enjoy the blessing of Ordinances. But when all these are yeelded, the truth must be aftered that there is a covenant to which Scripture constantly speaks, which is entred of God with man, and not with Christ, which me thinks with much

ease might be made to appear.

1. There are frequent testimonies of Gods entry of covenant with his people. 1. With the leading persons in the covenant. which fland as the root of many thousand branches, which are their off spring in covenant, He entred covenant with Abraham Gen. 15.18, Gen. 17.2. The like he enters with Ifaac, Gen. 26. 31 with I deob, Gen. 35.11. and therefore he is fo frequently called the God of Abraham, Ifaac, and facob. And the covenant of God is alike known by the name of the covenant with Abraham, Isaac and faceb: 2 He enters covenant with the whole body of the people of Ifrael , Dent. 5.1,2. Hear O Ifrael, the statutes, and judgements, which I freak in your ears this day, that ye may learn them, and keep them, and do them. The Lord our God made a covenant with me in Horeb, the Lord made not this covenant with our facthers; but with me, even me who are all of as alive this day And this whole visible body of Israel was not Christ.

2. There are testimonies of Israels entrance into coverant with God, Deat. 29.10, 11, 12. To stand this day, all of you before the Lord your God; your Captaines of your Tribes, your Elders, and your Officers, with all the men of Israel, your little ones, your wives, and the stranger that is in thy Camp, from the hewer of thy wood, unto the drawer of thy water, that thou shouldest enter into coverant with the Lord thy God, and into his oath which the Lord thy God maketh with the this day, Plalme 30.5. Gather my Saints together into me, those that have made a Covenant with me by sacrifice, Deut. 26.17. Thou hast avouched the Lord this day to be thy God, and to walk in his ways.

The particular time, and place of Gods entrance into coverant with his people, as in Seripture noted likewife. In Hord as

we have heard, which was the first yeare of their coming out of Egypt, the third moneth, Exod 19. 1. Again, in the fourth year, the eleventh moneth, the first day, Dent. 1.3. Dent. 29.10, 21, 12. compared. This day faith the text. Now, there was no day, in which the covenant of God, with Christ, was entred, no day, when it was not entred, but it was from all eternity, as, all the works of the Trinity are, ad intra.

4. Covenant duties are imposed, to walk before the Lord, to be perfett, to be an holy, peculiar people, Gen. 17. 1. Exod. 10. 6. These are not imposed upon Christ, but upon

Christians.

3. The people of God have the praise of keeping; and are under the blame of covenant-breaking, which praise of faithfulness, and blame of perfidiousnesse is ascribed to them, and not to Christ.

Tefus.

6. They that have the seals of the covenant given them, are in covenant; but man receives the Seales, both of Baptisme and the Lords Supper; as, the people of God of old, did Circumcision, and the Passeover, therefore, man is in covenant.

7. If the covenant were made, with Christ, and not with man, then he is a Mediatour between God and himself, and not between God and man. This is plain, in that he is the Mediatour of the covenant, viz. between persons in covenant; But he is not a Mediatiour between God and himself, which were absurd to imagine, but between God and man, There is one Mediatour between

God and men, the man Christ fefus, 1Tim. 2.5.

There is only I think that one difficult text of the Apostle to be objected against this thing, Gal. 3.16. Now to Abraham and his feed, were the promises made. He saish not, and to seeds, as of many; but as of one, and to thy seed, which is Christ, from whence some conclude, that the covenant was entred of God, with no other of Abrahams seed, but with Christ, consequently not with man, but with Christ only. As this was not in my thoughts in my first Edition, so, I shall not now (as I soon might) weary my self, and reader, in wading into all the difficulties about it, being such as have occasioned, not onely the Jewes to insult, as Calvin observes but Hierom (the greatest Linguist among the ancients) to speak words unworthy of such an Apostle, which I shall spare

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to repeat, and, all, upon the occasion of the Apostles words. That the promises, were not made to Abrahams, and his feeds, as of many, but his feed, as of one, on which the forenamed father fays, Running over the whole Scripture, both with his eye, and memory ; he doth not finde the word feed ever used in the plural number, but alwayes in the fingular, whether it be in the better, or werfe fenfe. But Gemarus on the words takes him up as being too fhort in his memory, and quotes Samuels fpeech, I Sam. 8715. to the contrary . where the word is used plurally, River indeed , Exercis 108, in Genef. feemes to help him out, though he do not mention him, affirming, that the word [feed] is never used in the plural number. for the posterity of men; but always collectively used in the singular number. The place objected in Samuel speaking of the feed of the earth, but Ravanellius on the Apostles behalf pleads. That it is uncertain, whether the word be only used of the Hebrews in the fingular number, for though it be not used plurally, in the Hebrew Text of the Old Testament, yet it cannot thence be gathered, that the word bath onely the fingular number; and wants the plural; when it is without all doubt, that all the words which have been in use with the Hebrews, are not to be found in the Old Testament, Howfoever, I am not the man, from whom a fatisfying Comment on these words may be expected, others more able, that have travelled in it, may be confulted, yet I doubt not, but enough may be eafily faid, to vindicate it from this gloffe that is here put upon it, and to make it appear that this text will not bear this doctrine, that the covenant of grace is not entred with fallen man, but with Christ only, which may appear by these following Reasons. There is no safe opposing any one difficult text (about which Expositors are at so much difference among themfelves) against, so many that are full, and clear against it. texts that are against it are (as I may fay) without number, and this I think, stands alone, with any colour for it. Thus the Papifts have adventured to faften their purgatory on 1 (7.3.13,14 and fome few like difficult places. 2. The word covenant is not in the text neither under the more proper word million nor yet Andan a but arimyania; promifes, in the plural number, repeated again, verfe 19: in the fingular, and a promife, and a covenant (as Parans on the words observes) much differ. 3. If they will needs understand by promises to a covenant with as every

every covenant is a promife, though every promife be not a covenant, they differ as the Gennu and the Species, yet there is that in the text, (as Mafter Bulkley in his Treatife of the covenant observes) which makes against them, they say this covenant is made with Chrift, and with none but Chrift; but in the text, it is otherwife. Abraham is made a party in the covenant, as well as Christ which serves to overthrow their exclusive particle 4. [ Christ ] here in this place may be taken collectively, as [ feed ] is usually taken, and to the word is taken, I Cor. 12.12. As the body is one and hath many members & all the members of that one body being many are one body; fo alfo is Chrift. And fo Mr. Butkley Diodati Rivet . Gomarm, and our last Annotations upon the words expound it. . Being understood of Christ personally (which with submission to better judgements, I confesse most fatisfies me ) it must not be understood of Christ, as a party in Covenant, for bleffednesse: but as a Mediatour making bleffed. There are many promifes in Scripture made to Abraham, and the feed of Abraham, and there is much difference among interpreters, to which of these promifes this text refers; The Reader, if he please, may confult Param on the words, and funius in his parallels, but to what text foever it is , that these words do refer, I am confident that the Apostle speaks not, of any blessednesse received by covenant but a promise of making Nations blessed, and this is not indeed to feeds as of many, but to feed as of one, which is Chrift: which I gather by comparing the words in hand with v.8. of the fame chapter, and the Scripture forefeeing that God would in Stiffe the Heathen, through faith, preached before the Gofpel to Abraham, faying. In thee shall all Nations be bleffed. This is the promise that this Text holds out, which is not a covenant for bleffedneffe but a promise to make bleffed repeated againe, verse 19. The Law was added, because of transgressions till the seed sould come, to whom the promise was made, which is not Christ, collectively, or mystically, but personally considered, not entring covenant but as Mediatour of the covenant. So that this text ferves nothing for this purpose. A learned Writerindeed sayes, It is beyond my brain to conceive that God fould immediately make a Covenant with us. who were children of disobedience, and of wrath, who could not be capable of any such covenant and conditions. That Christ hath a hand to bring us into covenant, before was yeelded, and how far

he bath a hand further to earry on, the covenant may be yet further confidered, but man is a party in covenant, and as God may make promises, and give good things to fallen man, fo he may enter covenant with him likewife.

#### CHAP V.

The entroard, and not the inward Covenant, is a covenant, properly fo called.

T 7 Hereas there is an usual diffinction (almost in all that write or freak of the covenant) of a double covenant between God and his people, one external, and the other internal; one paffing outwardly, and the other inwardly kept and observed. ( as Dr. Profess expresseth it) a fingle and a double covenant, which I thall forbear to examine, feeing I know there is a right meaning. though I much doubt whether there be in the Reader a right understanding. My fecond Proposition shaff be, that it is the experied Covenant, not the inward, that exactly and property is called by the name of a Covenant: and to which priviledges of Ordinances and title to Sacraments are annext. This Proposition, occasioned by this received diffinction, is, of three heads, which in ease the Reader please, he may subdivide into three distinct Politions.

1. The outward, and not the inward Covenant, is, most exactly and properly called by the name of a Covenant, which I thus make good: 1. That covenant to which the definition of a covenant inward Covedoth belong, hath exactly and properly the nature of a covenant, this none can deny: The definition fets out the nature of the thing defined; But the definition most actly belongs, to the ontward covenant, not to the inward; This is plain; An agreement of parties, on tearms and Propositions is the definition of a covenant: Now the outward covenant, is an agreement on tearmes and Propositions, as I have abundantly declared, in that covenant God engages himself to man for his happineffe; and man engages to faith and obedience. The inward covenant hath no tearmes or Propositions at all, for man to make good, upon account of his coveranting: feeing the per-

The outward and not the nint, is properly a Coveformance of the conditions of the Scripture-covenant, is his very entrance into the inward covenant. He that believes and repents keeps covenant, nothing more is expected of God, or promifed by man: But beleeving and repenting is the first closing with God in covenant, according to them that speak of an inward covenant. 2. A covenant to perform conditions is a covenant properly fo called; But the outward covenant, not the inward. is a covenant to perform conditions, This is plain: The conditions in the inward covenant, are the covenant. 3, That which confounds entrance into covenant, and keeping of covenant, is no covenant properly fo called : In a covenant properly fo called these are diftind: But the inward covenant confounds entrance into covenant and keeping of covenant, and therefore in exact propriety of speech is no covenant.

The outward Covenant is most usually in Scripture called by the name of Cove nant.

2. The outward, and not the inward Covenant, is, most usually in Scripture, called by the name of a Covenant; which is plaine, in that, they that have no part, or portion, in the inward covenant, are, yet still spoken of, in Scripture, as people in covenant : God callsall Ifrael his people, and that upon covenant termes Dent. 20.10.11.12.13. Al of those that thus covenanted with God were not in the inward covenant. This people at their worst and the worst among them, are called the people of God, as by those that were strangers to this covenant : These are the people of the Lord: (fav the men of Babylon) and are gone forth out of his land, Ezek. 36.20. fo, also by the Lord himself fer.2.32. Can a Bride forget her attire? yet my people have forgotten me dayes without number. How often doth God own Ifrael as his people, when he yet brands them as a rebellious, revolving, fiff-necked, treacherous, and adulterom people. They that forfake the covenant of God, that break covenant, that deale falfely in it, upon whom God brings a fword to avenge the quarrel of his covenant, are in the outward not in the inward covenant: But fuch there be among Gods covenant-people, as he frequently complaines, that break covenant, &c. These are not then, in his inward, but outward covenant.

The great objection is, (and all that carries colour against this) fer. 31. 32,33. where the Lord differencing the Old and New covenant, faith. This is the covenant that I will make with the house of Ifrael, and the house of Judah : not according to

the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my Covenant they brake, although I was an husband to them, faith the Lord: But this shall be my Covenant that I will make with the house of Israel, After those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. That is alone the inward covenant, and the elect regenerate are alone within it. The inward covenant then is called in Scripture a covenant, and is in exact propriety of speech a covenant.

For answer, I shall have further occasion to speak to this Text. In this place I shall only put some Que-

ries.

1. Whether those that carry this Text to an unconditionate covenant, and restrain it alone to that which they call the inward covenant, do not make the covenant in the time of the Law, and that in Gospel-times essentially different, and consequently, either make two covenants of grace, distinct, in kind; or thrust all that were under the Old covenant, out of all hope of salvation, contrary to all Interpreters, who make these covenants, one in substance? See the last larger Annotations on the words.

2. Whether fuch an Interpretation, do not utterly contradict. New-Testament-light, which holds ont the New covenant in like latitude with the former, in which many are called, but few are chosen; and where conditions are as explicitely, and fully re-

quired, as in Old Testament dispensations?

3. Whether, when Scripture speaks of things, in opposition to mens erroneous conceits, (for a further Explanation of them, and rectifying mens judgements in them) it do usually lay down a full, compleat, and formal definition, to which nothing is to be added? or whether it doth not, usually supply that, in which men through mistake were defective and short? And whether those Texts, Esay 58 6.7. Is not this the fast that I have chosen, to loose the bands of wickednesse, to undo the heavy burdens; and to let the oppressed go free, and that ye break every yoak? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out into thy house, when thou sees the maked, that thou cover him, and that thou hide not thy self from thy own stell? Jet. 22.15, 16. Did not thy father eat and drink, and do justice and judgement,

and then it was well with him? He judged the cange of the poor and noedy, and then it was well with him; was not this to know me faith the Lord? Jam. 1.27. Pure Religion and undefiled before God and the Father is thu, to vifit the father lefte and widows in their affliction, and to keep himself unspotted from the world, are not parallel to this text in their way of delivery. And in case we cannot finde a full definition of a religious Fast in that of Esay, nor the whole of it that makes up saving knowledge in that of fermy, nor the whole that makes Religion compleat in that of fames; why is it that we should earnestly contend, that the full nature of a covenant is in this text exprest, being fully parallel in the way of delivery to those other texts.

Men enjoy priviledges of ordinances and interest in Sacraments upon account of the outward Covenant.

Thirdly, It is upon the account of the outward Covenant, and not the inward, that men enjoy priviledges of Ordinances, and interest in Sacraments : Menthat are to far honoured as to enjoy an outward dovenant, have just title to these priviledges. It is in behalf of the Jew outwardly that the Apostle having so decryed his condition, respective to the approbation of God, puts the question, What advantage bath the few? what profit is there of Circumcifion? Rom. 3. 1. The Jew and Circumcifion are there one. A Jew outwardly, and circumcifion in the fleft, go there in equal latitude, He that by nature is a Jew (as Paul speaks, Gal. 2.15.) is of the circumcifion : And to thefe, the Oracles of God are committed The inferements, deeds and evidences of the covenants. fay the last Annotations. It was the priviledge of Ifrael, Pfal. 147. 19. Rom 3, and then, the priviledg of no other Nation, Now it is, the priviledg of all ingraffed in their flead. This is confest, even by a great part of those, that understand the inward covenant. (or covenant keeping to acceptation,) almost whensoever they mention a covenant, in that, they baptize infants, upon covenant grounds, even all their infants that make a covenant profession, and that upon just warranty. It is further plaine in reason . The outward covenant must have priviledges suitable to it felf, otherwife there is no manner of benefit, or advantage of it. This priviledge of the Sacrament is fuitable, being outward, as the covenant is outward, This is elsewhere spoken to at large, and therefore I shall hear forbear.

I have indeed been challenged for this diffinction of an outward and inward covenant, as though I had been the fole. Author of

it, when all know that it is a diffinction, that of a long time, a. mong Divines hath been in common ple; and in case it had not been commonly received, I should have forborne the use of it. As, I heard Mr. Ball, once in discourse, say, that he denyed any fuch diffinction, of an outward, and an inward call to the Mi. niftery, all calling being external, unleffe the man called were a Prophet, that which men terme, an inward call, being onely qualifications fitting for the work : So that I deny in exact propriety of speech, the inward covenant, is any covenant, but the answer of the foul, unto that which the covenant requires. And whereas it is faid of me by way of conjecture. It is probable that he thus distributes them , from the bleffings promised, whereof some are inward, and some outward; for though he explain not himself fully . Yet I know no other sense that it will bear. To this I say that I thus diftinguish them, to apply my self to the Readers understanding that hath been accumflomed for o call them; and further I fay, that men, that barely covenant, and keep not covenant, have onely priviledges that are outward. They are visible Churchmembers, and they have visible Church-priviledges, and those, who answer to covenant engagements (which usually is called the inward covenant) have priviledges both outward and inward. A Jew outwardly had outward priviledges, A Jew inwardly (that is, he that answered to his outward profession, that worshipped God in spirit ) hath both those that were outward and inward. It is further faid. It is evident that his outward Covenant hath no feal; for it is a Covenant de figillis conferendis; If therefore it have a feal it is either the same which is promised or some other. What this Authour means, when be fays, it is a covenant de figillis conferendis, I am to learn; If he mean that the feal follows the covenant, and is put to, after the covenant, fo it is in all covenants whatfoever. Hefayes, they no where tell no, what is the feal of their entward covenant; me thinks, we had no need to tell what the feal of that covenant was, that the Jew entered was it not circumcifion? and did there not another follow, vis. the Paffeover? Now I tell him that Circumcifion and the Paffeover , were , and Baptisme and the Lords Supper are, seales of this covenant. The Nation of the Jewes were in covenant as our Authour (though he would yet) must not deny; They were not all in the inward cowenant; and yet they had these seales. He fays, we are bound to give

give the seals to such, Vocation which is effectual only to bring men to an outward profession of saving faith, is larger then election, and makes men such, whom we are bound to haprize; And such we say have right to them. And to help him a little further. Those men, that he sayes the Church must baptize, though without right, we say, are truely in covenant, and have right; when he knows, what a childe he is to baptize, he knows, who we say, are in covenant, and have covenant-right to baptisme; so that a second covenant, of which he speaks, to give right to a first is a strange fancy. But seeing I am no better understood, I shall endeavour (if it may be) to clear my meaning in certain positions which here tollow.

#### CHAP, VI.

## Positions tending to clear the thing in question.

Politions tending to clear the Authours meaning.

Polit. I.

T Hofe that take upon themselves a Christian profession, being Separate for God calling him by the Name of Lord that have Ordinances of God as their inheritance, that acknowledge a Deity, and no other but the true Deity; a necessity of worship, and none but the Christian worship, these with me are in Covenant with God, as was the whole state of the Church of the Jews, and the whole face of the visible Church of the Gentiles, that were ingraffed in their flead. This to me is plain, in that they are the Church or Churches of God, Act. 7.8. Gal. 1.2. The called of God . Matth. 22. 14. The people of God , Ifa. 1. 2. Pfal. 90. 7. They facrific'd to the true God , Pfal. 90.7. Are the fons of God, Gen. 6.1. Deut. 14.1. Rom. 9.4. Are a people nigh unto the Lord, Deut, 4.7. Pfal. 148. ult. God profesting himself to be their God, Pfal. 90.7. Are children of the Covenant , Acts 3.35. Saints , Plalme 90. 5. Acts 26.10. 1 Cor. 14.33. Believers, Act. 8.12,13. Acts 21.20. Luke 8. 13. Difciples, Matth. 10.1.4. Acts 9. 1. & 15.10. Christians, Acts 11,26. That all of these imply a covenant-state; and that unregenerate men have in Scripture, all this honour, is clear : These therefore with me are in covenant. I know ; that

to all of these elogies, it is answered in a word, that they are equivocal. An answer that I can scarce take into my thoughts without horrour; as though Gods Oracles were all over, from one end of the Bible to the other like those of Apollo, and there were no reality, either in their separation for God, or gifts that they receive from God, (as illumination, conviction, faith) or priviledges that they enjoy: When there can be no plain denial. that all of this here mentioned, argues a covenant-flate, yet exceptions are taken. It feemes (faith one) be takes all to be in Covenant that bear the name , [Christian. ] And then questions; What? Though they know not what Christ or Christianity is? Is saking a name, entring into Cevenant? The poore Indians that by thousands are forced by the Spaniard to be baptized, are said to know To little what they do , that some of them forget the name of [ a Chriflian which they assumed. And does not our Authour think that a man may take as plaulible exceptions against his words, (where he faith. The rule is, That a ferious professour of the faith is to be taken for a true beleever, if he would travel as far as India for it. ) as he doth here against Gods Word? Do not we know, that force may make, these poor Indians, to appear serious in their profession? And it is wonder, that it should be so strange with him, that raking a name, should be entring covenant, or at least that it should imply a covenant-state: Let him consult Ifa.4.1. In that day seven women shall take bold of one man, saying, we will eat our own bread, and wear our own apparel; onely let us be called by thy name to take away our reproach; and those manifold Scripture-Texts, which expresse the relation of Gods covenant-people to him. in these words, A people called by his Name; or on whom the Name of God is called. Distinction should be put, between children of the covenant, by descent from parents in covenant, whether Jews or Christians, (who continue their covenant-relation, till they professedly cast it off, notwithstanding their ignorance ) and fuch that of meer aliens are to be received, having no other title then their own present qualification. This ought to be voluntary, as well, in renouncing their old falle way, as embracing the present, as we see it was, in those converts through the Alls of the Apostles, and is not to be without some competency of knowledge, discerning the evil of their former course, and the happinesse attainable in the present. And, I am easily induced to believe, that

that more knowledge by the industry of teachers, is now required then was in the primitive times, feeing there is not fo muchof God by miracle to perfwade, and as it were to over-rule : So that it is not a naked taking of a name that is intended, but that which together with it still attends upon it : As a wife is called by her husbands name, and withall, makes her abode in his house; fo it is with a Covenant people and was with Ifrael; They bore the name of God . and they made abode in the Church of God enjoying his Ordinances as their inheritance. It is objected, God oft bestowers bis Word on Infidels, and in England there are men that deride the truth of Scripture, and efteem it a fiction, and yet for credit of men come ordinarily to the Congregation. These have the Word given, and to have other unregenerate men, but not by Covenant that I know of. That God doth bestow his Word on Infidels, to me is ftrange: It is true that he often tenders it to them, but in cafe they remain Infidels, they put it away from them, and befrowing implies not only a tender but an acceptance. It was the great advantage of Ifrael above other Nations, that to them was committed the Oracles of God, when others had not that honour. And to fpeak of Gods giving his Word by Covenant is a most improper speech. feeing the Word is the very Covenant draughts; as though we should fay, be gives his Word, by his Word. And these fure are no open deriders that for the credit of men, make fuch a publique profession: this would work restraint, on the one hand as it puts upon profession on the other. And in case any such thing be, though the Covenant is perfidiously broke, yet (as I sonceive) it is not totally cast off, as long as an open profession is continued. What shall we say of those that take their sons, and daughters, to give them to Moloch? this can be no low crime, and is an high departure from the true God, yet these bring forth children unto God; and they are Gods children, that they thus facrifice Ezek. 16. 20,21. So alfo, Pfal. 106.35, &c. Ifrael mas mingled among the Heathen, and learned their works, and they ferved their Idols, which were a fnare to them; yea, they facrificed their Jons and daughters unto Devils, and shed innocent blood, even the blood of their fons and danghters; Yet this, as appears, cast them not out of Covenant; God notwithstanding remembred for them his Covenant, ver. 45. This was therefore doubtleffe but a partial apostasie; Taking in the worship of Idols, they did not to-

rally cast off the worthip of God : God was not totally cast off in Indah, neither did God cast off Indah: Ahaz was of the worst of Kings, and yet his posterity was reckoned among the people of the Lord. Had the fews at that time been, as fevere difoutants against a covenant-state, as are risen up now, the Church of God had wanted an Hezekiah, He had never lived. (much leffe wrought so happy a Reformation ) in the Church of God.

2. Those that are looks upon by men, as in Covenant with Ged. and foordinarily judged (as the people of Ifrael were) by the Name

that they bear, their abode in the Church, the profession that they make, and so accordingly Stiled, are truely, and really in Covenane. A man may know a man, to appertain to fuch or fuch a person, because he sees him in his family, hears him call him Master, sees him, sometimes at least, in his work, and knows, him to have the repute of his fervant; Though to know him to be a faithful fervant, requires more diligence of enquiry, and a firicler scrutiny: So, a man may be as easily known, to appertaine to Jesus Christ; The same Characters make him known,

cret. And therefore the Jew outwardly, Rom. 2. 28. is called by the Vulgar, Vatablus, Tremelius, Arias Montanus, and Caffalio, Indam in manifesto : by Calvin, Indam in aperto : by Beza, Indam in propatulo: The Jew inwardly, is called Indam in abfcondito, or occulto: Their Church, or covenant-flation, giving them those great advantages after mentioned, was open and manifest. Those that say, Lord, Lord, as, Mat. 7. 21. are of those that avouch God to be their God, and God avoucheth them to be his

all that is required, to being in covenant, is, visible, open, evident : but fincerity of heart in covenanting is invisible , and fe-

people. And therefore when they come with their facrifices, though in their finnes, and God upon that account testifies against them; yet he fayes, I am God, even thy God. It is confest'd by an eminent adversary, that we must judge those that make profession, to be in Covenant with God: we must give them the name of Christians, and men in covenant with God and we must use them as Christians in works of Charity and Ordinances, and Church-communion, and fo

must use their children as Christians children. And seeing reason to judge fo, according to Scripture-character of men in covenant, they are fo. Either in this we judge right, or elfe we proceed

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Pofit. 2.

ceed upon mistake, If we judge aright, then all is well: If we mistake, then, all in these proceedings is null. Water hath been applyed to the child of fuch an one, but no Sacrament dispens'd. and according to a mans hopes, thoughts or feares of his fathers regeneration, are his hopes, thoughts and feares of his own baptifme, and confequently of his interest in Church-communion; for this, stands, or falls according to his fathers interest; or noninterest in the covenant. A grand Rule is laid down by the faid Authour, That a ferious Professionr of the faith is to be taken for a true Beleever: and this being laid down, more are added. If this Proposition were a Scripture-Maxime, then it would have borne a farther Superstruction, but, being neither found there, nor any proof made, that it is any way deduced thence, mother and daughters, may all justly be called into question, and seeing he cannot but know, that very many (as to the thing for which it is produc'd (which in order to admission to Ordinances) will utterly deny it, he might have dome well to have made fome effay to have proved it. I do yeeld that charity is to hope the best, but but that we should put our charity to it, or our reason either. for probability or certainty, when we are no where so taught. and have a more fure rule for our proceeding, I fee no reason. I can scarce meet with a Minister that sayes, ( and I have put the question to many of the most eminent that I know ) that he baptizeth any infant upon this ground of hope that the parent is regenerate, but still with earnest vehemence professes the contrary. I defire the Reader to confider Mafter Cobbets third and fourth Conclusions in his just Vindication, page 46.52. There is a bare external being in the Covenant of Grace, faith he, of perfons who possibly never shall be faved. Concl. 3d. The Church in dispensing an enjoyned initiatory seal of the Covenant of Grace lo keth unto visibility of interest in the Covenant. so quide her in the application thereof. Nor is it the faving interest, of the persons in view, which is her rule, by which she is therein to proceed. Concl. 4th. Visibility of interest, and faving interest are there oppos'd. See also Master Hudsin, pag. 249. John Baptist did not in his conscience think they had all attually, really and compleatly repented and reformed themselves, whom he baptized, but he baptized them unto repentance, Matth. 3. II. and they by receiving the same bound themselves to endeavour

the practife thereof. It were a fad case for Ministers, if they were bound to admit none, or administer the Lords Supper to none, but such as were truly godly; on that they judged in their conscience to be so, or were bound to eject all that they judged were not so.

3. Mans obligation of himself in covenant unto God, upon the termes by him proposed, necessarily implies Gods obligation to man. Where God makes tender of the Gospel, by his Ministers to any one out of covenant, there he makes tender of the Covenant; and where a person, or people, professedly accept, that is, engage themselves, (as myriads of thousands did through the Alts of the Apostles) this person, this people, each man of them is in covenant. As Scripture calls them by the name of Saints, Difciples, Beleevers, Christians, fo we may call them Covenanters. They have all a fanctity of separation, which Camero sayes, is real, and arguments are drawn from thence to a right in Baptisme. There is in most of them, if not in all, some graces that are real; either common or faving, and a covenant doth not wait, till the termes be kept, and the conditions made good, before it hath the being of a covenant. And whether these be every way sincere, or any way diffembling, yet it is acknowledged, that they really oblige themselves: And God howsoever diffembles not, but is bound by himfelf, upon his own terms, which they profedly accept, to confer. all that the covenant holds forth, so that, where soever man is obliged, there a compleat covenant is made up, for Gods tender goes before, and man is the last party, and compleats the Covenant.

4. Sinceria, and integrity of heart; or fully reality, in a mans intentions, to stand to the whole of a Covenant, is not if the issence, and being of it. Both parties stand engaged, upon their respective terms, though one part should have unsincere intentions. A wife is a wise, and the marriage is compleat, when both parties have publickly express deconsent, though she hold a resolution to be stubborn, refractory, profuse, &c. A man consenting to serve, whether in bare words, or taking earnest, as is most usual, or by hand and seal, as in the case of apprentices, is a servant although he intend with Onesimus to purloyn, or take his opportunity to be gone. Some thinks it makes for their advantage, to say that unregenerate men are unsintere in covenant; but that

Pofit. 3.

Poft. 4

ving,

concellion, ucterly deltroys them. If they be unfincere, or as the Pfalmift speaks, not ftedfaft in covenant, then they are in covenant, A propositione secundi adjacentie, ad propositionem primi adjacentis, valet argumentum. If it be true that Catiline is a feditious man, then it is true, that he is a man: that Peribomina is a vicious man, then he is a man; that Indas is treacherous and perfidious in covenant, then he is in covenant: A mans conviction, that he is an unjust steward, or an unfaithful servant, doth not conclude him to be no fervant, or no fleward, but the contrary. And whereas it is faid, The differences must be taken notice of between humane Covenants, and ours with God or elfe all will be marred. Men know not one anothers hearts, and therefore make not laws for hearts nor impose conditions on hearts: and therefore if both parties do confesse confene shough diffembledly they are both obliged & the Covenant is neut wal. But God offers to confent only on condition that our bearts confent to his terms and therfore if we profess confent, & do not confent, God confenteth not, nor is, as it were, obliged. This were fomewhat to purpose, in case it could be made to appear that Scripture denies all being of a covenant between God and man, where the all-feeing eye of God fees not all integrity and fincerity. But Scripture-language which is the fafest for us to follow, being (as we have heard) far otherwise, there is nothing marr'd in nonobservance of any such supposed difference; See Pfal. 78.34.35,36. When he flew them, then they fought him, and they returned, and enquired early after God. And they remembred that God was their Rock, and the High God their Redeemer. Nevertheleffe they did flatter him with their mouth : and they lied unto him with their tongues.

Pofit. 5.

5. There is a real and ferious purpose in many unregenerate perfons to serve the Lord, and to come up to as much as they think he in
covenant requires, though with Austin they have a great mind to
delay, and often to put off, the thought of, their more exact, and
serious service; and too ordinarily think that they keep covenant, when they break it, having not as yet any right knowledge, either of their own hearts, or Gods commands, and
in this posture, in which they thus stand, before they come up any
higher, yea, though they never come higher, they reach unto
graces in themselves real, true, and good, and all do, the works
which God commands; There is a common grace which is not sa-

wing, yet real, and fo true, and good, and fo true grace, as well as fricial grace which is faving , faith Mafter Baxter Saints everlafting Rest, Part. 3. Sect. 6. Which may be a faire answer to that which is objected against me, that in my explication of Dogimatical faith. I adde by way of exclusion [ though not affecting the heart to a full choice of Christ | where he feems (faith my adversary) to imply shough he expresses it not, that the faith that he meaneth doth affect the beart to a choice of Christ which is not full. But if fo, then, 1. It is much more then affent, or a meer Historical, Dogmatical Faith. 2. But is the choice, which he intimateth real as to the act, and suited to the object ? That is, the real choice of fuch a Christ as is offered ... and on such termes? If so, it is justifying faith: If not, either it is counterfest, as to the act, or but nominal, as to the object, and is indeed no chooling of Christ. That which is real and true is neither counserfeit nor meerly nominal, so far as they know, either Christ or their own hearts, they undiffembledly choose and take to him as expecting to be happy in him and not in any other object; though too often it is upon mil-information, and when they come to a right understanding of the termes, they are in danger to quit the way in which they might enjoy him. It is further faid That I think that there may be an undiffembled profession, which yet may not be of a faving faith . But their I conceive. faith one, it is not an entire profession of the whole essential object of Christian faith, viz. of affent and confent. In which he doth but east dust in his Readers eyes, in confounding the intirenesse of the object, and the integrity of the subject. There may be an entire profession of the whole essential object of faith, where the will is brought in to make no more full choice, or confent then both been faid, and the defired integrity of the subject wanting; I am told, It will be an hard faying to many boneft Cibrifinns, to fay that a man not justified may believe every fundamensal article, and withat truly professe repentance of all his sinnes. and to take God for bis Sovereign to rule him, and his chief good to be enjoyed to his happine fe, and to take Christ for his Lord, and only Saviour, and his Word for his Law and Rule, and the Holy Ghoft for his guide and Santtifer, and the reft which is effentief to Christianity. I think it will be nothing bard for any honell Christian to fay, that a man not justified, may believe every fundamental article; as to affent, and that he may be convinced

CHAP.

of the necessity of such repentance, and accordingly to make profession of it, as John, converts (who were not all justified) did, and were baptized into it, or that such an one may freely yeeld, that God hath right of Sovereignty and rule, and that he is the chief good to be enjoyed for happinelle, and that he ought to take Christ for his Lord , and Saviour, &c. and that this may be done truly, not only as to reality of affent, but as to reality of purpose to make this choice, so farre as the manthques his own hearty authorised tof God in this work shough there be not that integrity a towedd op lidielf whole which yet by the power of Opiniones through the Spirittoin Gods time may be done, and through grace perof two forts , and there ... inflatent flumes and for lines

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> Pofit. 6. Matty , God feering up a willible Churchann earth an order contact which is herifible, will beir bogendnist ed alon give affentes Seripriero-deltrine and according towards professions dand this hof it felf in fire Dei herings Them into coverant eight with the Church-membership. And therefore according to the minds of God (and/as Apilonius speaks, jure Dei in thusestatis) are no be received. Though they thall hit or mille of the merculafithe enverant, accordingly, as by grace they come up an son by fin fall thore of the Propositions contained in it. sale debelon faith Mr. Hudfon) shat is admitted into a School, is not admitted became be wedoctus, but ut fit doctus; and if be will Jubmie re therales of the Solnole, and apply himfelf to learne, it is senough for his adiniffion Thatike may befrid of the Church-vifible matich in Christs School Windicars pag. 2481 The door of the vighte Church (faith Matter Baurer , Saintes Reft Part, 4 Sect of m) in in comparably wider then the down of heaven; and Christis forester of townsful, and formend successory bis grace, and suc Galast fofree an offer undintritation to alt, that forely Christ will bety no mienoff : if they will come quite werin faire to Christ I they hall be melecone: of they will come but onely to a vifible profession, be will not deny them admirtance. This feems to me to speak the mind of Jesus Christ for their admittance, and that in foro Dei , as well as in foro Ecclefie. shey frand in covenant-relation and have title to Church-memberthip. Thus the Reader may fee my thoughts in this thing and though I doubt not, but that fome will question much that I have faid; yet now at laft; I hope; my meaning may be understood.

### CHAP. VII.

The Covenant of Grace calls for Conditions from Man.

Third Proposition which I shall here lay down, is, that Gods covenint with man bath its refigulation from man, when God engages to man to conferre happine [e upon him, he requires conditions from him. This I know hath strong opposition by men of two forts, and they of different stamps, and for different ends. The first deny all Gospel-conditions, all covenanttermes on mans part, to the end they may affert justification before, and without Faith, Salvation without Repentance, and Obedience, which though it be contradicted by abundant tellimonies of Scripture ( placing unbeleeving, impenitent and dilobedient ones in fiell: under the wrath of God, yea fuch unbeleeving impenitent ones that have laid highest claime to Christ, Matth. 7. 23.) yet it feems wholly to follow, and necessarily to be evinced from this absolute unconditionate covenant. If Christ have wholly finished, not only the work of mans redemption, but also of his falvation upon the croffe, without farther work of application (as one in a diffinct Treatife hath made it his endeavour to prove ) then we may, as he there doth, decry, both our faith in Chrift, and Christs intercellion for us. Herein one of late (according to his wonted weakneffe) is very industrious, and whereas the Scripture tells us, Christ dwells in our hearts by Faith, Ephel. 3.17. he would prove that Christ enters into us, without us, dwells in the unbeleeving, and in reference to this opinion of his, be makes it his businesse, as to deny Faith, in reference to Justification, fo, all Gospel-covenant-conditions. All other covenant's besides this were (saith he) upon a stipulation, and the promife was altogether upon conditions on both fides. But in this covenant of Grace, VIZ. the new covenant, it is far otherwise, there is not any condition in this covenant, I fay the new covenant is without my condition what foever. And he further tells his hearers, that he is on a nice point, Faith is not the condition of the covenant. O-

The Covenant of Grace calls for conditions from manArguments for a conditional Covenant.

thers, atterly diffatting the aforenamed opinions, of Jufffication without faith, or falvation without obedience, or repellations (which feeme to be the natural influe and neverlary confequence of an inconditional covenant,) yet, with great refoliution of affirme the covenant to be without conditions, joying in the prelimites with these heterodox teachers, but peremptorily denying the conclusion. Against both of these that oppose it, either more despectately, or more imporently, affirm (and might quose a "dional of withoutes) that the covenant of grace hach its conditions? Which terms is clear.

to me is clear.

I suff, by the definition of a covenant, given in, by the Authors before named a sw pages before his affection before mentioned. It is a materal agreement, between parties, upon certain? Afficient Proportions, on how before, to but each party is board and eyed in perform his own condition. It is in this definition and of the effective of a covenant in general (according to bins) to have condition yet, this covenant in particular, with him, is without condition were this covenant in particular, with him, is without condition between its a pacticular covenant that wants the before of it to certain which is not living creature, a vine or rig tree that is no plant. In pact of me colours, such a thing is this unconditional covenant is not, with me of me colours, such a thing is this unconditional covenant. If the effence of a covenant require it, then this covenant is not, with me out it.

Secondly by the exprelle Texts of Stripture, which lay down conditions of the covenant, either in expresse world of these char of necessity imply a condition. See John 8. 1. Polity virily for many as if a man keep my faying, he had never for death. Who lees not there: First, a Priviledge granted by way of covenant. Secondly, the condition on which it is to be obtained. John 8. 24. If selessy mor that I am he ye that the in jour function that rejoying of the hope serve was the end. Who knows not if to be a conditional particle? All pardon and justification (if Scripture may be heard, it suspended on mens not believing. John 3.16. For God so leved the world, that he gave his only beginned See, that who sever believes to on him should not perilb but have ever lasting life. Man 16.16. He that believes and a bapticula, shall be saved; and the severes believes but, shall be seven; and the perilb but have ever lasting life. Man 16.16. He that believes and the perilb but have ever lasting life. Man 16.16. He that believes to and the perilb but have ever lasting life. Man 16.16. He that believes to and the perilb but have ever lasting life. Man 16.16. He that believes to and the perilb but have ever lasting life. Man 16.16. He that believes to and the perilb but have ever lasting life. Man 16.16. He that believes to and the perilb but have ever lasting life.

Thirdly,

Thirdly, by Analogy with the covenant of Works, entrol
of God, anth, Assault, an analogous. General Phin, on all
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conditional man of Paradics, astor, book, or neither, must be
conditionally control of the property of the particular conditional conditional conditional conditional conditional conditional conditional conditional

Conditional and in the instance of conditions in towerants. A conditional in towerants in conditional in towerants in conditional in coverant, who is a coverant, upon performance of which the Benefit of the coverant, upon performance of which the Benefit of the coverant is obtained, and upon the failing of it, the whole benefit is don and the penalty, what losser it is incurred. In coveraints between equals, either indept, and article what those conditions hall be upon deraylance of which the benefit is lost, and the penalty incurred. In coveraints between speriour and inferiour the superiour doth prescribe and the inferiour doth yeeld. In all sevenants there are such conditions, that upon performance or failing of them, the coverant doth stand or fall: such there are in the coverant. the Coopel covenant. There we are enjoyeed to believe and repeat upon obedience to and performance of there we reap the benefit of the covenant. Upon failing in them the benefit is foll and the penalty incurred. He that believes in their be demined. Extend believes in their be demined. Extend believes in the land of the demined. Extend believes of the demined. in this covenant.

wobifilely from the absurdities that will follow upon the demail Obconditions on many part in the covenant. Furth then man is out of danger of being tabley in the covenant, he can be no covenant breaker. He cannot be charged that his heart is uniteady nothing he that is engaged to no letvice neglects no fervice. As God bath that glory that he keeps covenant, it man hath that Priviledge, that he is not in a capacity of breaking of it. The Church might have spared that Apology for themselves, that they had me duals fullely in the covenant Plal. 44. 17. feeing they were under no luch engagement, that they could fallifie or many fuch or pacity of being falle, but we finde God complaining against his People for breach of covenant. Jevem. 11. 10. Ha. 24.5. Pfal 78. 10, 37. we finde him giving out his threats to avenge the quarrel of his covenant, Levis. 26. 25. Master Bassers Queffionift

This

Quefilonif (who feems contrarily minded) thought it an exception of validity. That it follows from the deliver, thereby O's message of the state of

covenant. And for a bare 1110 (2) A Be place heard is called a covenant. And for a bare 1111 (CAH) Be place quoted is called a covenant likewife. Not that beats and birds and sinder a covenant likewife.

ten estufed for a covenant improperly lo callede A bare command

but they thall be as he will be a state of the form of the stronger en-

A grand objection against the condictonality of the Covenant of Grace apswered.

ELFETTLE

Ere an objection of weight; by reason of the difficulty of dol fome Scripture-Texts, on which it is grounded; is to be low taken into consideration. It is true (lath one,) abuse im government upwally there is a mutual contract, and there are manual proformances, to which persons are engaged thereby. But for abething it is certaine, that however the words of seedus pactum, is Latire, our han in Greek, covernant in English he used, the Hebrem Bearith, and the Greek shading, used in the Old and New Testament, not do not alwayes import a mutual contract, and mutual performancement, of God is said to stablish a Covernant with all liping, God o gaognid between whom and God, there neither is, now can be a mutual contract and performance. And the term rendered covernant, is not one by tract and performance. And the term rendered covernant, is not one ly rendred Testament; but also the holy Westers do illustrate the set of the metaphor of a Testament, about a whom of the Promises are set down mutual and resiprocal contract or duty expert, Heb. 8. 10, 11, 12, and 10, 16, 17, Rom. 11, 26, 27.

The argument is spaint all being of covenants, as well as the conditionality of them, as indeed, if conditions be denied, all being of aircovenant is definived, and therefore it might have been well brought in where the covenant is fell was allerted, as militating against the very being of it. But it cannot convenently backed out in both places, and therefore at mult be confidered here, and for answer, let us first take what is granted, that usually in covenants there is a mutual contract, and that there woods, Latine and Greek, be used to imply such covenants, in which there are matual contracts, and mutual performances, and to which perfons are engaged on both sides, and then let us examine what is affirmed concerning those two words. Besite and the stief fool the contrary.

And for the first, who does not know, that the word is lometimes used for a covenant improperly so called? A bare command, Pen. 34.13. A bare Seal, Gen. 17.10. is (as we have heard) called a covenant. And, so a bare promise here in the place quoted is called a covenant likewise; Not that beasts and birds can covenant, but they shall be as secure from the indgement there mentioned. as though there had part a mutual contract in the strongest engagements, Eliphaz Thewing the priviledges of the godly faith ; Job 4.231 They Shall be in league with the flones of the field the fame word is in both places, shall we now fay, that a league or covenant is no act of reason, because man is in league and covenant. with Ropes, which are unreasonable creatures? or rather shall we lay with Matter Caryl in this Exposition To be in League with stones as an improper and allustive speech stones are not capable of the formalistics of a League " So we fay, for God to make a covenant with unrea. fonable creatures, with beafts, birds, and creeping things, is an improper and alturve speech likewife. Birds, Bealts, and creeping things are in an incapacity of covenant. Gomarus handling that

question of Universal Redemption in his Comment on Gal. 1. (a Patron of the Lutherans, as he calls him, disputing for it from the form of the covenant of Grace at that Disputant files it, Gen. 3, 17, where the feed of the woman is promised to break the Serpents head, \*) denies that those words containe the forme of a covenant; because it is certain (as he saves). A grand objection against the condition of the condition of the condition of the conditions of the con

Autocelous fulfa litieur bypothefi, quest verbu illu formula fuderis gratta consideratur. Vestre verd fudus proposid abligationam diarrim parsium certu utvinque conditionibus completti cerum est, qualem bas loco extrare probare non puseft: ideoque nee fudus proprie est.

A consucrudini. qued quis post ri velit, Greck

oge of the state o to called is of two parties. 2. That both parts have their condistander maint stand and the there is a covenant between God and man prono Scripture expression holds out this covenant that holds into out their conditions.

This is the proper acception for which we contend and and The tane) and proper acceptions as they do not hold forth the nature of a coveto the contract of the second the contract of hour mahi salon mant is no mutal contract, nor hath any mutual engagements, as he course we might as well argue, that because a from is called a witheste, and sup hour election managements, and supplies the managements of the supplies of fell 34,27. A heap of Rones is to called Gen. 31.48. | which have neither eyes, nor cars, to fee or hear, what is done or faid, hor yet a tongue to utter it) therefore thereis no ule of eyes, or cars of a tongue, in any one that is brought for a witnesse. As the He

brew word Beruh is improperly nied, or at least nied in a lenie more large then to denote a covenant, wherelower it doth not hold out an agreement of two parties with engagement on both hards. So the word Markey, whenlower it is nied in that scale, feemes to be taken improperly. Seeing in its received lighthcation (according to good interpreters) it doth denote not a covenant, but a many laft Will and I estament, which never is of force but by the death of the Tuffator, the 9.16.17, which is not true of a Co-to-land of the Tuffator, the 9.16.17, which is not true of a Co-to-land of the Tuffator, the 9.16.17, which is not true of a Co-to-land of the Tuffator, the 9.16.17, which is not true of a Co-to-land of the Tuffator, the 9.16.17 which is not required to make

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a Improprie, prapallious actificaters quod ofventes inter fe inige folges. with

the covenant valid. To Ravanellus, Teffamen (faith he) in Greek Singan wtaken J. P. (1911) De) in Greek Singuan witaken, I. Proper. In, for the declaration of a mans Will concerning that which be would have done after his deal and is ratified by the death of the Teffator for e not of force while the Testator lives heb. o. 16.17. I limproperly for a covenant, which is vine men enter among themselves. Rivet, also Exercit. 103 in Gen. focaking of those words

feveral

Gal. 4. 24. Theft are 1944 chamente Teffament ibere (be faith) is met to be taken as a proper pointing atom for that which is dear by a dying won, and ratified by its death, but, for a neurosating records of order as Personal path well observed. Affect in his Lection Trealogue we having spoken to the sense which trainstatours of the Bubie sometimes. ule it, as the fame with motion, reforces, e We must reeld fomembat to custome. After faith. must relationer to conform. After faith

Thement proper sugarities a suit declaration of assessment properly concerning that which he would have dispusioned expenses of content of the properly call a bodies. He was been the sugar properly call a bodies. He was been to great the properly call a bodies. He was the sugar properly call a bodies. He was the sugar property call a bodies. He was the sugar property call a bodies. He was the sugar property call a bodies of the received fightlication of the sucrements of a company sould be sugar to grow the sugar sugar sugar to grow the sugar suga

a man. Will concerning that whith he would have done after his the Aporties Application of a Tellument, properly to called to the covenant of God, Heb. 5.76.17 hath troubled many interpreters. Eralmine on this account quelilons the Authors still in the Hebrew tongue and Caretar calls into quelilon the authority of the Epittle Most conclude from hence that the Original of the Epittle was Greek in that there is not Hebrew World to hold out such expressions, and the Syriack translator was plit to it, to keep the Greek word, and put at into a Syriack Character. For the clearing of this doubt, it is not esough to fay, that these words are fometimes promifer-oully used. Berith for a Testament, Finding for a Covemant as Camerarius notes out of Arishphanes, a Greek Poet as River observes, being the Apolite applies a Tellament in the proper received fenie to that which figuities a motion al agreement. For the falving of which Eding sections up

h plagen reflenceil, fami non deber de propisiofignificacione, pro co quad fie abinature an maritare, fed pro factore, pullos, ignisification, us bene animad-carita Paracius

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moraco de berie suis fieri vetis; Graci propried a control pocume.

2 Dienvill toim Jeadónn , fi voch promite attentation non plat fonet quem difefizienen) (Mapul ausbores Grauss, Aiproposacen (Grappy auchores Graces, Bundono, teste, in commentarits Grace lingua, sentier in genere passum, conventam pulificialistica: canstat tomen violentum of distributione can sentie tomen violentum of a distributione and convertientum, id est, noticentum services quad quie post mortem sumplers veits, 2001, 2342 1911, 2001.

feveral.

feveral opinions which he rejects fome of which, others of good note follow, and afterwards acquaints the Reader with his own thoughts, in words drawn out to fuch a length, that I shall refer the Reader (if he please) to the Authour himself. Dixon on the words faith, The Articles of the covenant also evince it to be a Testament, and the promiser bound to make his word good, and so to die. For et. 31. The Lord Christ promiseth to reconcile his people to God, to take away their finnes, and to be their God. Inflice required facisfaction of them before they could be reconciled , fatisfaction they could not make themselves, therefore he who promised to make the reconciliation with God, was found to make the Satisfaction for them to God: and if (atisfaction for them then to under-lie the curfe of the Law for them, and so to die. " Gomarus says, The covenant of the New Teframent, is both a covenant and a Testament. It is a covenant because it is an agreement between God and man concerning falvation promised, and faith owing by man: And a Testament, because it is established upon the promised death of the Son of God, and an heavenly inheritance by it, fo that it may not unworthily be called a Testamentary covenant, or a Testament-covenant, by reason of the concurrence of both in one. And after concludes. Simply it is a covenant by reason of the mutual agreement between God and beleevers; Respectively a Testament, by reason of the way, and manner of the chief and most eminent part in the covenant, that is the promise of grace, whereby God promisesh to be our God propisious to us, and to give us everlasting life; as an inheritance by the death of his Son.

e Fædus N. T. o fædus eft, (quia eft mutuum inter Deum, 6 bomines falntie promiffe, co obedientie fidei ab bominibus debita padum) or fimul Testamentum eft 3 quia boc fædus promifa filii Dei morte, 6 per eam bareditate celefti

à Deo sancisum est: adeo us non immeritò sædus Testamentarium & Testamentum fæderis ob coneursum utriusque queat appellari, Inde constat simpliciter quidem est e salua, ratione pasti murui Dei & sidelium, sed secundum quid esse Testamentum, ratione modi, pritis as postoris in sædere nempe promissionis gratie, quid Deus nobis promissis se fore Deum nostrum propissum & vitam aternam daturum tanquam herestisuem, merito obedientie mortis Pisis sui.

f Circumscriptionem bujus nominis ex typis atq; umbraculis legis demonstrat a remedy (with me) worse then the disease, though learned Mr. Grayle endeavours his Vindication. After a large discourse in what latitude the word Beruh is taken: The Apostle (he saith) showed

pauld post, ver. 19.6 sequensibus Apostolus. Com omnino statuit, Dei grasium eo luculentiorem bominibus explicatum esse: quod suis non sædus, sed restamentum dederit: Quia sædus conditiones mutuus suisset babiturum, quas si altera paes non præstet, sædus est itritum: restamentum verd, tiberalitatis 6 gratia citra ullam conditionem instrumentum ess, ex quo bæredes vocantur 6 instituuntur citra contemplationem ullam officis quod ab ipsis prosicisci posses.

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the Unitation of it out of the Typer and Badows of the Daw in the dream hi and following veries when the firms that the police of Gad and lastein more rimmere and coaffernous and charotte plant his Characterions, Michaelle frunche fything in 185 1997 in beaute in civic when must have concained mutual conditions, which if either part did has performe, the covenant were weld but a Testument is an inframent of liberality and bounty, by which men are called and mad beirs wishout every of any duty that is to be done by sheem Here they the war we feethat in cafe is be a rovenant according to him it hath mutual conditions, and therefore he is Y rosether with Ravanellus, Gomarus, Orfinm before quoted, to whom may be added Peter Marry on Judg. 20 giving the like definition wholly against chose who make this inference; That is rainer be moved works of whe general mature of covenance that there Boutd be fush a convertibility, as that both must feat or contract or perform. Bue for his polition that God hath not given a covenant to his people. I wonder how it flipt from him. Such unwary expressions time feeming tendency to advance grace from pious perfors) have made way for thrange superfiructions. He might have faid. that those Types and Shadows of the Law did argueit to be more chemadare and common covenant being ratified by blood. which led to the blood of the Mediacour. And fo River fas I underfrand him) answers & Paul in his Epiftle to the Hebr. ( faith her chap. 9. doch not argue from the simple fignification of the word. but from the circumstances of the covenant. But his denving it to be a covenant, is that which I must oppose. He is large indeed to fliew in what latitude the word Berirb in fome Old Teftament Texts is used, as also the Latine word Fade in prophane Authors: All of which, thews no more but that the word in the exact denotation and largest sense of it imports no more then an ordination or disposition, yet that hinders not, but that as Interpreters generally render it, fo, the received and accustomed ple of it, is to hold out a covenant, bargaine, or agreement. As the word sucheia, in its largelt lenfe, comprizes any Affembly. even for civil uses, Atts 19.39. yea, rude congregated routs, versal, yet in the generally received fense, it is taken for holy Affemblies So, it is with Berith; the word may admit of a large fenfe, but the received fenfe is with more reftriction. The lews had their covenants, man with man, Abraham with Abis.

Contract of management of the management of the

g Nos boc volift Panius in Episola ad Hebrass, cap, g ex simplici poce simplici poce signere, sed ex ipsius swaris ctrcumstantis.

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h Quod Lxx.

To Tocodorio

Dadn'alu dix

erunt Symma
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pria fignificatio

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melech, Gen. 21.72. Ifaac with Abmelech, Gen. 26. 28. Laban with Jacob, Gen. 31.44. And this was the word whereby they did expresse their covenants, And as, the word Church is forme. times used improperly, for Church Members that make not up a whole Church, The Church in Aquila and Prifcilla's boufe Rom. 16. 5. Sometimes for Church-officers, Marth. 18.17. Tell it to the Church, who could not be the whole Church whereof infants are a part, or (as all must confesse) women, who yet are no competent judges: fo, there are improper acceptions of the word covenant, when the proper fense is that, which hath been held out , which is a mutual compact or agreement on terms and Propositions. The learned observe that our sign properly answers to the word Berith : Ravanellin observes out of Hierame, that Aquila and Symmachus , did fo translateit; and River on Genef. Exercis. 135. faith . h That which the Septuagint and Theodotio call Jiagian, that, Symmachus translates our Sinn, pallum, fædne, which (faith he) is the proper fignification of the Hebrew word Berith. which word is not read in the Old Testament, for the ordering of a mans Will or Testament. Now it is not denyed, but the word forden and paltum in Latine, our Sunn in Greek , covenant in English, do fignifie mutual contracts, in which there are mutual performances; and fo the Fiebrew word Berith in like manner; this being according to the learned the gennine fignification of it. And if this were not the received fignification of it, how did the Objection before mentioned ever come into any mans head that the Apostle did bewray ignorance in the Scripture-use of the word, in applying it to a mans Will or Testament, and what needed fo much pains for his defence in it? Hierome on those words, Gal 3.17. This I fay, that the Teftament confirmed of God, faith, If any compare the Hebrew volumes and other Editions with the translation of the Septuagint , he fall find, that, where Testament is written, it doth not signific a Testament, but a Covenant, which in the Hebrew tonque is called Berith. And in case Gods whole difpensations and Gospel-communications (as funius would have it) be a Testament onely, and no covenant, why is the world fo abused with the word fadus pattum in Latine; covenant in English? By which all men understand that which we call a covenant, no man understands a Testament. why do we say covenant of Works, covenant of grace, if the for-

former onely were a covenant properly, and the other a Teltament as though we should cal, an Eagle, and a Lionboth by the common name of a bird, perfwading that a Lion were a bird, as well as an Eagle? yet if it were a Testament properly so called, it would not overthrow the conditionality, as Mr. Grayl out of Swynborn thews, Toframents have their conditions, How comes it to pass that Scripture holds out fo frequently that fimilitude of a marriage, 11.54.5. Hof. 2.10, 2Cor. 11.2. Eph 5.32. to fet out this transaction? A marriage contract is not a mans Testament : hath a wife barely a Legacie. and doth the enter no covenant with her husband? How comes it to passe that turning aside from God, after other lovers, is called in Scripture by the name of whoredomes, adulteries, which is the breach of a marriage-covenant? and how is fin against God. called a dealing falfely with God? we cannot deale falfely in the covenant, if it be not a covenant, but a Testament; men may carry themselves unthankfully, but falsehood argues an engagement. How is it that we finde, in Old and New Testament-Scriptures, mutuall engagements, between God and his people; of God to them, of them to him, in case God bath vouchfafed them a Legacie by Testament, in the death of his Son, and left them out of covenant? And how is that, without Covenant, without Christ, without God, without Hope, with the Apostle are one and the same, when yet all people that have hope in Christ are our of covenant? There be that fay, The holy Writers do illustrate the New covenant, rather by the Metaphor of a Testament, then a covenant. These seeme to make it neither a Covenant nor a Testament. Every one knows that a Metaphor is a figure, whereby a word is carried out of its proper fignification into fome other that carries resemblance with it. In case there be a metaphor in that expresfion then it is not proper, but borrowed, But as I beleeve that Abrahem spake not by a Metaphor to God, when he faid, Gen. 18,25. Shall not the Judge of all the world do right ? God absolving and and condemning the fons of men, giving rewards, and inflicting penalties, is a Judge properly to called, foldo not think that God spake in any Metaphor to Abraham, when in the chapter before . Gen. 17.7. he faith, I will establish my covenant between me and thee, and thy feed after thee. God is a Judge of all the earth, properly fo called, and he hath entred a covenant with his people properly to called likewife. It is true, that we una

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derstand, that relation of God to his people, more clearly by the Analogy that it bears to Judges, that are fet up among men for absolution of the innocent, & condemning of the guilty, And so we are holpen in our understandings of the covenant of God entred with his people, by Analogy with the covenants, that are among men but in neither of both of thefe, is the word taken out of its proper sense, and applyed to any other, that it will not properly bear. I finde indeed an eminent Divine affirming, That a covenant is not fo properly faid, to be with God and man, as between man and man, not denying the duty, which man owes to God, nor the engagement by which he is obliged, but freely yeelding both; and flicking only at the confent on mans part, which among men ( he faves) is requisite and doth mutually concur to make the covenant valid. But neither in the covenant of nature or grace, is this confent anteceding the validity of the covenant required in man. This I confesse I am not able to reach. Nothing with me is more plain, then that, consent is pre-required in both these covenants: Adam, I confesse: (as it is objected) was bound to confent, yea, I will yeeld more, that it is no more possible to conceive Adam to deny consent, then the Sunne to be without light; feeing in his natural motion he was carried in that way of full conformity to God, that the Sun may as well be dark, as Adam averse from the will or tender of God ; yet if we could conceive a dark Sunne it could not be a light to rule the day; fo if we could conceive Adam denying confent to God: in the tender of covenant, Adam had not been in covenant. For fallen man it is clear; what held the Pharifees out of the New covenant, but their non-confent? rejecting the counfel of God against themselves, Lak 7.30. as also those Jews, Att. 13. who contradicting and blafpheming, judged themfelves unworthy of eternal life.

The covenant was tendered to all those Gentile Nations, and Cities where the Gospel was preached, and all were bound to yeeld assent, but where there was assent of faith, there the covenant was entered, where assent is denied, there they remained, strangers from the covenants of promise; in the same way of Gentilisme, as though the Gospel had never been tendered, or the Name of Christ held forth. So that these things considered, I doubt not but I have made it appear, That there is a mutual contrast, and mutual performances to which persons are engaged, not only usually incovenants, that in all covenants. And that it is of the general na-

ture of covenants, that there should be such a convertibility, as that both muft, if not feal, ( fome contracts are without feals ) yet contract; or performe, and where a feal is vouchfafed, must accept of it and that the definition of the covenant in the general is vindicated That God hath entred a covenant properly fo called, with man, with fallen man, in which there is a contract of this nature, and engage ments to mutual performances, God condescending to it of grace, and man obliged to it by duty, yet accepting voluntarily. Which (as the former) might be confirmed by the authority of Divines ofeminency. Mr. Ball speaking of the covenant of God in the general entred with man, faith. It may be thus described. A mutual compact or agreement betwixt God and man, whereby God promifeth all good things, fecially eternal happine fe unto man, upon just equal, and favourable conditions: and man doth promise to walk before God in all acceptable, free, and willing obedience, expecting all good from God, and happine fe in God according to his promise, for the praise and glory of his great Name. And Urfin in his Catechilme, page or defining a covenant in the general nature of it as before he faith, it is A mutual agreement between God and man, whereby God confirmes to man that he will be merciful, forgive their finnes, give them a new righteousnesse, his boly Spirit and everlasting life in and by his fon the Mediatour : In like manner men sie themfelves to God for faith and repentance, that is, by a lively faith to receive this mercy alone, and to yeeld true obedience to God. And Lucas Trelcatime in loco de fædere thus defines it. & The covenant is an agreement to God with man, concerning eternal happine fe to be communicated to man, upon a certain condition, to the glory of God. And then explaining himself he says. When we say un agreement, we understand a mutual obligation of God and man, by a stipulation intervening, that what is promised on both parts, may be performed. And farther faith, There are two parties of the covenant. I. The promise of God concerning everlasting life. 2. The obligation of man

iFædm Dei eft mutua padio inter Deum er bomines , qua Dem confirmat hominibus fe futurum en propitium, remiffurum peecasa, donaturum juftitiam no: vam, Spiritum Sanflum, 600 vitam eternam per & propser Filium Mediatorem, viciffim

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neficium, co ad prastandam Deo veram obediensiam.

k Fædus est pastum Dei cum homine, de sælicituse æterna, certa conditione ci communicanda ad Dei glorian. Pastum cum dicimus, intelligimus mutuam Dei cy hominis obligationem, ex stipulatione intervenientem, ut utrimque reddatur quod promissione est. Due ergo sum partes saderis. 1. V romissio Dei de vita aterna. 2. Obligatio hominis ad observationem conditionis a Deo prascripta. Prima est libera: secunda est necessaria.

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for performance of the condition prescribed of God; the first is free. the fecond is necessary. And inconclusion, such a bottome I believe is laid in the Introduction, that will bear the whole fabrick that follows after. Juniou and Gomarus are as opposite as may be. one to the other in this dispute about the covenant, as may be feen in the Appendix to the first chapter : But they both agree in this that every covenant of necessity is to have mutual engagements and performances. Gowarau denies that the promife. Gen. 3.15. containes the covenant of grace because no conditions are there mentioned. And funise to avoid conditions denies that there is any fuch thing as a covenant between God and man, for if it were a covenant, he faves it must have conditions. Therefore according to them both, if we grant a covenant, we must grant conditions, and the full nature of the covenant, is in no Scripture laid down where we have not these engagements, or conditions, laid down likewife. Some think to reconcile all this by the various acception of the word. Sometimes it is foufed in Scripture, that the free promise of God is thereby signified, and the restigulation of our duty withit . God requiring man to engage by covenant to that which be might require, did there no promife intervene; yet fometimes in Scripture covenant doth fignifie the absolute promise of God, without any restipulation, and of this kinde is that covenant in which God promifeth to give to his elect faith and perfeverance to which promise there cannot be conceived any condition to be annexed which is not comprehended in the promise it self. So Learned Camero de triplici fadere, Thef. 1.2. For this absolute covenant here spoke to. I defice the Reader to observe what the same learned Authour hath farther in his third Thefis. This diffinction of the Covenant doth depend upon the distinction of the love of God. for there is a love of God to the Creature, from whence every thing that is good in the creature bath wholly flowed; and there is the acquie foent love of God in the creature, and this the creature bath received, not for any thing from it felf, but from God, as it was loved with that first love of God: that love for better understanding, we call Gods primary or antecedent; this Gods fecondary or confequent love: from that we fat, doth depend both the pattion, and fulfilling of the absolute covenant, from this depends the fulfilling of that covenant; to which is annexed a restipulation, not so the pastion, for that we fay depends on the first love. This antecedent love is wont to be called

called Amor benevolentia, which can be no more then a purpose or resolution in God for good to man. The second is wont to be called Amor complacentia, a love of delight, or content. How the former can be a covenant, or any covenant properly so called depend upon it, as preceding the latter 1 do not see.

First, this goes before the giving of Christ; the gift of Christ is an effect of it, Joh. 3.16. Now God covenants not with man, without the Mediator as Camero himself acknowledges; and therefore

this that precedes, can be no covenant made.

Secondly, a covenant plainly argues an agreement, at least in tender from one, and professed acceptation from the other party. A covenant of parties at a distance, either party holding his distance, respective to that where the distance is held, is the greatest absurdity. Now in this absolute covenant (as it is called) there is not so much as a tender from God, much lesse an acceptance from man, and so, as yet a distance held, and therefore no covenant or agreement.

Thirdly, this supposed absolute covenant, 7er. 31.33. Heb. 8.10. hath mercies of two forts; graces, priviledges, And though men contend that the promise of grace is absolute, seeing there is nothing pre-required of us, for the writing of this Law in our hearts, yet the priviledge of remission of sins hath its conditions, Ast, 10.

A1. Att. 11.18.10. Adt. 1.10.

Fourthly, none can claim any interest in, or take any comfort from, this absolute covenant, depending on the antecedent love of God, preceding the conditional covenant, depending on the confequent love of God: before he hath entered the second which is conditional, and performed the conditions, and knows that he hath performed them. This is clear, it is made, all say, with the Elect, now none can claime his interest till he knows his Election, which is made sure only, by our faith, and new obedience, by the knowledge that we have of our faith and new obedience. But is senough to me that a covenant comprizing a restipulation of our duty, is here confest, which is the Gospel way to salvation, without which, the acquiescent love of God is not attained. As to that Text, Heb. 8,10, the Reader may see more elsewhere.

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#### CHAP, IX.

## Further Objections against the former doctrine Answered.

Further obctions against, the conditionality of the Covenant answered. The covenant of grace entred with fallen man (faith one) is called an everlasting covenant, and Heb. 8. 12. God faith, I will be merciful to your iniquities, and your sinnes will I remember no more. Now suppose there were conditions for man to performe, and man did faile in those conditions, what were become of the covenant?

And. The conditions failing of the covenant is broke, the everlasting covenant is broke, which though it seems a contradiction to some, yet it is not so to the Prophet, Is 24.5. They have transgressed the Lan, changed the Ordinances, and broken the everlasting Covenant. It is said to be everlasting, because it shall not be antiquated for another to succeed it, or at least that man is not to put a period to it, so Circumcisson and the Passeover are. Ordinances for ever, not that non-entring into it never break or transgresse it; The Elect of God Regenerate, do indeed keep covenant, so do not all that enter into it. There are frequent Scripture-complaints of Breach of covenant.

Secondly, It is said, Man hath no tie upon him, to perform any thing whatsoever with covenant, as, a condition that must be observed on his part, let the covenant is self be judge in this case; mark is

in Jeremy, Ezekiel, or in Heb.8.

Answ. In those Texts there are graces mentioned; as Gods work on the soule; and priviledges promised to be enjoyed. Whatsoever is there set forth, as Gods work upon the soul; is also required of man as duty, namely to be renued in the spirit of his mind, Eph. 4.23. To make him a new heart, and a new spirit, Ezek. 18.31. That the Word of Christ dwell in him richly in all wisdome, Col. 3.16. It will be hard for any to point out a promise of this nature, but it may be answered with a command, as an obligation unto duty; As the precepts must not thrust out the promise, nor duty shoulder out free grace, So, the

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the promise must not destroy the precept; In that of feremy, conditions on mans part are included, so as by the assistance of grace to be performed. The tie lies upon us, on pain of losse of all that the covenant promiseth, and bearing all that it threatneth.

Thirdly, Suppose (saith one) there should be a fault, of performing

in this Covenant, whose were the fault?

Answ. The fault is his, who is chidden in Scripture, and beaten for it, namely those that did flatter God with their mouth, and lied unto him with their tongues, whose heart was not right with him, nor were fledfast in his covenant, Pl.78.36,37. They, upon whom he willbring a sword to avenge the quarrel of his covenant, Lev. 26.25. are in the fault.

Fourthly, if there be conditions, then the covenant is not free, gifts, must be of absolute grace and bounty, if a condition be required, the

freedome of the gift is destroyed.

Answ. This is true of such conditions, where there is merit in the condition, whereby benefit accrues to him, that engages by promise, holding proportion with the reward; But, here is nothing indented by way of covenant, but that homage which is naturally due, which God may challenge from us as creatures; without either engagement unto, or exhibition of any reward at all for their paines, and what he may require without reward, when he covenants for it the reward is free. If Abraham had made Eliezer of Damascou his heir, upon his faithful service, the inheritance had yet been a free gift, and of grace conferr'd upon him. Make the Proposition universal, All conditions in promises destroy the nature of a gift in the thing promifed, and then it is to be denied, A covenant of grace would then be a contradiction, feeing it is no covenant, (as hath been demonstrated) without a condition. Then the Prophet doth contradict himself in the tender of a covenant, in the most free manner as is possible, Ifa. 53.1,2. Ho, every one that thirsteth, &c. even their conditions are required; Incline your ear, and come unto me, Hear and your foul shall live; Let she wicked for fake his way, the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and unto our God, for he will abundantly pardon, Here are free promises with conditions; Men, who have not that fovereignty, account their gifts free, and yet require conditions from them on whom they

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are conferred. An Alms-houle is founded, and endowed with revenue, conditions are put upon the Almes-people, to refide in fuch an houle affigned, to wear clothes of the colour and forme prescribed, or whatsoever else the Founder please, and yet the gift is free. Finally, God cannot covenant with man, and keep up his sovereignty, if we leave out obedience in the Articles of the covenant. The covenant is upon equal termes, if subjection be excluded; to be a God in covenant, and not require subjection.

is the highest of contradictions.

A Learned Writer, after a large discourse held of the right that Redeemed ones have to the death of Christ before beleeving. faith. Here may be observed the mistake of those, who winde up the merit of Christ, as affecting God (as I may so speak ) unto a conditional engagement, viz. that we shall be made partakers of the fruits of it, upon such and such conditions to be by sus fulfilled. It will be worth our labour to enquire what is meant by the conditional engagement, unto which he fays fome winde up the merit of Christ, as affecting God with it; doth he mean such conditions, that as causes or impulsive motives take with God to enter such engagement? If this be the meaning I shall freely yeeld that there is no fuch conditional covenant, that there is no fuch condition in any Covenant of God with man. In this fense Mafter Culverwell in his Treatife of Faith , page 143. takes it. Having mentioned feveral conditional promifes, (in which faith is expressely required, and such wherein it is necessarily understood) he faith, In all which, faith is necessarily understood. for the obtaining of the benefit promifed. But yet in all thefe , faith, is no condition properly to called , moving Ged to promife life. But taking it, in this reffrained fense, as moving God to promise life he much mistakes himself, where he faith, That it confounds the Law and the Gofpel, taking away a chief difference between the covenant of works and the covenant of grace, page 141. Seeing there was no condition, thus understood in the covenant of works: There was not any fuch good, accruing to God by any thing that Adam was to do , that upon it, or for it, God fhould make the promise of life. God hath no motives out of himself, to confer his rewards, Conditions taken in such a sense; will make the covenant of grace, and the covenant of works all unconditional. But taking the word [condition] in the fenfe, as it is in ordiordinary use, and as it properly signifies, for duty in covenant indented, agreed upon, and affented to, on performance, or neglect of which, the promise stands or falls, it is plain that there are such conditions in both covenants, equally, in one as the other. The necessity of the concurrence of grace to the work of faith, will as soon make it no duty as no condition, and many denying the one, have learnt to deny either of both, as well duties, as conditions. Mr. Culverwel therefore consesses, that, faith in some fort may be called a condition, because the promise of life is made to persons qualified with faith, page 143, and this conditional promise well understood (saith he) page 141, may be born. And if understood, with such a restraint as the word will not suffer (we consessed to be according to back the former affertion.

First, All such conditions, if spiritual bleffings, are part of the purchase of the death of Christ, and is not, are no may sit to be conditions

of fuel an attainment.

Anjw. They are so parts of his purchase, that they are also our act, The act of man by the power of God; God gives faith and gives repentance, yet we believe and we repent, we may as easily reconcile Christs purchase, with the nature of a condition, as Gods free gift of grace with our duty, If the gift were of grace and no duty required, then there were force in the argument. This ridgidly followed, will disingage man from all obedience to God, seeing all power to obey, is part of the purchase of Christ.

Secondly, It cannot be made apparent how any fuch conditional fire

pulation can be ascribed to God.

Answ. We finde such a one in Scripture ascribed to God, no condition can in more plain terms be held out. In case we cannot see how it can be, it were safer to lay our hands on our mouths, and acknowledge our weaknesse, then to withstand so clear evidence. He is pleased to give his Reasons.

First saith he ar leaves no proper place for the meric of Christ.

Answ. This reason I can by no means reach. Christ may meric, and upon what terms he pleases, confer what he hath merited, Duty in us excludes merit in Christ, as well as conditions imposed upon ID. See Ball on the covenant, page 133.

Secondly, It is very improperly ascribed to God, &c. Stipulation; or engagements upon conditions, that are properly so, do suppose him that makes the engagement, so be altogether uncertain of the event

thereof, for which the authority of Lawyers is quoted.

If conditions among men be of fuch uncertainty, it dorn not thence follow, that it is so in those conditions which God impofes, on performance of which he conferres the mercies which he gives in promife. If there be so much difference between moral hope, and that Christian grace which is wrought by the Spirit that the one is only possible conjectural, uncertain and doubtful, the other affured and never failing; The one often ending in fhame. The other never making ashamed; Then there may be a like difference in the conditions affigned by man, and those affigned by God, Men may be still uncertain, yet God may be affured, the event being not left to contingency or the freedome of mans will. (which is supposed to fland in aquilibrio,) but determined by the act of grace which is not hid from him, whose hand works it in the hearts of his people. This might feem to carry far rather force against all conditions in the first covenant, which is yet granted to be conditional, which for performance was meerly suspended on mans will, but hath no colour against the conditions of the fecond covenant, which God works of grace as he requires of fovereignty.

One is pleased to say, Surely they are wide (if not very witde) who affirm that all the stipulations on the part of God, upon the death of Christ are upon a condition, which himself knows to be impossible for them to perform, to whom they are made, which among Wise men are always accounted pugatory and null. And may not the like be said of exhortations, promises, threats, commands? God as well knows our disability to answer these, as to suffil conditions, yet they are neither wide, nor wilde, that acknowledge such exhortations, promises, threats, commands, without abilities in fallen man to answer them, farther then the concurrence of grace that is in Christ Jesus strengthens them; There are many more Objections raised by others which the Reader may see brought in, by Mr.

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Grayl and Mr. Woodhridge, and fully answered.

### CHAP. X.

God in the dayes of the Gospel keeps up the power and authority of his Law, The obligation of it is still in force to binde the consciences of beleevers.

THe last Polition that I shall premife, is, That God in his entry of covenant with man in sinne, doth so manifest his free grace, that be fill keeps up his Sovereigney; fo exults mercy, that he loseth nothing of his rule and authority; His chief aime is to exale the glory of his free grace, and to fet out the riches of his great mercy, that so noble a species, as that of mankinde might not for ever perifh, yet he quits not man of his subjection and obedience. When the Angels fell, some stood, (whether the fallen or persevering number be greater, cannot be determined ) but when man fell, mankinde wholly was loft, and unleffe grace fave, must everlastingly perish. As some, with the lost Angels must be objects on whom God will glorifie his juffice, Matth. 25.41. So others, must be vessels of mercy, on whom his free grace shall be feen, to make them as the Angels of heaven. Therefore love is affigned as the alone impulsory motive; God fo loved the world; that be gave his only begotten foune, John 3.16. God who is richin merey , according to the great love , wherewith he loved us, when we were dead in finne, Eph. 2.5. Of this, all that expect to be faved by grace, must be tender, that it be not obseured; Gods designe being to advance it, our care must be that it be not lessened. In this exercise of free grace, God yet keeps up authority and rule, power and dominion still is his. Man was made of God subject to a Law and under dominion, having the law written in his heart from the Creation, and he was not divested of it by Adams fall, nor yet delivered from it by Christs Redemption. Corvinus indeed in his Reply to Montin (cap.8. feet 7.) faith, "That men under an obligation to punishment are not under any obligation to obedience. God will not be ferved by that man that hath violated bis Covenant . giving his reason of this affertion, Tob be admitted to serve is a to token of favour, which is not youchfafed (as he fayes) to menun-

Mins fall by fin was no difobligation to obedience. a Cum itaque bomo jaceres (ub maledillione,ad obedientiam ampline non obligabatur quia coli ab co Dem amplines mon volebas. b Nam quod coli à creature fue Dem vult faveriseft.

der guilt and wrath. But this is a manifelt errour, Mans guilt can never rob God of his Sovereignty, nor yet difingage man from his duty, Standing right with God, he is bound to homage; Under guilt, he is bound both to homage and punishment; and to be admitted to serve is not meerly of favour, but of dominion and power. It was no great favour, that I feat in Exper found, in the

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fervice of Pharaoh; to ferve with acceptance is indeed a favour; but necessity, and duty ties all that are under Sovereignty. As man fallen, in right is a fubject, though in his demeanour a rebel; So in his regenerate efface still he ows subjection. When God became a Saviour to the Elect of mankind, he did not ceafe to be a Sovereigne. The children of a King and Emperous know their father to be sheir Sowereign, as by one is well observed. The child of God knows God in Christ to be his Lord; We are redeemed not to licentiousnesse, not to a state of manumission from the command of God, but to ferve in righteonfneffe and true bolineffe all the dayes of our life. Luke 1. 74. It can be no part of our Christian freedome to be from under the Sovereignty of heaven. This Sovereignty of God is two waves held forth unto us. First, in keeping up his commandments, the power and vigour of his precepts. Secondly, in his exercise of discipline in chastilement, and corre-Ction. Here I shall affert three things; First, God in the days of the Gofpel, keeps up the power and authority of his Luw; the Obligation of it is Still in force to binde the consciences of believers. Secondly, That this Law which God thus keeps up in force, is a perfeet and compleat rule to those to whom it is given. Thirdly, That this Law binds, as given by the hand of Mofes. As to the first, when I speak thus of the Obligation of the Law . I hope I scarce need to tell in what fenfe; I do take the Law, Not in the largest fense, for any doctrine, instruction, or Ordinance of any kinde what foever. Men have their Laws and Directories : but I have to deal with the Law of God: Neither do I take it for the whole of the Word of God, all his will revealed in his Word, as it is taken, Ha. 2.3. The Law Shall go forth of Zion, and the Word of the Lord

from fernfalem. Nor yet as it is taken for all the Scripture of the Old Testament, as in that Text of the Apostle, In the Law is in written by men of wher tongues, and by other languages I will speak to this people, 1Cot.14.21. Nor yet for the five books of Mostly, as it is taken in the words of Christ. All must be sulfished

The Sovereignty of God is held up. T. In keeping up his commandments.

that was written in the Law of Moles, Luke 24. 44. Neither do I here understand the Ceremonial Law, which stood up as a partition between Jew and Gentile, Ephel. 2,14. All that did binde the Jews, and was not of force from God with the Gentiles. is taken off from Christians; There was a confession of guilt; a beaft needed not to have been flain, if they had been innocent, this held them under hopes that there was facrifice to take away finne, imposed on the Jewes till the time of reformation, Heb.o. 10. as an Appendix to the first Table; fitted to the Jewes state and condition, as a shadow of good things to come, Heb. 10.1. Nor yet the judicial Law, given to order the Common-wealth or State of that people, farther then fo much of it, as was of nature, and then did bind the Gentiles. It is the Moral-Law that I meane, that Law which was obligatory, not only to the Jews, but Gentiles, for breach of which they suffered , Levir. 18.27,28. Neither do I understand the Moral Law, as a covenant, upon observation of which life was expected and might be claimed. This is utterly inconfistent with the Gospel. If there had been a Law that could have given life, verily righteousnesse had been by the Law, Gal. 3.21. And this righteoufneffe giving life utterly overthrows the Gospel, If righteonfnesse come by the Law, then Chrift is dead in vain , Gal. 2.21. In which sense I deny that the Jewes were ever under the Law. The Law was not given as fuch a covenant as shall God willing be shewn. So the Moral Law and Ceremonial Law should militate one against another. The Moral Law holding them in themselves, looking for a righteousnesse of works, and the Ceremonial Law leading them out of themselves, unto a sacrifice for remission of sinne. Abraham was under no such covenant, he had the Gospel preached to him, Gal. 3.8. and so had the feed of Abraham. But it still hath the nature of a Law binding to obedience, it is for ever a rule, for the guide of our wayes. That it was once of force, is without question; and above all contradiction, and therefore I need not to multiply Old Testament-Scriptures for it; There is no repeale of it, it was never antiquated and abolished; therefore it is of force. Though a Law be urged, yet if a repeal may be pleaded, there is a discharge. That it is not repealed. I shall shew, and further that it is not capable of any repeal: If it be repealed, then either by Christ; at his coming in the flesh; or else by his Apostles, by commission from

The Law hath a commanding power over beleevers.

from him, after the Spirit was given; But neither Christ in perfon nor the Apostles by any commission from him did repeal it: but inftead of a repeale; did put a new fanction upon it; Christ indeed as foon as he publickly appeared in the work of redemption, was charged that he came to defroy the Law . But this he did utterly difavow, and men of faith in Christ should believe him, professing that he came not to destroy the Law but to fulfit it. Yea, that there is a greater stability in the Law in every tittle of it in regard of the permanency, then is in heaven and earth, then is in the whole frabrick of the world: And whereas the Scribes and Pharifees were then thought to be the only frict observers of the rule of the Law, and the alone men that kept up the honour of it. Christ afferes a necessity of a higher degree of obedience then the Scribes and Pharifees ever taught or practifed . Except your righteonfnesse exceed the righteonfnesse of the Scribes and Pharifers, eve. which must be understood of righteousnesse inherent; in conformity to the Law, as appeares in the precedent words, where Chrift holds discourse about the Law, and is more fully confirmed in the words that follow. Christ on this occasion openeth the commandments of the Law, shewing how farre Scribes and Pharifees went in their righteonfineffe, how farre we must transcend them if ever we come to the Kingdome of heaven. Neither did the Apostles by any Commission from Christ repeal it but they add the same function to it. Paul foreseeing that this very thing would be charged upon him, as it was upon Christ, faith. Do we make wid the Law through faith? yea, we establish (faith he ) she Law, Rom 3.31. Our doctrine is a confirmation, and no abolition of it. And both he, and other Apostles frequently in their Epiftles, urge precepts of the Moral Law, as in force, and having power and command over men in covenant. Paul laying a charge upon children to obey their parents, Ephef. 6.r. urges it from the fifth Commandment, which he there fets outwith a mark of honour, as the first Commandment with promise, and paraphrafeth upon the promife, annexed to it, against which children might enter their challenge, if in Gospel-times the Law had loft its commanding power. And requiring obedience from wives to husbands , the Law is quoted for it I Con 14. 34. Having proved the equity of Ministers maintenance by an argument drawn from civil right, and common rules of equity in three

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three particulars, he adds, Say Ithefe things, or faith not the Law, alfosbe fame ? And fo quotesa Textof the Law, the Law as delivered by Mofes, for it is written in the Law of Mofes, Thou halt not muzzle the Oxe that treadeth out whe corn, I Cor. o. o. and then cleareth it from an exception that might be taken against it. So fames 2.8. If ye fulfil the royal Law Thou Shalt love thy neighbowr as thy felf, ye do well. The Law is of force in that grand duty, fo in other precepts there mentioned, Do not commit adaltery, Do not kill, verfe 1 1. yes, it is offorce in the least duties . ver 10. He that foall keep the whole Law, and jet offend in one point, is guilty of all, I Thef.47.8. We have the seventh and eighth Commandment quoted as of force with Christians. As also, Row. 12.19. Avenge not your felves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, faith the Lord, quoting the

Law Dent. 32-35.

Neither is it capable of any repeal, being the Law of nature written in the hearts of heathens, Ross. 2. 15, more clearly therefore in the heart of Adam. These are of those things that are prohibita, quia mala; The transgression of them was forbidden. because evil of their own nature, The Creation standing, the Law could be no other: If no Law had ever been promulged, or given of God to man, yet murder and adultery had been finne, Christ not changing the Law of Creation, but taking to himself the nature of man, (the same as it was first created) when he came to fave man, must of necessity keep on foot that law that was from the beginning stampt upon him, So that we fee it is not abolished, but ratified, neither isitin a capacity of abolition. It is confest by a great party, of those, that in this appeare as adversaries, that there is no liberty to finne in the dayes of the Gospel. There be not many that will ayouch the contrary, if they do, they must know that they have the Golpel against them, that bath in a readinesse to avenge all disobedience, 2 Cor. 6. 10. The Apostle writes to beleevers, that they finne not . I John 2.1. And this is the definition of finne, A. John 3. 4. Sinne is a transgreffion of the Law. As for those that handleevers have no finne, cannot finne, it is to little purpose to speak to them, or having any thing to deale with them. If they believe not John, they will not believe me telling them that that there is no truth in them 1 1 John 1.8. He that pleaseth may see a large confirmation of this truth in

Mr. Bang, Vindicia Legis, and Master Boltom Treatise of the true bounds of Christian freedome, page 77, to 88. Therefore one much forgets himselfe, who in a Treatise of the two coverants, bespeaks his Reader in these words: Consider this seriously, that if you be belowers, and married to Christ, the Law bath no more power ever you then a dead husband bath over his relief and living wife, which he presently interprets of a commanding power, and denies, that the Law bath any commanding power over a between. Which affertion of his, that it may be the more observed, he puts into his Index; The Law bath no commanding power over the legister.

The same Authour yet says, that the Law is a discoverer of. and convincer of sinne to beltevers. It is a curb to the pride and prefumprion of believers as well as of unbeleevers ; But if a husband cannot by reason of death command his wife, how can be convince her of her faults; or be a curb or refraint to her? Job was in right of command over his wife, as long as he had power of reproof to tell her of her folly, and to endayour to put a floo to it. In his answer of an objection he yeelds, that though the Line Should be dead so a beleever, and a beleever dead to the Law. yet it dath not shouse follow that they fould finne, must finne, or will fine Upon this supposition I say, there is not in them a capacity of finne, or postibility offinning, He further fayes, There mould be no finne (were it not for a Law ) for the Law gives (if 1 may fo terme it ) a being to finne, and therefore is called the firength of finne, for if a man found forear court, or will, and obere found be no Law prohibiting the fame, doubt leffe it would not be exit for the Law maker it evil; And if the Law hath loft its commanding power, then it can give sinne no more being , year, it hath loft its own being, power of command being of the effence of it. If the Law , Thom halv not kill, have no power of command then. I further, if I kill. If that Law, Sweare not at all, have no power of commanding other, our RANTERS high outles, are no more finnes, then our enting of swines field, or out not observing the Reast of the Passeover, Where there is no transgereffion and a new antiquated and repealed, that the power of command is gore fair in the Laws before mentioned is no Law. If he fill profie that fimilitude of the Apolile, that a dead hufband hath now power of command. But the Law to a believer

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is a dead husband. First, I say, if he will be pleased to informe me how a dead husband rips up his wives faults, how he curbs and keeps her in , (which he confesses is the Laws office to a beleever ) then I shall speedily give an account; how this dead husband retaines power of command. "The Argument is as well of force. The dead husband hath no power to discover his wives fantes, to restraine, curb, or keep her in But the Law is a dead husband to beleevers. Therefore the Law hath no fuch power. It lies upon him to aufwer this argument to free himfelf from felf contradiction. And I would faine fee this anfwered, and the other maintained. "Secondly, for more full-fatisfaction, I fay that some learned Expositors make the bufband in that similitude not to be the Law, but sinne, which bath its power from the Law. So Diodars in his Notes upon the place, Man fignifieth finne, which hath power from the Law, the women is our bumane nature, and of thefe two, are begotten the depraved errows of home: So also Doctor Reynolds in his Treatife of Divorce, page 37. fetting out the scope of this similitude thus expressethit, As a wife her husband being dead, doch lawfully take mother, and is not an adultereste; in having his company, to bring forth fruit of her body so him, foregenerate perfons, their natural corruption (provoked by the Law to fin) and fleft being mortified , and joyned and brist as to a found husband. Mafter Burges Vindicie Legie, page 218. faith Sinne which by the Law doth irritate and provoke our corruption that is the former husband the fout had, and luft's they are the children thereof, and this the rather is to be received because the Apostle in his reddition doth not fay the Law is dead, but we are dead. But if he will fill contend that the Law is the husband in that place; which by reason of corruption bath so much power for irritation and condemnation over an unregenerate man . I shall onely give him that advice which Doctor Rigwolds in the place quoted, gives Bellarmine, upon occasion of his inserpretation of this fimilitude. Les Bellarmine acknowledge that he fee on the rack nor the drift thereof be fimilitudes muft freehed in such fore the fater ought, just in length, breakth, and depth; to match and fit that whereunts they are the holded. And when be donfessed power in the Law notwithstanding this death to performe diverse offices in the souls of beloever the cannot af-firme that the law is wholly dead, nor deny but that it may have I 2

Rom. 7.1, &c.

this office of command likewife. The power which the Law lofeth, is that which corruption gave it, which is irritation and condemnation; Corruption never gave command to the Law and the death of corruption, through the Spirit, can never exempt the foul from obedience, or take the power of command from it. Let it be granted that the Law is the husband here mentioned, the fimilitude is this. That as the Law through our corruption was fruitful in mans nature to the bringing forth of finne and condemnation, So Christ by the Spirit is to be fruitful in our nature to bring forth works of grace to falvation, and fo the death of the Law is meerly in respect of irritation, or inflaming to sinne; and binding over to condemnation, not in respect of command. That this is the full and clear scope of this find litude, beyond which it must not be stretched, plainly appeares, verse 5. For when we were in the flesh, the motions of sinnes which were by the Law, did work in our members to bring forth fruit unto death. So that here is nothing against the commanding power of the Law: God still keeps up his Sovereignty, and by this Law he rules the regenerate. I wish our Authour would fadly reflect upon that reafon of his . The Law is not anthonized by Chrift to reigne and rule in the consciences of his people. For his Farbers peace, his own righteenfuelle, and his Spirits jog the There is none that speaks of the reigne of the Law in the consciences of the people of God. but God in Christ reigns, and by his Moral Law rules, for all thefe reasons; So farre are these from excluding his rule, by his Lawin his peoples hearts of Eithis rale of the Law be deftructive to Christs righteousnesse, then Christs coming for righteous nesse must needs be to destroy the Law which Christ difclaimes. And the rule of the peace of God in our hearts, is fo farre from excluding his rule by his Law, that without it. it can never be attained. Great peace have they that love thy Lawa and nothing shall offend them, Plalme 119.169. This is the confidence that we have in God, that what foever we ask according to his will, we shall receive, because we keep his commandments, I John 3.22. A Commandment bath a comman power, and only they that keep them have this peace ruling in their hearts. The Spirits joy and the power of the Law to command, are fo farre from opposing one the other, that the Spirit gives tellimony of Gods abode in no other but such as confesse and yeeld to this power.

power. He that keepeth his Commandments dwelleth in bim and he in him : and hereby we know that be abideth in so by the Spirit which be hath given w. I John 3. 24. And of like nature is that which he further hath , Though the Law (the former husband) be dead to a beleever, yet a beleever is no midom, much lefferan harlos; for he is married to Christ, and is under the Law of Christ, which is love! If the moral Law respective to the power of command be dead then love is dead with it. Fefus Christ reduces the sen Commandments into two: Those falt love the Lord thy God with all thy heart, and thou shalt love thy neighbour as thy felf, alf then the Law be dead, this love from the heart is dead, and fo a beleever is either a widow or an harlot. Maker Burges, Vindicie Legu, page 12. Thewsat large that to do a thing out of obedience to the Law, and yet by love and delight, do not oppose one another, which if the Reader confult with his enlargement of it; he shall need to go no farther for refutation, nor his own fatisfaction. Men are wont to expect in children and fervants (much more in wives) both love and obedience: If this rule hold, they must quit the one, and cleave to the other; Either they must take to love without obedience or obedience without love. These two which cannot be severed (if ye love and keep my Commandments ) this Divinity makes inconfiftent. God gave Lans (faith our Authour) to man to declare his own Sovereigney, and his creatures duty. And we must tell him, that to keep up his Sovereignty, and his creatures duty, he continues his Law. They that take power of command from it diverthim of his So vereignty, and exempt the creature from duty. I know there are many evalions, if it might be to fhuffle off, and evade this doctrine; if not wholly denying the Law, yet weakening the power of it in Gofarre from excluding this rate to his Law that we thought

Some fay, that it bindes as accreatures, has not as Christians. And then it is to be feared, that they taking themselves to be above creatures in that they are Christians, being raised in a neerer relation to God, then meer creatures, they will take themselves to be disobligate. But if the creature be cast into bell, for transgression, as a drunkard, an adulterer, a coverous person, what will become of the Christian? But it bindes both as creatures and Christians, Christ having put his fanction up.

on it.

The Law bindes the whole of manOthers lay, that it bindes the infregenerate part of man, but not the regenerate part, that is free. Paul delighted in the Law of God after the inward man, Rom. 7. 22. That is, as Interpreters understand, so farre as regenerate; How could be delight in it as a Law, and not subject to it? It seems these think that only wicked ones are bound, or rather wickednesse to be alone obliged. It will shortly be a mark of unregeneration (as it seems it is with some already) to be subject to it; They that urge it upon men, and presse it as their duty, bave the name of legal Preachers, and strangers from Gospel-mysteries put upon them. It is a wearisome thing to rake surface in this puddle; I hope it is plain in that which hath been said, that God holds up this part of his Sovereignty in keeping up his commandment, the authority of his Moral Precepts in the hearts of his people.

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The Moral Law is a perfect Rule of Righteoninesse.

A S God keeps up his Law for a Rule to his people, so it is a perfect and a compleat Rule to those to whom it is given. This is a doctrine unanimously, heretofore maintained by Protestant Writers, but opposed by Papists, Arminians, and Jocinians. Papists have their traditions, added, as well to the Law, as to the Gospel, which is all accusation of the written Law, as imperfect. They have also their Bvangelical counsels, which though they are not commanded, yet (as Bellarmine speaks) are commended, as raising Christians to an higher perfection, then ever the Law required. Sociolisms (with whom many Arminians joyne) affirme, that Christ both inflictured new precepts of obedience in the Gospel, and added them to the commands of the Law, such as transferred and exceed all that were delivered in Old Testament times: Gerrard baving disputed for the perfection of the Law against Papists, cap. 14. Dr Evangelio, saith, The Popish

Popilo opinion of new Laws promulgated by Cloriff, the Phoni (which is an other name of Socioners) greedily embrace, making a fair may for Mahometilme, feeing that mathe Alcoran it is in like manner faid, That Moles gave a Law, leffe perfect, Christ more perfeet, and Mahomet moft perfect of all. Gerrard quotes this pallace out of the Cracovian Chatechiline in the lame chapter. Christ came not only to fulfil the Law for at, but added new precepts to 141. Thefe new precepts, (the fame Authone faith) they make emofold's Some of which do appertain to manners, fome to ceremonies, or curmand riter in worthip. He names three that appertaine to manners : Te deny a mans felf ; take up his Croffe, and follow Christ : Which three precepts my Authour in way of opposition faith , belong to the first commandment. Peltiss in his Harmony of Arminians and Socialant, chap.4.5.6. The weth their combination against the Orthodox party, as in many other things, fo in this proposition now controverted. He there quotes from Socinians thele politions : That Christ in the New Testament did not only abrogate the Ceremonial and fudicial Law, but did much encrease and adde unto the Moral Law: That he came not to diffray the Law, but to fulfil it , which fulfilling (faith he) is nothing elfe but a perfecting of it, and addition of what was wanting : That we ought not only to observe thefe things that are given us of God , and not abrogated by Christ, but those precepts in like manner that are added by Christ. Much more from many Socinians, and Arminians, may be feen in that Authour to that purpole. Dr. Hammond in his Practical Catechilme . Speaking of Christs Sermon in the Mount, agrees indeed with the Popists, against the Protestants, That Christ such not bere expound Moles, and vindicate the Law from falle glofes, but that he addes to the Law, and names many additions to the fixth feventh, and other Commandments, but differes from them in that they make their Evangelical Countels, and makes them precepts, not precepts of Mofes, but of Christ, added by him to the Law ; but this with much modelly, as though he would not be peremptory in his opinion. So that \* Mr. Barges, page 100, heading controversies about the Law, said. I hall non handle the perfection of the perfection and labour to them that Christ hash influented no year daty, which of the Morel man not commanded before by the Law of Moles, And the qualities. Lawson Bule (little he) will be profitable, partly against the Arminians, partly the Papife, and faitly, the Sociation. He further faith, page 169.

(a) Lex ifta Dei que in Decalogo continetur eft perfe-Bissima regula ad vitam bomi-ak dirigendam. (b) Ht legem. iftam Dei es Joco babeamm que debemus, Le us non alitér de cadem cogitemin quam ut de vita noftra unica forma 60° tanquam de illa norma qua nullum babet defettum fed perfetta eft in fele & perfe. Stionem omn à noble requiris (c) Isfa lex Christi est ex attissima co perfediffima regula Şandi-

That Christ did not adds, new duties which were not commanded in the Law because the Law is perfect, and they were bound not to add to it, or detrait from it. Therefore we are not to conceive a more excellent way of dair, then that prescribed. Further, if we speak of boly and spiritual ducies, there cannot be a more excellent way of bolineffe this being an Idxa, and representation of the glorious nature of God. Dr. Amer in his Sciagraphia, handling the Decalogue, makes this, his first doctrine, (a) The Law of God contained in the Decalogue is a most perfect Rule for guidance of the life of man. He gives foure reasons with an use of information (b) That we esteem this Law as it ought to be efteemed, and that, as the only Rule of our lives . and fuch a Rule that hash no defect , but is perfect in it felf, and requires all perfection in is. Davenant de fuftit. actual. cap. 40, pag. 463. faith, (c) The Law of God it felf, is a most exact and perfect Rule of Holineffe and Righteonfneffe: And in the proof of it faith (d) This is overy where confirmed in Scripture, which monderfully extols the perfection of the divine Law, Downham in the preface of his Tables of the Commandments faith, that, The Law of God is perfect , requiring perfect obedience both inward and outward, not only in respect of the parts, but of the degrees. The Leyden Professours fay, (e) The Law is fo perfect, that nothing in Moral precepts, either by Chrift or his Apostles, as any more exact rule of good works hath been added under the New Testament. Difp. 18. 5. 39. Urfine in his definition of the Moral Law inferts this (f) Binding all reasonable creatures to perfect obedience both inward and outward, page 681. Chemitim entitles his third Chapter de Loge (e) Of the perfect obedience which the Law requires and presently layer down these words , (b) This Dollrine of the perfest obedience which the Law requires ; in all ages past bath been . and is now depraved. Bucan in his common places, page 188. thus defines the Moral Law; (i) A divine injunction, containing

regule Sancti.

(d) Passin in Seripturia conssemante qua persolitanem legis divina mirificà extellant. (e) Tampersolitant de les un nibil et in praeptic monalitim aut à Corsso au de Aposible ippus additum surviven quad excellence bournum operain monalitim aut à Corsso au de Aposible ippus additum surviven special au voir de mona creatural rationales ad persolitan bédientiam inversame (e) De persolit à obsdientiam inversame (e) De persolit à obsdientia quam Lex requirits. (h) l'aris autem corruptelle amiliau temporitum, & olim, & nunc deprayate oft destrina de persolit à obsdientia, quam Lex Dei requirits. (i) Est gracepio divina continene prè justique corum Des nivendi regulam, requirent ab onni bomine persolitan & perpetuam obedientiam. The Social State He further than a see 160:

a rule to live piously and justly before God, requiring of all men perfect and perpetual obedience towards God. I shall conclude with the Confession presented to both houses of Parliament, by the Assembly of Divines, chap. 19.2. The Law after his (i.e. Adams) fall, continued to be a perfect Rule of Righteonsuess, and as such was delivered by God on mount Sinai in ten Commandments; To these more might be added; but these are sufficient to show the great consent of Protestant. Writers.

But I shall not rest barely upon the authority of these testimonies, but also offer to consideration these following Reafons.

1. If the Law be not a fully perfect; and compleat Rule of our lives, then there is some sinne against God which is not condemned in the Law. This is clear; Deviation from any rule given of God, is a sin: Deviation from that, supposed additional rule; is a sin; But there is no sin which the Law doth not condemn; Sin is a transgression of the Law, 1 John 3,4. He that sine, transgression the Law.

2. If the Law alone discovers and makes sinne known, then it is a perfect, full, and compleat Rule, this is plain: Omne resum index est obliqui. But the Law alone discovers sinne, Rom. 3.20. This office is ascribed there to the Law which is no other but the Moral Law. Had not the light of that Rule guided the Apostle in this work, he had never made any such discovery: And it is the moral Law written in the decalogue that he means, as appears in the quotation; I had not known lust, except the Law had said, Thom shall not court.

3. That which alone works wrath, is the alone Rule and guide of our lives. This is clear, in what fenfe foever it is, that we take working of wrath: whether we understand it of working of wrath in man against God, as some do; Mans heart being apt to rife against him that will exercise Sovereignty over him, Or of the wrath of God kindled against man, upon transgression of the Law. But it is the Law that works wrath: it is ascribed to it, and it alone, Rom. 4. 18.

4. That which being removed will take away all possibility of finning, that is alone the Rule of our obedience: This is plain; were there any Rule, the transgression of it would be

Arguments evincing the perfection of the Moral Law

well

ftill our finne. But the Law being removed, all possibility of fin is taken away: Where there is no Law, there is no transgraffion,

Rom.4.15.

s. If the Law only addes ftrength to finne, viz. for condemnation, then the Law is the alone rule of obedience: This is plaine; Any other Rule whatfoever addes like strength to finne, and upon transgression will condemne. But the Law only addes strength to finne, I Cor. 19.56. The strength of fin is the Law.

6. Either the epithite [moral] is not justly given to the Law. or else it is a perfect Rule of manners, that is, of obedience: This is plaine, for moral denotes, as Amelius observes, that use of it. But this epithite given to the Law, and appropriated to it. was never (as I think) upon any fuch account challenged. Ereo.

7. Either this new Rule doth transcend the old Rule of the Moral Law; requiring a more exact degree of perfection, as Papilts speak of their evangelical counsels, and Socinians of their additional Gospel precepts, or else it falls short and admits of obedience in a degree more low. If it require obedience more high, then even the doers of the Law, in the greatest height and possible supposed perfection; though equal to the Angels, are finners: The Law might be fulfilled, and yet disobedience charged. If it fall fhort of the old Rule (which it feemes is the opinion of fome who confesse an imperfection in our personal righteoulnesse, as it refers to the old Rule; and affert a perfection, as it relates to the new Rule) then the new Rule allows that which the old Rule condemnes, and so they bring in a discrepancy between them, and finde an allowance for transgression. So that I think. I have sufficient authourity, divine and humane, with reafons that are cogent, to conclude that which I have afferted. That the old Rule, the Rule of the Moral Law, is a perfect Rule, and the only Rule.

Six feveral exceptions are taken against the (a) perfection of this Law, or fingularity of it, as a rule by a learned

hand.

I. It is demanded, What fay you for matter of duty, to the positive (b) precepts for the Gofpel? of Baptism; the Lords day; the Offiters and government of the Church, ord? Is the Lum of nature the only rule for those? And forefeeing what would be answered as

taken against the perfection of the Law, (b) 1. Exception,

(1) Exceptions

well he might, he addes, If you fay, they are reducible to the fecond commandment, I demand, I. What is the second commandment, for the affirmative part, but a general precept to worlbip God, according to his positive institution? 2. Do ye take the precept de genere to be equivalent to the precepts de speciebus? &c. To this I think I may answer out of his own mouth, where he layes. The neglect of Sacraments is abreach of the fecond commandment. In case we break the commandments in the neglect of them, then the commandment requires the observation of them. For which Master Burges Vindiciae Legis page 140. Balls Catechilme, Amelius his Sciographia, Dod on the commandments, Downhams Tables, Zanchy, each of them on this commandment; and Candry and Palmer on the Sabbath, Part. 2. Pag. 176. may be consulted. For further clearing of this point, we must consider of the preceptive part of the Moral. Law, which alone in this place is our businesse to enquire after, 1. As it is epitomized in the Decalogue, those ten mords, as Mofes calls them, Exod. 34.28. Or elfe, as commented upon and more amply delivered in the whole Book of the Law, Prophets, and Scriptures of the New Testament. 2. We must distinguish of the manner how the Law prescribes, or commands any thing as duty, which is either expresty, or Synecdochically, either directly, or else interpretatively, virtually, and reductively; I very well know, that the Law is not in all particulars to explicitely, and expresly delivered, but that, 1. The use, and best improvement of reason is required to know, what pro hic & nunc is called for at our hands for duty. The Law layes down rules in affirmative precepts, in an indefinite way, which we must bring home by particular application, discerning by general Scripture Rules, with the help of reason (which sometimes is not lo casie to be done) when it speaks to us in a way of concernment, as to present practical observation. 2. That hints of providence are to be observed, to know what in present is duty, as to the affirmative part of the commandment of God. If that man, that fell among theeves, between ferufalem and fericho, had fate by the way, on the green graffe, without any appearance of harme, or prefent need of help, the Samaritane that paffed that way, had not offended, in case he had taken no more notice, then the Priest and Levite did: But discerning K 2

him that case, as he then was, the fixth commandment called for that, which he then did; as a prefent office of love to his neighbour, according to the interpretation of this commandment given by our Saviour, Mark 3.4. When the Phatifees watched him, whether he would heale the man with the withered hand on the Sabbath day, He demands of them, Is it lawful to do good on the Sabbath day, or to do evil. To fave life or to deftroy? It was not their minde that Christ should kill the man, onely they would not have had him, then to have cur'd him: But not to cure when it is in our power, according to Christs interpretation, is to kill. If diligent observation be not made, the commandment may be foone transgress'd. 3. Skill in Sciences, and professions is to be improved by men of skill, that the commandment may be kept. The Samaritane poured wine and oyle into the travellers wounds, knowing that to be of use, to supple and refresh them. Had he known any other thing more fovereigne, which might have been had. at hand; he was to have used it. As skill in medicines is to be used for preservation of mens lives, so also skill in the Laws, by those that are vers'd in them, for the help of their neighbour, in exigents; concerning his effate and livelihood. 4. We must liften to Gods mouth, to learne when he shall be pleased at any time further to manifest his minde for the clearing of our way in any of his precepts. There was a command, concerning the place of publick, and folemn worthip . Dent. 12. 5. Unto the place which the Lord your God Shall choose out of all your Tribes to put his Name there, even to his habitation hall ye fiek, and this ther shalt thou come. Now thou must depend on the mouth of God, to observe what place in any of the Tribes; he would choose for his habitation. When God commands, that all instituted worthip shall be according to his prescript; This is a perfect Rule implicite, and virtual; tying us to heed the Lord at any time, more particularly discovering his will, and clearing this duty to us. Was not the Law of worship perfect, to Abraham, unlesse it explicitely told him that he must facrifice his Sonne? And if any take themselves to be so aunte, as to, set up a new Rule, as some are pleased to stile it, then they antiquate and abolish the old Rule, and singularly gratific the Antinomian party. Two Rules will no more stand together then

then two covenants; calling it a new Rule, men make the first old: Now that which decayeth and waxeth old, is ready to vanish away, Heb.8.17. It is added moreover, doth not the Scripture call Christ our Langiver, and say the Law shall go out of Zion, &c. Ifa. 2.3. And was not the old Law his? Saint Paul, I am fire. quotes that which belongs to the preceptive part of the Moral Law and calls it the Law of Christ, Gal. 6.2. His Laws were delivered in the wildernesse, whom the people of Israel there tempted and provoked. This is plain, for they finn'd against the Lawgiver, and from his hands they suffered. And who they tempted in the wildernesse, see from the Apostles hand, 1 Cor. 10.9. And as to the Scripture quoted the words are exegetically fet down in thosethat follow them. The Law shall go out of Zion, and the Word of the Lord out of fernsalem: Which is no more, but that the Name of the Lord, which was then known in Indah, shall be great from the rifing of the Sun, to the going down thereof. It is further demanded. And is be not the anointed King of the Church, and therfore bath legiflative power? For answer, I delire to know what King the Church had, when the old Law was, before Christ came in the flesh? The Kingdom was one and the same, and the King one and the same then, and now, as I take it. Many shall come from the East and West, and Shall sit down with Abraham Isaac and Iacob, in the kingdom of heaven. The Gentiles coming in at the Gospel-call, are under the same King, and in the same Kingdom. And if all this were granted which is here pleaded for, it is no more then a change in some positive, circumstantial Rites and what is this to the questionhandled by our Authour : That our righteousnesse which is imperfeet according to the old Rule, is perfect according to the new ? When old and new in that which is naturally Moral is one and the fame, When the Law required heart-fervice, and love with the whole heart, upon spiritual ends and motives, upon which account all fell short in their obedience, and performance. Shall we say that Christ did dispense with any of this, that so the Rule being lower. our obedience now may answer. Others that make Moses and Chrift two diffinct Law-givers and agents for God in holding out diffinct precepts, give the pre-eminence to Chrift, and account his Law to be of more eminent perfection. This Authour on the contrary feems to make the Laws of Christ to stoop far beneath those of Mofes.

K 3

2. For

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a. Exception.

2. For Justification of this acculation of the Moral Law of imperfection, it is added, the Moral, taken either for the Law given to Adam, or written in Tables of stone, is not a sufficient rule for us now, for believing in Jesus Christ, no nor the same Law of nature as still in force under Christ. For a general command of believing all that God revealeth, is not the only rule of our faith, but the particular revelation and precept are part, &c. To this I say.

1. As before, I think I may answer out of his own month, where he fays, Neglett of Sacraments is a breach of the second commandment, and unbelief is a breach of the first. If we break the commandment in unbelief, then the Commandment bindes us to

believe.

2. Much of that which I have spoke by way of answer to the former, may be applied to this likewise.

3. I shall hereafter speak to this, that faith is a duty of the Mo-

ral Law, where the Reader may have further fatisfaction.

4. If Adam had no command for faith, then he was not in any capacity to believe, and by his fall lost not power of believing: And confequently it will not stand with the Justice of God to exact it at our hands, having never had power for the performance of it.

3. If ay, there was power in Adam, for that faith that instifled, but not to all for instification. Adam had that habit, and the Law calls for it, from all that are under the command of it: But the Gospel discovers the object by which a sinner through faith is

juftified.

3. Exception.

3. The same answer may serve to the third exception, which indeed is the same with the former, only a great deal of flourishing is bestowed, in discourse of the understanding and will, paralleling them with the Prefaces, grounds and occasions of Laws, not needful to be repeated. And at last bringing all to the Articles of the Creed, to which enough already is spoken.

4, Exception.

4. It is faid, But what if all this had been left out, and you had proved the Moral Law the only Rule of duty? duth it follow therefore that it is the only Rule? Answ. If the Moral Law be the only Rule of duty, then I take it to be the only Rule; for I enquire after nothing but duty, and I take righteousnesses to be matter of duty, and then the only Rule of duty, is the only Rule of righteousnesses. It is surther said, Sure it is not the only Rule of rewarding. And I say,

Rewarding is none of our work, but Gods, and I look for a Rule of that work which is ours and that we are to make our bufineffe I confesse an imperfection in it, to give life, but affert a perfection as the Rule of our lives. It justifies no man, but it orders and regu-

lates every justified man.

g. It is further faid, The fame I may far of the Rule of punishmene. 5. Exception. To which I give the fame answer : It is not our work; but Gods. either to reward or punish. And here he speaks of a part of the nenalty of the new Law, And I know no penalty properly diffinet from the penalty of the old. He is wont to compare it to an Act of Oblivion and Acts of Oblivion are not wone to inflict penalties. but ferve to remove them when another Law impofes them. That of the Parable is instanced. None of them that were bidden shall taffe of the Supper; when the fin for which they there fuffer is a breach of a Moral command.

6. It is faid, The principal thing intended is , that the Moral Low is not the only Rule, what shall be the condition of Life or Death, and therefore not the only Rule according to which we must now be denominated, and hereafter fentenced, fuft or Unjust. To this I have already given a fufficient answer, and if I had not our Authour answers fully for me, where he faus. The precepts of the Covenant as meer precepts, must be distinguished from the same precepts considered as condicions, upon performance of which me must live or die for non-performance. And I speak of them as meer precepts, and so they are ourRule of righteournels, & not as they are conditions either of the covenant of works or grace. And a man-may be denominated righteons by the Laws Rule, when he cannot stand before the fentence of it as a covenant, of which we have heard fufficient. After a long discourse against all possibility of justification by the Law of works, as though I were therein an adverfary or that the Antinomian fancy were above all answer; that a man cannot make the Lawhis Rule but the makes it withat his Justification he noes about to prevent an objection, and fays, If you should fay, this make counnant and not the Law, he will reply, I. Then the Law is not the on-To which I fay, When my work is to make it good, that the Law is our only Rule, I marvel that he will fo much as imagine, that I will fay that which makes it not the only Rule. But perhaps, he thinks I do not see, how it cannot follow, as indeed I do not, neither can I fee any colour for it. 2. He replies, It

6. Exception.

is the fame thing in feveral respects, that we call a Law and a Covenant (except you meanit of our covenant-act to God, of which we (peak not ) who knows not that præmiare, and punire are Acts of a Law? And that an Act of Oblivion or general pardon on certaine termes is a Law, and that the promife is the principal part of the Law of Grace. To which I say, that premiere and punire are effential in a Law. Some have power of command, fo that their words in just thingsis to be a Law, where most deny any power of punish. ment; as an Husband over the Wife. Some parents have Authority to command children, (children remaining under the obligation of the fifth commandment, as long as the relation of a childe continueth) when they have neither power to reward or punish. Paceb took himself to be in power, to command fof eph (among the reft of his Sons, as appears in the charge concerning his burial Gen. 47.29,30. and chap. 49.29. So compared) and yet he was not in power either to reward or punish him. And though they be acts of a law where he that gives the Law is in power; Yet they are no parts of a Rule, nor any directory of life to him to whom they are proposed. I know that an Act of Oblivion or general pardon may be called a Law, as many other things are, catachreftice and abufive; but that it should be a Law properly so called. I know not. The Romanes defined a Law, whileft that a Democratic was in force among them, to be Generale juffum populi, aut plebis regante magistratu. Afterwards when the State was changed, and the Legislative power was in other hands, they defined it to be. Fussium Regis aut Imperatoris. And Tully's definition of a Law is that it is, Ratio summa infita in natura, que relta fuadet, prohibetque contraria. Here justio, suafio, and probibitio are express'd. which are not found in Acts of Oblivion. That every man, who is within the verge of such an Act, may be said to be acquit by Law, I willingly grant; feeing that act takes off the force of the Law condemning him : But that it is a Law, firictly fo taken . I know not.

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#### CHAP, XII.

The Moral Law bindes, as it was delivered by the band of Moses.

Third branch of the general Proposition before delivered follows, which is that the Moral Law, as delivered by the band of Moles, is obligatory to Christians; This I confesse is more disputable, then either of the former before spoken to; In those, we had to deale with Antinomians, on the one hand; Papifts, Arminians, Socinians, on the other hand, with some few others that are pleased in those points alone to strike in with Arminians and Socinians, and in other things to oppose them : But in this Papifts agree not among themselves, but one is against another; neither is there that agreement amongst Protestant Writers that might be defired, which must not be concealed; some are for the affirmative, and some for the negative, and some feem to ftand in a neutral indifferency. Bellarmine among the Papifts, is for the affirmative, lib. 4. de justificatione, cap. 6. and takes up Soto for the contrary tenent, who affirmes (as he quotes him ) that Christians are not only delivered from the Ceremonial Law. and the guilt and terror of the moral Law but from the whole Law as written in the books of Moles, with this caution (as he reports him) that we are to keep the Law of Moses as it is natural, and as it is in the Gospel, and in the Epistles of the Apostles, but not as it was written by Moses; for Moses (laith he) could not binde us, but it is Christ that bindes us, for we are Christians and not fews. Soto hath Snarez, and Medina (as Master Burges observes ) with him, and among the Protestants, Zanchina de redemptione lib.1. cap.12. and Musculus in his common places go the same way, affirming, that the Moral Lawes which go under the name of the decalogue, as they were delivered by Moles to the Israelites, do not concerne Christians, but as they are agreeable to the Law of nature, and confirmed by Chrift. Paraus (as is observed by River in his Explication, of the Decalogue, page 11.) giving in his judgement of the dif. fering opinions of Bellarmine and Soto, affirms that the opinion of

of Bellarmine is most fafe to be followed. River himself, in the place quoted, takes it to be a strife of words, and the difference to be inconfiderable; and in case the authority be granted, there feemes indeed leffe danger, though the Minister be waved. The Antinomian (as others have observed ) is by both parties oppoled : Some may think , that the Law, thus gaines in its authority, in as much, as Christ is, of much more excellency then Mofes, when the Mafter of the Vineyard, faw his fervant neglected. he faid . They will reverence my Sonne, Mat. 21. 37. But if the fervant be once despised, and set so light by, as we read from some hands. Away with frammering Moles, it may be feared, that the Sonne will not long remaine in honour, when fervants fared fo ill, we finde that the Sonne had little better entertainment . And in my thoughts , there is fcarce a readier way then this , to ftrip us of the whole of the Law of God. Keeping up to their own principles, they can look on no more, of the Law, as binding Christians, then that which is held out to us, in New Testament-Scriptures. If this be granted, we must have a New Testament Text, for every Moral duty; yet to gratifie adversaries in this particular, we may safely yeeld, that the Law concernes not Christians, as it was delivered by Mofes, only to the Ifraelires . and fo Zanchy's Polition, keeping strictly to the termes may happily be defended. The Moral Laws as delivered by Mofes to the Ifraelites do not appertain to Christians; fo, neither doth Lukes Gospel, or the history of the Alts, as from him to Theophilm. nor yet, any of Pauls Epiftles, as from him, to any particular Church, or to Timothy, Tiem, or Philemon. But looking on Mofes as employed of God, with his Church, with which he was in the Wilderneffe, Acts 7. 38. and upon his writings as a depofitum, left with the Church, they are of equal concernment, to us, as they were to the Jews, if we be as the Church of the Jewes was a Church of God. This to me is plaine, not only by those Texts of Mofes quoted in New Teffament-Scriptures, as we heard before, but quoted also as from Moses. The Apostle pleading for Ministers maintenance, faith , For it is written in the Law of Mofes. 1 Cor. 9.9. How were this argument of force, if Moles his writings were not of ufe? That of Peter is convincing, 1 Pet. 1. 15,16. But as he which hath called you is holy, fo be ye holy in all manner of conversation; because it is written, be ye holy for I

am hely; This was written by Mofes, Lev. 11. 44. Lev. 10. 2. Lev. 20. 7. and why should we be engaged to holinesse, eo nomine because Moses writ it, and gave it in charge, in case Moses his writings do not binde Christians? This also to me is plaine, in reason, Christ was King then, as now, his Church is the same, now, as then, we, and they make up one Kingdome, Matth. 8.11. The Lawes of Christ therefore (unlesse they appear to be repealed) are now in force as in former times. There is not a temporal Obligation (faith Mafter Burges Vindicia Legis, page 162.) laid upon a perpetual duty. The duties are confessed. to be perpetual, why should Moses then deliver them to be only of temporal permanency? Neither is there any thing brought by Soto, or any other hand to evince the contrary. In the close of the words already quoted, he faves, Mole-could not binde us, but Christ, for we are not fews, but Christians, To this we say, He could not binde us, authoritatively, but ministerially, and because Christ bindes, therefore Moses bindes; seeing, Moses was a servant, in that house, where Christ was a Sonne, Christ was King of his Church, in Moses his dayes, Ifrael tempted Christ in disobeying Mofes, I Cor. 10.9. He commanded for Christ, when he gave command to the Israelites, and these commands are of concernment unto Christians, who are their fellow subjects. The Arguments produced by Soro are fatisfyingly answered by Bellarmine. Soto faith, that the Preface of the law leads to the Ifrachites onely, I am the Lord thy God, that brought thee out of the land of Egypt, and out of the house of bondage. But it was the Jews, and not Christians, that were in Egypt. This is falle, as one of these Jefuites truly answers the other, we were in Egypt as well as the Nation of the Jews; They were our fathers, and we their children, I Cor. 10.1. It was once indeed otherwise with us, being branches of the wilde Olive; But the natural branches, being cut off, we are graffed into their flead, that mercy of deliverance from Egypt, being a Church-mercy, is our mercy. He further objects that of Luke 16, 16. The Law and the Prophets were until John, and is answered, that, that is understood of the Law, prophecying by figures, and not instructing in manners, which is further explained, Matth. 11.13. For all the Prophets and the Law prophecyed until John, that is, all the prophefies of the Mestiah to come, whether delivered in words by the Prophets, or by fignes and Law-ceremonies

monies did not reach beyond John, who was the last of the Prophets; who did bear witnesse of Christ. Some say that in case the Law bind, as it was delivered by Mofes; then all that Mofes did deliver is obligatory to Christians, Qua tale is omne, and so the ceremonial Law, bindes, as doth the Moral, and we shall bring our necks under that yoke. To this I answer, all that Moses did deliver doth binde, unleffe we have a release, or discharge from the same authority, by which he spake, and hence an argument is drawn. for proof of that which we have in hand, If the ceremonial Law had bound Christians to this day, had it not been revoked, and abolished, then the moral Law, which is no where revoked, or abolifhed (as hath been fnewn) doth ftill bind Christians. This is plaine, there is no reason, that the ceremonial Law should be obligatory, above the Moral; But the ceremonial Law had bound Christians to this day, had it not been revoked and abolished: This is as plain, when the great question was, in the primitive times. whether the ceremonial Law did binde Christians, whether they were to circumcife their children, after the manner of Mofes; and consequently to observe other Rites. This is decided, in making it appear, that these were abolished, as being shadows of good things to come, and an end put to their obligation. It may be further objected that if all be of force, that Mofes wrote, as from him, then that of divorce of the wife, on any cause is of force likewife. That was commanded by Mofes, as the Pharifees, Mat. 19.7. tell the Lord Chrift from Deut. 24.1. To this Chemnitius hath anfwered, that Mofes delivered this, Tanquam legislator, as one that gave orders to that people, as, to their political estate; not, Tanquam Theologiu, as a Prophet, railed up to deliver the minde and will of God unto them. Moses his writings therefore are in force, not onely ratione materia, as containing fuch precepts upon which Christ in the New Testament bath put a divine fanction. but by vertue of a fanction from heaven put upon them, as delivered by him, and the obligation fill remaining. If Moles once be neglected, I shall fear, that Peter and Paul will not long be honoured, Mofes being a fervant in the same house, with them . and the rest of the Apostles, and pen-men of New Testament-Scriptures.

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# CHAP, XIII,

God entring a Covenant of Grace with his people, keeps up his Sovereignty in exercise of discipline, in the correction and chastisement of his people for sinne.

As God holds up his Sovereignty, under the covenant of grace; in keeping on foot his commandments; so, also in his exercise of discipline, upon those, with whom he is in covenant. He neither suffers them to be without Law, nor to go on intransgression of his Law, with impunity and freedome. As they have his precept, to keep from sinne, so they are in danger, of his hand, in case of sinne; Those that are against us in the former, are our adversaries in this likewise. As they plead a manumission, of Christians from the mandatory power of the Law, so, they will also have them exempted from all chassissement or correction. Against these we maintaine that the people of God in covenant, even those, whose hearts are stedsalt, in covenant, do suffer under the covenant of grace, in case of sinne, and that for sinne, For proofe of this, I shall bring Scripture of three sorts.

1. Giving instances, of the Church and people of God, under fore and great afflictions for sinne, and these places are even without number, Bsay 42.24. Lam. 1.8. 3.39. 5.16. Micab 1.5. Yea, they lie under sufferings, till they acknowledge sin, till their stomacks are brought down, and they humble themselves for sin, Lev. 26. 41. Against this, is objected, that among these afflicted ones, there were reprobates, as well as elected ones; and Elect ones in the state of unconversion, and they might suffer for sinne, which the childe of God does not, nor can not; To this I answer; 1. There were true converts among these, or else the whole world had no converts in it. 2. These, in their confessions, and humiliations, involved themselves among the rest; and make themselves, of the number of those, that by sinne draw down sufferings, as we have Ezra, Daniel, and others for examples.

2. Inftances of the most precious Saints sinning and suffering for finne; I. Mofes and Aaron, Numb. 20. 12. The Lord pake unto Moses and Aaron, because, ye beleeved me not, to sanctifie me in the eyes of the children of Ifrael, therefore ye shall not bring this Congregation into the land which I have given them; Both their finne and their fufferings, are noted there, which Mofes feems never to have done with , Dent. 1.37. Dent. 3 26. Dent, 4.21. Dent. 34.4. 2. David, his finne we finde, I Sam. II. at large related, his fufferings, in the next chapter, he fuffers in all his relations, I. As. a father, his childe dies. 2. As, an husband, his bed is defiled. 3. As, a Prince, the fword is brought upon his land, 3. Solomon, 1 Kings 11. 11. For as much, as this is done of thee, and thon bast not kept my Covenant and my statutes, which I have commanded thee . I will farely rend the Kingdom from thee, and I will give it to thy fervant. 4. Hezekiab . 2 Chron. 32 25.26. But Hezekiah rendred not again according to the benefit done unto him, for his heart was lifted up, therefore there was wrath upon him, and upon Indab and fernfalem. Notwithstanding Hezekiah bumbled bimself, for the pride of his heart, both, be, and the inhabitants of ferusalem, so that the wrath of the Lord, came not upon them, in the dayes of Hezekiah. In which words we fee, his finne, his fuffering for finne, and his humiliation upon account of his finne. Here also exception is taken. These here mentioned say some . lived under Old Testament dispentations . To this I answer. 1. We may take up Pauls words in behalf of thefe; 2 Cor. 10. 7. If any man trust to himself, that be is Christs, let him of himself, think this again, that, as he is Christs, fo they were Christs. Mofes that fuffered (as we have heard ) upon the account of finne, effeemed the reproach of Christ greater riches, then the treasures of Egypt, Heb. 11 26. And David that fuffered in like fort, in fpirit called him Lord, March. 22, 49. 2. That we may not lofe Old Testament-Scriptures, for if we lose them here, we shall hold them no where, let us look upon Prov. 3. 11, 12. My fonne, define not the chaftening of the Lord; neither be weary of his correction, for, whom the Lord loveth, he correcteth, even as the father the fonne, in whom he delighteth. In which words we fee, I. The fufferings of the people of God thrice repeated. 2. The impulfive cause, implyed in the word [ chastilement ] which ever is for fome fault, Pfalme 39, 11, 3. The hand that inflicts Tthe

[the Lord] 4. His way of dealing as a [ Father ] in love and not in vengeance. Now turne to Heb. 12.9,6,7: and there we shall see the Apostle. 1. Quoting this Scripture. 2. Checking them for not heeding it. 3. Commenting upon it; Te have forgotten the exhortation, which speaketh unto you, as unto children, My some despise not thou the chastening of the Lord nor faint when then art rebuked of him : For whom the Lord loveth, be chafteneth. and sconrectb every fon whom he receiveth; If ye endure chaftening Ged dealeth with you, as with fonnes, for what some is he whom the Father chasteneth not? These words of the Apostle, confirm all the Old Testament proofs before mentioned, give a shrewd check, to all those that would cast them off, and are a full New Testament-proof of the point in hand, our aversaries tell us, that the children of God, in New Testament-times, have that great and happy priviledge, to be free from all chastifements for finne; The Apostle, on the other hand sayes, that, it is their happinesse to be chaffifed, and would be their forrow, if they were without chaftisement. For this canse (faith the Apostle) many are weak, and fickly among you, and many fleep, I Cor. 11.30. There, we fee, judgements inflicted, the persons suffering, and the cause of suffering affigned. The judgements are fet out. 1. By the quality or kinde, such as were visible on the outward man; as, their finne was open, fo was their suffering. 2. By their several degrees, in which they fuffered; fome weak, languishing, under infirmities; some fick, taken with diseases; some fallen alleep, furprised with death. The persons suffering are set out. I. By their multitude [man]. 2. By the application of the stroke, Corinthians had finned, and Corinthians fuffered. The cause is implyed in the illative particle [For] and exprest in the foregoing words, their unworthy addresses unto the Lords Table, finfully eating and drinking they eat and drink their own judgement, and though it cannot be faid, that all were in grace, that thus fuffered, yet there were some at least in grace among them, in that the Lord chaftened them in the world, that they might not be condemned with the world. The Lord Christ speaks fully to this in his letter from heaven to Laodicea the Church of, Rev. 3. 19. As many as I love, I rebuke and chaften.

As Scripture, expressly holds out this truth, so, it is also clear in reason, if God should not hold up his Sovereignty, in this way of exercise of discipline; upon his children, his love could not be continued to them, but would be withdrawn from them, as we fee in Christs words but now mentioned, Rev. 3.10, as, alfo in those words of Solomon and the Apostle, Pro. 3. 11. Heb. 12. 5. 6. 7. The love of God is fuch to his children, and fuch a league of friendship is past between them (fay our adversaries) that it will not fuffer him to firike them. We fay, his love is fuch, that he cannot forbear to strike, and will not suffer that they should sinne, and carry it with impunity. There are indeed fome such parents, that are so indulgent, that children must neither have, check, nor stroke from them, what course soever they take, they scarce hear words much lesse do they suffer stripes. These, call this love, but a wifer then they, calls it by the name of hatred, Prov. 13 24. He that spareth the rod, hateth his sonne, but he that loveth him, chasteneth him betimes. Pity, will not suffer, to make children fmart; But it is greater pity, that the want of fmart, should bring them to the condemnation of hell, Prov. 23.13.14. With-hold not correction from the childe, for, if thou beatest him with the rod, he shall not die; Thou shalt beat him with the rod, and shalt deliver his soul from hell. A childe in finne, must either be beaten, or spared; Beating will not be his death, but sparing tends to his condemnation. The similitude is not ours, but the Holy Ghosts. One of the most terrible texts in all the Bible may be found (as one fayes) Hofes 4, 14, I will not punish your daughters, when they commit whoredome nor your spouses when they commit adultery, He spares not some, that he may for ever spare them, chaltening them in the world, that he may not condemn them with the world; He spares some,

2. Otherwise, God would be reconciled to the sinne of his people, and in league, not only with their persons, but with their wickednesse, which is most abhorrent to his holinesse. We read of Gods reconciliation to the world, but never to the wickednesse of the world, God may be at peace with those that have sinned, not imputing their trespasses, but he will never be at peace

with fin.

3. It will not fland with his honour to fuffer his to go on in impunity in these ways. Their wickednesse will be said to be by his allowance. Men in sin, are ready to say (as the Pfalmist observes)

ferres) that God is such a one as themselves; Psalme 50.21, and that because they sinne, and he keeps silence. And men of the world will say the same, if his people go on in sinne, and prosper. I his, the Lord sees and takes care, this way to prevent, Ezek. 39.23. And the beathen shall know that the house of Israel went into captivity for their iniquity, because they trespassed against me, therefore hid I my face from them. He will make it appear, that he is no patron to them in that which is evil.

4. God hath given in charge, to Magistrates, his vice-gerents for to punish. They are revengers to execute wrath upon them that do evil, Rom. 13.4. they are sent of God for the punishment of evil doers, I Pet. 2.14. They have no commission to spare, upon supposal of any interest, in God or grace, when they are found in any acts that are wicked. What they do, God does, they acting by his command, and by vertue of his commissions.

fion.

For further clearing of this point, and, if it may be, to work a right understanding, I shall lay down severall Positions.

1. God confidered in his absolute Sovereignty, may inflict sufferings, without injuffice on his innocent creatures, there is no absolute necessity, that sinne should go before all manner of trouble; Punishment cannot be without a fault; that, alwayes implies guilt, where justice is followed. Yet, such is Gods Sovereignty, that he may lay affliction where there is no transgression. We do it upon our fellow-creatures, we tread upon wormes that never did offendus; God may much more do it upon his creatures, yea, God does it. How much do bruit creatures fuffer in the world, and unwillingly fuffer? as the Apostle speaks, Rom. 8. 20. and that from Godshand, that hath made them subject to these Junerings; that, which God doth unto one creature, he may do. unto any creature; that which he doth to the meanest, he may do to the most noble creature. As a potter may make vessels, some to honour, and some to dishonour; so God having more transcendent Sovereignty, may make some creatures, ever bleffed; and others during pleasure, to remaine in misery.

2. It stands not yet with Gods ordinate justice, to strike his people, where there is no fault. The termes of the covenant

being pre-supposed; none can suffer that have not offended. every one, upon engagement from God, must be happy, that is innocent. This is plainly implyed in those words, In the day that those eatest, those statest furely die, sinne not, and suffer not, and more explicitely held out in those words, do this, and live, under death is comprized all evil, from which man upon covenant is free, that doth not sinne: Under life is comprised, all blisse, which, upon covenant, all are to enjoy that yeeld full obedience; So; that the inlet of suffering, is from sinne, Rows 5. 12. God having, (as I may say) tyed himself, not out of Sovereignty, to assist, when man bath not offended.

3: When way is made by finne, to divine justice, to bring evil upon man, yet the reason why, this, or that evil, is inflicted, on this or that man; is not alwayes mans provocation by finne; All afflictions are not punishments; nor yet corrections, or chastifements. There are often other ends and motives. Sometimes, God looks solely at himselfe, alone at his own glory, in his strokes, of this we have many instances, John 9.1,2. John 11.4. The same we may say of the viper upon Pauls hand, Ast 28.

Aicts,

1. The patients themselves, laying afflictions upon them, not as corrections respecting by-past faults, but tryals for discovery of their graces. That which God laid upon for, was not for his sinne, but to make it appeare, that Satan had formed a false charge against him, that his whole service of God, was upon by-ends, and base accounts, and that sufferings (God appearing against him in contrary providences) would presently draw him into all wickednesses. It was a sore affliction to Abraham, to leave his countrey, and his fathers house, to offer up his sonne stance, yet these were no corrections, or chassissements, that we know, but temptations.

2. He looks upon others, that are no fufferers, to bring about mercy to one, by the fufferings of another; so it was in, fofephs

fufferings Gen. 50.20.

4. The corrections that God lays upon the godly, are far different from those that he layes upon the wicked. His hand upon his own children, differs much from his hand upon his enemies. God deales otherwise with a Nation, that is a franger to him,

then he deals with a people that are his own, ferem. 30.11. Though I make a full end of all Nations whisher I have scarred thee; yet will I not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether unpunified. Though both fuffer, yet they do not equally, and alike fuffer. So, it is with the Elect, and reprobate, both fuffer from the hand of God; but there is great difference in their fufferings. 1. They differ in the cause from whence their sufferings respectively do arife: The fufferings of the wicked, are out of pure wrath, wicked men, being under a state of wrath. The sufferings of the people of God, are out of present displeasure, but yet out of love Prov. 13.11. Heb. 12.6,7. 2. They differ in the end of their fufferings. A piece of filver is trode upon, with the feet to scoure and brighten it, but a worme or spider, to crush or spoile it. 3. They differ in the respective improvement, that either. make of them, the godly are are bettered by their afflictions, their fufferings are their purges, and purifications, Pfalme 119.67. Their eares are thereby opened for discipline, Job 36, 10. the wicked are more and more hardened by them, and grow more and more wicked under them . Efay 1. 5. 2 Chron. 28. 22. The Sunne hardens the earth, but foftens the butter and the wax.

The fufferings of the people of God many times proceed from as high displeasure in God, as can stand with love, and the more high the finne is, the greater and forer is his displeasure: They work in God as great a diflike as can fland with his purpose. not utterly to leave and cast them off. When David had sinned. in that high manner as he did, the Text faith, The thing that David did displeased the Lord, 2 Sam. 11. ult. Few men have had more of Gods heart then he, yet we see, his heart rises in sore displeasure, against his wickednesse. We may see how he takes him up for it, we can scarce see, in all the Scriptures, a man so chidden. The Prophet reckons up the courtefies and high favours that he had received from God , I aminted thee King over Ifrael , and I delivered thee out of the hand of Saul, and I gave thee thy Masters house, and thy Masters wives into thy besome, and give thee the house of Israel, and of Indah, and if that had been too little. I would more-over have given thee such and such things. And as he had before aggravated his wickednesse, in a parable;

foin expresse termes, he further layes it open. Wherefore hast thou despised the Commandment of the Lord; in doing evil in his sight, thou hast killed Uriah the Histite with the sword, and hast taken his wife to be thy wife. Then he falls to threatnings, three great evils (as we may there see) follow upon this evil; yet, all this while that the Lord thus chides him, that he thus threatens and beats him, he doth not cease to love him, as appears in Nathans words, verse 13. The Lord hath put away thy sinne; some will have love and anger to be inconsistent, hatred and wrath inseparable; God is angry, as they say, with none, but those that he hates, and when anger appears, love is no more; But all know that this is false among men, a father is many times angry with his child, that he would be loath to hate; It is as false with God, he was wrath with Moses, but he never hated Moses, he owns his with much love, when he manifests much dislike and distaste

of their present actions.

6. These sufferings of the godly must by no means be accounted fatisfactions of divine justice as coming from vindicative wrath. nor any part of the curse, that is due from vindicative justice for fin. Having a tendency not to harme, but to reforme; not to deftroy, but amend; they are only fatherly corrections, and chastisements, not properly (at least as some rigidly understand the word ) punishments; fatisfaction was the work of Christ. and the whole of the curse was divolved upon him, Gal. 3. 13. Papifts do diffinguish between the friendship that is loft by sinne; and the justice that is deserved. The friendship that is lost, is made up again, as they confesse, of free grace; but the justice deferved, must by the offender be fatisfied, which how impossible it is; for man to do, and how injurious to the fufferings of Christ. to attempt the doing of it, let us guesse by the definition that Bellarmine gives of it, Lib. quart. de peniten. cap. 1. Actio, qua is, qui alierum lest, tantum facit, quantum satis est, ad injuriam compensandam; five, is qui lasus est, juste exigit. All that we can fuffer, can never fatisfie, the wrong that our finnes have done to the divine Majesty, God may justly exact more, then either on earth, or in their imaginary purgatory; any man can discharge. As the fufferings of this life, are not worthy of the glory that shall be revealed; so, neither do they match the evil that justly might be inflicted. They are all just, but not from Gods revenging justice. In themselves they have the nature of curses, but they are no part of the curse, which upon the breach of the covenant of works, and upon the transgression of the Law, is menaced. As a skilful Physician, makes posson up into a medicine, so doth God turne curses into blessings; they serve not to kill, but to

cure his people.

7. These sufferings, are not yet barely as some use to speak from finne, but chastifements for finne, not only to prevent fin, that it may not be committed; but because men have allready finned. The Corinthians were chastened, not alone, least they should prophane the Lords Supper; but because they had prophaned it. God afflicted David, not onely left he should commit adultery, but because he had committed adultery: He threatens Eli, and punisheth him, not only, left he should be too indulgent to his fons; but because he had been too indulgent to them. It cannot be conceived, how afflictions should prevent fin to come. if they do not correct fin already past, why are men afraid to finne upon account of fufferings, but because upon sin they have suffered? Smart for finne, makes a childe of God watchful against fin. The childe, that hath feen his fathers frowne is afraid left he should frowne againe; that hath beene scourged, knows what a father thinks of a fault, and is afraid of a fecond.

It is here objected, that it stands not with justice, in this way; to afflict beleevers, feeing Christ in their stead hath made fatiffaction, and to punish one sinne twice, is injurious. Answ.1. These know, that Socinians deny, that Christ hath made any satisffaction, and if these two cannot stand together, viz. Christs fatisfaction, and beleevers correction, they will soone assume that beleevers do fuffer, (for which the Scripture is very full) and therefore Christ hath not satisfied, and so their dangerous errour will be supported. 2. One truth must not be produced to the overthrow of another, Christ satisfaction, takes us out of the hand of condemnation, and delivers from revengeful wrath, but not out of the hand of discipline; when God becomes a Saviour, he doth not cease to be a Sovereign; a father, that is a Judge, may lash his childe that he never intends to sentence. If any will see further Objections raised and answered, let him consult Mr. Burges of justification. Part. 1. Lecture 5. pag. 33.

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## CHAP. XIV.

Agreement between the Covenant of works and the Covenant of grace.

I Aving afferted a covenant of grace, and premised such Things that may contribute some light, towards a right understanding of it, I must proceed to enquire into the respective agreement, and differences between these covenants. The former is an easie work, there being no controversie or dispute raised about it, and therefore I shall briefly passe it over. They agree, 1. In the general nature of a covenant, both are covenants frictly so called, as hath already been demonstrated. 2. They have one and the fame authour, that is God. He proposed the termes of the covenant to Adam, for himself, and all of his posterity, and he enters covenant with the posterity of Adam, in their fallen condition. 3. The parties in covenant, are in both of them, God and man, God propounding, man accepting though there be (as we have heard) that would have it otherwise. 4: In either of both, there is a tendency to mans happinesse, Life is given in promise in both, as we see Rom. 10 5, 6, &c. where both covenants are diffinelly confidered, what difference or agreement there may be in the life promised, will after be spoke unto. 5. In both of them there is a restipulation from man as there is an engagement from God; as, God engageth himself for reward, fo man is engaged to duty, the former was never doubted, the later hath been largely proved. 6. In either of both, righteoufnels is called for from those that enter covenant. For the first it is not questioned, in that it is a covenant of Works. Failing in doing was death. Interest in perfect righteousnesse is required in the latter, which is called the righteonfnesse of faith, and is the righteousnesse of the Law, performed, not by our selves, but by another, Christ is the end of the Law for righteousnesse to every one that beleeveth, Rom. 10. 4. Sincerity, in inherent righteousnesse is required likewise, both of these will be more fully demonstrated. 7. Either of both are indispensable, the conditions being not perperformed, the penalty of the covenant in both is inflicted, Adams posterity had experience of the one, and all unbeleevers, and imperitent ones, will bear the other, not believing, not repenting brings death, as sometimes not perfectly obeying. That diffinction, of the covenant of grace, calling for one thing, and accepting of another, afterwards will be considered. 8 Neither of both covenants are personal, as entered with any single person, or persons, and determined in him or them, but both of them, include posterity. In the covenant of works, it is not so expressly delivered, but not to be doubted. That covenant was entred with Adam, for all his, the latter is more expresse, to the covenanters and their seed, both in Old and New Testament-Scriptures, which by a party is questioned, but remaines largely to be confirmed.

#### CHAP. XV.

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Differences between the Covenants of Works and the Covenant of Grace.

T TAving spoken to the agreement between these two Covenants, I must now more largely enquire into the differences, which will prove a work of greater difficulty, there being so much opposition. The first and leading difference is, that being both of them between God and man, they were entred into in a different effate and condition of man. The first was entered in fram inftitwo, in mans integrity, when man had not at all, by finne incurred the displeasure of God, or weakened his abilities for obedience; Man then flood as he came out of Gods hand, bearing in himselfe a lively resemblance of God. The second was in flata destinate. in mans fallen effate, now in finne, under wrath, dead in finne, and wholly disabled from yealding obedience, of this there is no controversie, and therefore I need not make more words about it. And from hence all other differences which I shall observe; or which (as I suppose) are observable, have their rise, which are these following. ात रव रेप्टार भेरता, बेहकेते प्रतित है एक ते व कार्य

The Covenant of Works was entred into in mans state of integrity.

The Covenant of Grace was entered into in mans fallen condition.

The

The Covenant of Works was to mans prefervation.

The Covenant of Grace was to mans restitution.

The Covenant of Works was first in time. The Covenant of Grace in order of time followed after.

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The doverant of Works, or (as learned Camero calls it) the covenant of Nature, was for prefervation of man in life, that is, in prefent bliffe and happineffe, to hold him in the condition in which it found him, which is implyed in the penalty threatned, as was before noted, man must not die till sinne enter, and express in that promise of God, Do this and size; His life must be continued as long as his obedience lasted, his happinesse must have been perpetuated. (though not necessarily in the same degree, God might have translated him from a life on earth to a life in heaven) had he kept to the terms of the covenant. The covenant of grace is for mans restitution, reconciliasion and recovery; He was before in bliffe, and if he had so abode, he might with good reason have taken up Peters words, It is good for us to be here. Now he is in misery, and must be restored, if ever he be blessed, and so a farther difference doth arise.

The covenant of works had its precedency, was first in time. The covenant of grace in order of time follows after: This must needs follow, Mans estate in integrity being before his fall, the covenant made in his integrity, must needs precede the covenant entred into in his fallen condition, unlesse we will place the third of Genelis before the first, the fall of man before his creation. And therefore that is utterly a mistake in one, who in the very entrance upon his Treatife of the two covenants, gives the covenant of grace the precedency in time, giving this as his reafon, why he places the covenant of Grace before the covenant of Works because the covenant of Grace was in being before the covenant of Works, quoting for proof Gal. 3. 17. The covenant which was made before of God in Christ the Law which was four hundred and thirty years after cannot difanul. But this can by no means ferve his purpose unlesse we should conclude that the covenant of Works had its beginning in Mount Sinai at the giving of the Law by Moles, and the covenant of Grace, of only four hundred and thirty yeares more ancient standing. And that, will as little serve his purpose which he after brings in that there was an agreement and covenant between God the Father, and his Sonne Jefus Christ about the salvation of man before Adam sinned, yea, before the world began; Seeing that covenant between the first and second person of the Trinity, was not the covenant, which he hath in hand to treat upon, namely the covenant which God entred with man.

men, as he himself confesses No covenant can be made with man before man be in being , A naitens can be no party in a covenant. And whereas we are told that the fame covenant which was made with fefus Chrift before time; was afterwards made with man, I delire that all would observe what is laid down in that Trearife concerning that covenant. Christ for his part mas by covenant to become a Mediatour, Surety, and Saviour, for all those that his Father fould give him. And must we become such Mediatours Sureties and Saviours also? God the Father did promile to Christ, as is further laid, all the things that did belong to his Mediatourship and things to gratifie and latisfie him for his Mediatour bip. May we by covenant expect fuch things from the Father likewise? If we are neither tied to the same work. to which Christ by covenant was tied, nor are to receive the like gifts, as he by covenant was to expect, we are not in the same covenant that past between the Father and Christ. And though these two were one, which must not be yeelded, (the covenants adinera, which the persons of the Trinity make with themse es, and those adextra with the creature may not be confounded) yet that would evince no fuch precedence in time, feeing there was alike agreement in the whole Trinity for the creation of man, and Gods covenant with him in his integrity, as is fully affented to in the same Treatife, to the atter overthrow of all that which upon the former supposition he had built. To that question. To what end should the covenant of Grace be made before man stood in need of Grace? he answers, Known unto God are all his manks from the beginning of the world; And he had all things then as prefent and real before the eves of his glory, as now he hath wiz. Mans Creation. Fall. Recovery, and in this sense there was no precedency of time in regard of any of Gods Counfels or fecret actions. And then there can be no precedency of one of his covenants before another, we must finde then a sense according to which there is a precedency, which is not found in any covenants of the Trinity among themselves (which in exact propriety of speech are purpoles rather then covenants, and were before all time ) but in the actual entrance and affent by the creature given, which is in time, and admits precedency; In which confideration the covenant of works hath its precedency before that of Grace.

Grace, as the flate of integrity was before the fall.

The Covenant of Works was a small time in force-

The Covenant of Grace is of everlasting continuance,

Whence farther yet follows that the covenant of works was but a small time in force, at least but a small time of use, only during the space of mans integrity, which some fav was only one day, in all probability not long, in that man enjoyed no fruit of that blefting in Paradife, Inercase and multiply. But this fecond, is, of everlatting continuance, when the first Covenant was violated by our first parents, and so made uselesse that of grace fucceeded, which is our only planck after thipwrack, but none shall ever succeed this second. Adam failing of falvation by the covenant of Works (which he entred in the first place ) is laved by the covenant of grace , into which after his fall he entred, and into which he was of grace admitted; but he that is not faved by the fecond, must everlastingly perish, and fo I understand that rent, Heb. 10. 26. If we sinne wilfully after we have received the knowledge of the truth, then there remained no more sacrifice for sinnes, but a tearful looking for of judgement and fiery indignation; where, by sinning witfully, I understand an utter rejection of Gods tender of this facrifice of Christs blood which I gather from the Apostle in the words that follow, the proof that he brings of that fad affertion, He that defisfed Moles Law, died without mercy under two or three witnesses, of how much forer punishment shall be be thought worthy that hash trodden under foot the blood of the Sonne of God, and counted the blood of the covenant wherewith he was sanctified an unboly thing? This is that wilful finne of which there is no expiration. When man had caft off the yoke, a facrifice was found Christ made his foul an offering for finne; but when Christ is rejected there is no other facrifice to be looked for. In the covenant of grace God hath made known his whole minde concerning mans faivation, by what means, and upon what termes man shall be faved. or her bed triefly hinde then a tente note ting to the

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# CHAP, XVI.

A further difference between the Covenant of Works and the Covenant of Grace.

A Nother difference of great importance between these covenants, and which necessarily (as the two former) slows from the first, is, That the first covenant between God and man was immediate, no Mediatour intervening, no dayes man standing between them, to make them one; But for the second, man being fallen by sinne, a Mediatour was necessary that God and man now in that distance, should be reconciled. I know some have contended, that not only man in integrity, but the Angels themselves, stood in need of Christs mediation, producing their grounds for their assertion, and then this difference between these covenants, salls, neither of both are immediate, both standing in need

of a Mediatour. The grounds are,

First. That the obedience of man and Angels was imperfect, and stood in need of pardon, and for the righteousnesse of Christ which he performed to the Father, was accounted perfect, quoting that place of Eliphazin his speech to fob , fob 4. 18. Even bis Angels he charged with folly. If Angels flood thus in Gods eye. under fuch a charge, then much more man, as Eliphas there argues. But I would demand of these, concerning this supposed imperfection in man and Angels, thus supplied by Christs perfection, whether it were properly, and of its own nature a finne? If not, then there is no place for pardon; If it were, then it must be divolved on Chrift, and laid upon him to expiate, and fo man fell, (or at least lay down groveling) before his fall; and the good Angels by reason of fin, are evil as well as those that are fallen; butthele are abfurd. In that of Eliphase therefore (if it must be underflood of Angels of glory) fin, is not charged or implied, but only defect, flanding in comparison or competition with God, an imperfection negative is yeelded, they match not God in perfection, but in his prefence cover their faces with their wings, 1/a.6.2. but no imperfection privative, they want no perfection of which they are in any capacity, and whereof they have any necessity

The Covenant of Works had no Mediatour.

Obj.

Sol.

Cujus enim participatione justi funt, ejus comparatione nee justi funt. Aug. ad Orosium contra Priscil. cap. 10

N 2

God

God made no creature in such a necessity of sinning, or in such a

being that needed pardon.

Obj.

A second ground is. That though a Mediator was not necessary by way of reconciliation, yet he was necessary by way of preservation in righteoufneffe. The second fully overthrows the first; in that which it grants, and I know not how that can be proved that it affirms. Man was not preferved, and therefore it appears, that he had no fuch Mediatour appointed for his preservation. And it seems (according to this opinion) man could not have flood, unleffe Chrift had been incarnate, and so his fall was not, from the freedome of his will but the principles of his creation. For the Angels, how they can be faid, to fland by grace received from Christ, as Mediatour . I know not, they being no fellow-members with us. though fellow-fervants; And howfoever accidental benefits come to the Angels, by Chrift, in their joy to fee loft man restored and reconciled; as to God, fo also to their sellowship and communion. (according to that of the Apostle, Ephel. 1.10. Col. 1.20. in their experimental knowledge also, of the wildome of God in this great mystery, 1 Pet. 1.12. Ephef. 3.10.) yet, I doubt not that it was for man, whose nature he assumed, that Christ was incarnate, and that he is a Mediatour between God and man, 2 Tim. 2.5. and not between God and Angels, and that for fallen man, and not for man in his integrity; Therefore I conclude the first cove-nant was immediate; no Mediatour intervening, all the bleffings of the first covenant flowed from the whole Trinity , as the Creation it felf, without respect to Christ incarnate, there was no revelation of that high myflery to man in innocency. In which the Reader may confult Gemarus in Colofit 20.

The Covenant of grace is by a Mediatour.

The covenant of grace is by a Mediatour; mans fallen condition in so great a distance from God, necessarily calling for it.

Two cannot well together untiffe they be agreed, Amos 3.3. That fallen man may walk in covenant with God; it is necessary that a way of agreement be found, This the second person of the Frinity, by covenant with the Father hath undertaken, and therefore he is stilled The Mediatour of the New Testament, Heb. 9.15. A Mediatour of a better Covenant, Heb. 8.6. The Mediatour of the New Covenant, Heb. 12.24. Many obstacles were in the way of mans covenanting with God; and attainent of the mercies and grace of the covenant, all of which lay on the Mediatour; to remove.

that God and man might once more be at one; 10 All of these Christ undertakes and effects, and so is the Meditatour in this work, at 25 th 12 th

# contend whether ideas or sommade be poid by Chest, the stone in kinde, as was owing b IIVX QAHO in value and climate,

Works incumbent upon the Mediatour of the Covenant of Grace.

His work of Christ in his Mediatourship, I suppose may fitly be reduced to these heads.

First, to bring man into a capacity of covenanting with

Secondly, to bring man into the bond of the covenant; profeffedly to accept it.

Thirdly, to enable those whom he brings to glory, to perform the duties of the covenant, to be fleady and upright in it.

Fourthly, to crown those with glory , whom by grace be brings

up to the terms of the covenant.

1. He is to bring man into a capacity of covenanting, of which finne had made mankinde uncapable, for though it should begranted, that God in absolute justice, is not bound to punish sinne wherefoever he findes it; and that it is not against his Essence ( as some would have it) to pardon in without satisfaction, yet his ordinate justice is thus bound . That law of his, being presupposed, The day that show eatest, show shale furely die be cannot recede from it; the penalty of this Law must be born; in order to reconciliation, and justice satisfied for mans transgression, which must be done by fuch a one, that can answer the claime of divine justice, The beafts of the Forrests, and cattel of a thousand hills (which were yet often given to God in facrifice) could not do it. The Apostle tells us, that it is impossible that the blood of Bulls and Goats fould take away finne, Heb. 10.4. They were never guilty, and they are no valuable confideration, nor yet the Angels who are above mankinde, as the bruit creatures are below. Man had finned, and a facrifice from among man-kinde, is to be found, Neither can man in fin, and under the taint of it be accepted, all that he can N 3

Christ brings man into a capacity of covenanting with God,

fuffer is due for himfelf, and therefore can be no other mans difcharge. In the payment of my own debt, I fet free no other debtor. Neither can any, that is meer man go thorow with it, here is pure inflice without relaxation, as to the value, confest by those who yet contend whether idem or cantundem be paid by Christ, the same in kinde, as was owing by man, or the like in value and estimate, He that is brought under a divine attachment, must not come out till he have paid the uttermost farthing, which man in torments is ever in discharging and never can discharge; It is as easie to make a world as by way of ranfome to deliver a foul. Christ therefore that knew no fin, is made finne, that is, an offering for finne. God manifest in the flesh, he that was God and man, hath undertaken the work, man to fuffer, and God to fatisfie in fuffering, and fo God is in Christ reconciling the world to bimfelf , 2 Corinth. 5, 19. The immediate effect or refult of this price of mans redemption, (I suppose) is the putting of man into a capacity of a covenant with God, yet when this is done, till more be done, by Christ in the way of his Mediatourship for man, men are not yet in covenant, not the Elect among men. This is evident in those Ephefians, that were raifed up together, and made fit together in beavenly places in Christ felm, Ephel. 2.6. There was no time in which Christ had not paid the price of their ransome, yet there was a time, and then but lately over , that they were without Christ, being aliens from the Common-wealth of Ifrael, and Brangers from the covenant of promise, having no hope, and without God in the world, Ephel. 2. 12. Elect Infidels are not till their call, in covenant, they fland not actually reconciled, and one with God before Faith, for then there needed no Ministery, of reconciliation to follow. If this were granted, then Christ did the whole for mans falvation on the croffe by himfelf, and doth nothing now in heaven, by way of interceffion, nor any thing by his agents in a ministerial way upon earth neither could man before faith be under wrath, in which he is yet concluded by our Saviour himfelf. John 3.36. A state of wrath, and an actual reconciled estate cannot fland together. There is a price paid, and (as I may fay ) in the Fathers hand, but to be applyed according to the good pleafure of the Father and the Sonne; A man may purchase a prisoners liberty; fo that he hath it in his just and legal power to fet him free and yet take what time he pleafeth in discretion to impart it

Charle brings.

to him and actually deliver him. In this work there are three parties : God the Father, as Creditor, Christ Jefus, the Surety Man. the Debtor. The Father might have refused this discharge from the hand of Chrift, and exacted it of the principal. Chrift might have refused so have made such payment, he was not in the Obligation. There was a relaxation of the person, as is agreed on all parties, Man must come in and manifest bis acceptance. Till he is content to leave his old mafter, fin and Sacan-This new Lord gives him no entertainment, he must be content to come out of bondage, or elle he can enjoy no freedome name that will some

2. The next work of Christ, is to bring man within the bond of the covenant professedly to accept it, for which there is yet a double work. First, to make tender of it, this hath been Christs work as the Prophet of his Church in all ages. In what latitude in was carried in the dayes of the fathers before the flood it is rather obscurely pointed at then plainly shewed; yet there was then a diffunction, between the politerity of Saib and that of Cain, and to contined till the dayes of Noah, when the fonnes of God faw the daughters of men; children of the covenant, faw those out of the covenant, Men within the visible Church, faw women without the Pale, and joyned themselves in marriage with them. From Abrahami dayes it was confined to his posterity, and held within his line, and those few that as proselytes joyned themselves unto them. In Gospel times it is enlarged the tender is made not to Jewes only, but also to every Nation under heaven, the Commission being to preach the Gospel to every crearure, none by Nation to contemptible, that is to be excluded. In Chrift Jefus there is weither Barbarian , nor Seythian, few or Gamile, Col. 3. 11. And, as there is to be a tender ; fo alfo it is his work the heart for it. to shape the heart for acceptation of it, to embrace the terms, and enter into it. God shall persmade Japhet, and be shall dwell in the rems of Shem , Gen. 9.27. The inhabitants of the Illes peopled by Japhers posterity shall become the Ifrail of God, shall faceced the Jewes in a Church-flare, and wiffible profession of the time of God, The hand of the Lord was with them namely. those that preacht at Antiveb, and a great number beleeved, Acts 11.21. where beleeving after the manner of the History in the Allis) is no other then embracing the Doctrine of Faith, they

Christ brings man within the verge of rhe Covenant. 1. By his render of it.

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Christ crowns tholethat come up to the terms of the covenant

Difficulties removed.

Obi.

Faith is a duty of the moral Law.

seising .

Anfro.

were made Disciples, many of which after fell off, even from their orofeffi on

A third work is to enable those whom he brings to glory (those among them in covenant that are called according to his purpose) to performe the duties of the covenant, to be stedfast and upright in it and this is by Circumcifing their heart giving them a new beart. writing his Law in sheir bearts, putting it into their inward parts keeping them by his migher power through faith unto falvation of which more hereafter.

The left work is to crown with glory those that by grace he raifes up, to the termes of the covenant, thus qualifying them. he crowns them . I have fought a good fight . I have finished my course benceforth there is taid up for me a crown of righteonfnelle, which the Lord, the righteons Indge hall give me at that day, 2Tim. 4.7.8. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you to my felf. John 14 2.3.

Here fome difficulties offer themselves. If the covenant of works (past betweep God and man in his integrity) were immediate, and the transactions of it without reference to Christ, then it follows that faith in Chrift is not commanded in that Law. which was given to man for a rule. There being no possibility of it there could be no command for it and there was no possibility of Adams beleeving it , feeing Christ was not revealed, and was not as Mediatour of any use. This opinion is arongly maincained by Arminians. Armin, in resp. ad artic. decimum nonum. Corvinus Contr. Molin. cup. 11. And to this end, that they may make it good that God cannot in justice require faith in Christ, from man in his fallen condition, unlesse be withal confer upon him abilities to believe, feeing he never had that power from him in his integrity, and flate of purity, and upon this supposition the argument feems of force, We vindicate Gods juffice in commanding works though to us now impossible, seeing once we had power to reach the highest of his precepts, and his command, is no rule of our empaired firength, but of our duty. But if men never had that power, and the Law never required it, it is in juflice (according to all parties) to exact it. Let those that fall to the Arminians in this tenent, (that they may make the Law an imperfect rule, and an infufficient direction ) fee how they can

avoid it how they can vindicate Gods justice thus impeached. But the Orthodox party have still maintained that Adam had in his integrity that faith that doth fullifie, though then it performed not that office of justification, as he had that faculty whereby we fee dead bodies; though then there was no possibility of fuch fight, there being no dead bodies to be feen. And that faith in Christ is commanded in the first precept of the Law is manifest. There we are commanded to have God for our God, no Interpreter will deny, that the affirmative is contained in that negative : Thou halt have none other gods but me. Now God is the God of beleevers, Heb. 11.16. No man can have any communion with God, but by faith in Christ. And so conse. quently this faith is there required; what Expositor of the Law doth not put trust and affiance in God, within the affirmative part of the first commandment as well as fear, love, and obedience? And without Christ there can be no affiance or trust. If we conceive the moral Law, to reach no farther then the duties expressely there named, or the evils forbidden, we shall make it very scant and narrow, we shall see small reason, of that of the Pfalmist . Thy Commandment is exceeding broad Pfalme 119.96. But in case we take in all that by necessary consequence may be inferred, according to the approved rules of interpretation, then fearce any duty is more clearly laid down then this of faith in Christ. And whereas one faith, A man cannot preach Faith in Christ out of the Moral Law, I say a man out of the Moral Law, may evince the necessity of Faith in Christ, unto every one that lives in Gospel-light, to whom Christ is tendred; The Law requires the duty, and the Gospel discovers the object, no man out of the Law could have evinced Abraham that he must offer his sonne, nor that he must have lest his countrey, but when Gods minde was made known to him, the Moral Law did binde him to obedience, and he had finned against the Moral Law, in case he had refused. There is no command given of God to any man, at any time, of an nature whatfoever, but the Moral Law ties him to the observation of it, not immediately, explicitely, but upon supposition of such a command intervening. Therefore ye shall observe all my Statutes, and all my judgements, and do them, I am the Lord, Levit. 19.37. Faith in Christ being commanded of God, I fohn 3.23. the Moral Law obliges to oobedience of it. See Molin. Anatom, Arminianif. cap. 11. Refponf. Wallei, ad Censuram Jobannia Arnol. Corvini cap. 11. Ball on the

Obj.

covenant, page 105. Burges Vindicia legis. page 117.

A. farther difficulty here offers it selfe, and an obstruction laid against that which in this Treatise is after intended. If the covenant, or fecond covenant (as opposite to that of works) be in Chrift, and grounded on the work of reconciliation. then it is commensurate with it, and of no greater latitude, and only the elect and chosen in Christ, the called according to Gods purpose, being reconciled, only these are in covenant; when the Scripture (as shall be, God willing, made good) confines not this covenant within the limits of the invisible Church. known only to God. But it is as large as the Church vifible.

of grace not commensurate with election.

The Covenant

Answ.

To this I answer, that the Prophetical office of Christ, as Shepherd and Bishop of our souls, and so much of his Kingly office as confifts in a legislative power, bath its foundation (as well as the covenant ) in this work of reconciliation. Had not this been undertaken by Christ for mankinde, man had never enjoyed that light, man had never had an Oracle, or an Ordinance as the fruit of his Prophetick office, yet, these Ordinances are not commenfurate with reconciliation, nor of equal latitude with election, So neither is the covenant, but either of both in order towards it. As Ordinances therefore are Christs gift from heaven. as the fruit of his death and refurrection, when yet all that partake of these Ordinances do not yet die or rise with Christ : So, is the covenant, when yet all in covenant are not stedfast in it, nor obtaine the graces of it. Therefore! know not how to admit that which a Divine fingularly eminent hath laid down : That all the effects of Christs death are spiritual, distinguishing and saving; Seeing gifts of Christ; from his Fathers right hand are fruits of hisdeath, yet not spiritual, diftinguishing and faving. That they are in some fort spiritual, I dare grant that is, in ordine ad spiritualia. (if I may fo speak) they have a tendency to a spiritual work. That they are diftinguishing from the world, (as it is taken in opposition to the Church visible) I yeeld, for I do not enlarge the fruit of Christs death to all man-kinde, assenting to Master Owen and Master Stalham in the grounds that they lay of Gods respite of the execution of the whole penalty on man, with the continuance

ance of outward favours not to be upon the account of Christ, but for other reasons, yet I know not how to affirme, that Ordinances which yet are fruits of his death, are all saving, spiritual and distinguishing, seeing they neither conferre salvation nor saving grace on all that partake of them, So that Christ, is a Mediatour of this covenant; and yet those enter into it that have not reconciliation by Christ Jesus; The Ephesians that were efar off, are made nigh by the blood of Christ, Ephes. 2. 13. that is, brought into a visible Church-state in the fruition of Ordinances, made free of that city whose name is, The Lord is here, Ezek. 48. 35.

## CHAP, XVIII,

Farther differences between the Covenant of Works and the Covenant of Grace.

A Farther difference of importance, between these covenants, is in the conditions annext unto either of them , and here the difference is brought to the height. This alone so diversifies them; that they are not harely, in circumstance and way of administration; but in substance two distinct covenants; The least difference in conditions, divertifies bargains and agreements on what part foever the difference is. Conditions of the covenant between God and man are of two forts either fuch in which God engages himselfe; or in which man is engaged; either the stipulation on Gods part, or elfe the restipulation on the part of man. The former unto which God is engaged, are, either rewards in case of covenant-keeping, or, punishments in case of covenant-breaking; The one the Lord promifes, The other he chreatens. I finde no material difference in the conditions on Gods part in these covenants. Life is promised in both, in case of covenant-keeping; and death is threatned in both, in case of covenant-breaking. Some indeed have endeavoured to finde a great difference in the life promifed in the covenant of works, and the life that is promifed in the covenant of grace;

Conditions in the Covenant of works and the covenant of grace on Gods part feem to be the fame.

Life promifed in the Covenant of Works and the Coveasnt of Grace. is one and the fame.

as also in the death that is threatned in the one, and the other and thereupon move many, and indeed inextricable difficulties What life man should have enjoyed in case Adam had not fallen? And what death man should have died, in case Christ bad not been promised? From which two, endlessely more, by way of confectary may be drawn; by those that want neither wit, nor leifure to debate them. In which the best way of fatisfaction and avoidance of fuch puzling mazes; is to enquire what Scripture means by Life, which is the good in the covenant promifed and what by Death, which is the evil threatned? Now for the first Life containes all whatfoever, that conduces to true happineffe to make man bleffed in foul and body. All good that Christ purchases, and heaven enjoys, is comprised under it, in Gospel-expressions. I am come that they might have life, and that they may have it more abandantly, John 10. He that hath the Son bath life, and he that bath not the Sonne, bath not life, I John s. 12. On the contrary, under Death is comprised, all that is injurious to man or mankinde, that tends to his mifery in foul and body. The damnation of Hell being called death, the uttermost of evils being the separation of soul and body from God . John 8. 51. 1 John 3. 14. Sinne which leads to it, and is the cause of it, is called death in like manner; Ephef. 2.1. And the feparation of foul from the body, being called death, fickneffes, plagues, are fo called in like manner, Exid. 10. 17. Now happineffe being promifed to man in covenant, only indefinitely under that notion of life, without limit to this or that way of happineffe, in this or that place, God is still at liberty, fo that he make man happy, where, or how he pleafeth to continue happinesse to him. and is not tied up in his engagement either for earth or heaven. And therefore though learned Camero in his Treatife de triplici for dere, Thef.o. with others makes this difference between the covenant of works and the covenant of grace. In the covenant of Works. (which he calls nature) life was promifed, and a most bleffed life but an animal life in Paradise, in the covenant of Grace a life in Heaven and spiritual. And Master Baxter in his Aphoris, of Juftification, page 5. faith, that this life promifed was only the continuance of that finte that Adam was then in, in Paradife, is the opinion of most Divines. Yet with submission to better judgements I fee not grounds for it; feeing Scripture no way determines

mines the way and kinde of this happinesse promised, and in cefe that we take liberty to fay, that when long life is promifed upon earth (in many texts of Scripture) that the promile is made good though it faile on earth, in case it be supplied in heaven. life being the marrow of the promife, much more then is it made good, when it is indefinitely promifed, without limit to a man whil'ft on earth, in case it be made good by his translation into heaven. And indeed there are strong probabilities, heaven being fet out by the name of Paradile in Christs speech to the thief on the croffe; and in Pauls vision in that rapture; 2 Cor. 12. if we may make fuch a supposition of mans standing now be is fallen, that he should not have continued a life of immortality on earth, but have been translated into heaven. He had that bleffing from God as other living creatures to be frairfull and multiply. Gen. 1.28. and how the world could have contained all those individuals at once; which to eternity man should propagate, cannot be imagined. And to conceive, that an end in time should be put to propagation; when an animal life in the use of the creature should be continued, is scarce confistent with reason. But a thousand of these God can expedite when we are at a ftand; He promised life, and he could have made it good, and we see he limited not himself, where or how to conferre it. And what I have faid of life promifed, the same I fay of death threatned, in case man upon sinne be brought into a state of misery, Justice is done, and the threat takes hold, where, and howfoever this mifery be fuffered, whether it had been in forrows, and horrours on earth, in separation of the foul first, for torments and the body to follow, or in a speedy dispatch of foul and body to hell. Gods way of execution after the finne committed (on those that are not by Christ ransomed ) does not argue that the penalty in the covenant necessitated him to it might not he at once have poured out the whole of his vengeance on vessels of wrath, when yet we know, that he takes time for the execution of it? A Learned Writer enquiring into this death that was here threatned, faith, that the fame damnation that followed the breach of the fecond covenant, it could not be : When I suppose it rather should be faid, that in substance and kind, it can be no other. Infidels that were never under any other covenant then that of works, and covenant-breaking Christians are in the fame

Death threatned in the Coven int of Works and in the Covenant of Grace is one and the same.

fame condemnation, there is not two hells but one and the fame for these that know not God, and those that obey not the Gofnel of Christ, 2 Thef. i.8. Neither is there any Limbas, or diffinct place for infants in original finne, and out of the covenant of grace. Neither can I affent to that fpeech, To fay that Adam Bould have gone quick to bell, if Christ had not been promised or finne pardoned, is to contradict the Scriptures, that makes death temporal the wages of finne. It were I confesse to presume above Scripture, but I cannot fee it a contradiction of Scripture; A burning Feaver, a Confumption, Leprofie, Pestilence, &c. are in Scripture made the wages of some, yet many go to hell and misse those difes fes. And if it be faid Scripture so makes death the wages of fin, that all must fuffer it, I answer, Those Scriptures are all of them leges post late, appointed of God, as his way upon mans fall, neither absolute justice, nor yet the penalty threatned necefficating him to that way of proceeding. He takes the same way where his justice hath already fatisfaction. Those that are priviledged from death as the wages of finne, thus die; God tied not up his own hands, as States do their Judges, and ministerial officers, to one way of execution, and this his way with the unbeleeving is voluntary, and not necessitated, Upon these grounds it is, that I finde no reason to widen theldifferences between these promifes and priviledges in either covenants.

Theidentity of conditions, in the covenant of Works and Grace, on Gods part we have feen; The great diversity in the conditions called for from man comes to be spo-

ken to.

And in the first place this difference offers it self. The conditions of the covenant of Works were in mans power, being left to the freedom of his will; he had abilities in himself without seeking out for further affishance then a meer general concurrence to perform them. This ability in man to answer what soever was called for at his hands from God, appears

First, in the integrity of his nature; Being made like God, his principles must need scarry him to a conformity with God; and these principles were connatural to man, in his first being and beginning. Man being made of God to contemplate his glory, and to enjoy communion with himself, he made him not defective in any of those noble qualifications that serve for it, or

have

The conditions in the Covenac of works were in mans power.

have a tendency to it. Papifts indeed will have this to be a fipernaturall gift of grace, and above the glory of mans first creation. Bellarmine compares it to a bridle given to curb that lust which rifeth against reasonin m. That rebellion of lusts in man, they conceit, would have been, if man had not fallen; which, as it layes a high charge upon God; in such an aspersion of his pure work drawn after such a patterne; so, it makes way for other opinions, that the first motions without consent are no sins, and that lust in the regenerate, is not sin. But as the bottom is rotten, so, also the building that is raised upon it is ruinous. There was an happy agreement in man, as well with himself, as with his Creatour: The fall brought in a necessity of support and supply of Grace.

Qui velusi aureo quodam frano pars inferior
parti superiori,
6º pars superior
Deo fecile subpetta consineratur. Bellar. De,
Grat. primi bominis, cap. 5.

Secondly, this appears from the equity which must be granted to be in the command of God, which requires that the work given in charge be not above his abilities, that is charged with it. The Arminian argument from a command, to abilities to keep the command, from a threat to conclude a power to keep off from the thing threatned is of force, as long as the person under command keeps himself in the same station, and strength, as when the command was given. But applying this to man in his fallen estate (who had sinned away his abilities,) the strength of it is wholly lost. The command of God retains its perfection; when we are under the power of corruption. The Law is nothing abated, though we be weakened.

3. It appears in the work it self which was charged upon man upon performance of which he was to expect happinesse. There is no more explicitly mentioned, then that negative precert: Of the tree of knowledge of good and evil thon shalt not eat; the day that thou eatest, thou shalt surely die. This, all may yeeld might easily have been kept if the command had been heeded, or the menace observed. The Jews at their worst could observe the commands of non-lices meats, and this was a command of like nature, yet this was not all unto which man was tied, Being made in the image of God; he had clear light to discern good from evil, and as all yet retaine, darkly and obscurely; so he had the Law written in his heart, clearly, Adultery, Murder (though no otherwise condemned, then by that light which he had by creation) in that estate had been sin. The former positive Law was evil because

for-

forbidden, take away the prohibition, and there had been no fin in esting. These are forbidden, because evil: The Law imprinted by creation, being presupposed, there needed no further Law to make them sinful. They that never had the written Law, are condemned for these practices, by that Law which by nature is written in their hearts. But against these, there was in nature an Antipathy, Mans pute nature had them in abhorrency. As now there needs no Law more then nature doth suggest, to forbid the eating of poyson, seeding on dust, or carrion: So then there needed no more Law to condemne these practices; so that obedience in that state was in mans power must necessarily be veeleded.

The conditions of the covenant of Grace are not performed, but by special grace; a power from God must concurre for their work in man; Man hath no abilities in himself to answer what God requires, and if he rise not up to the terms of this covenant, till he raise himselse, he will for ever fall short of it. As the covenant was vouchsafed of grace, so grace must make us meet

to partake of the benefits of it.

This appears. 1. In the state and condition in which God findes man, when he first enters covenant with bim; yea, after covenant entred, till a change be wrought, and abilities conferred to answer that which God in covenant requires. This state of man the Apostle expresses, Ephes. 2.1. Dead in trespasses and fins, alive, and in power for nothing at all, but finne. This was the condition of Heathens, never in covenant; and so of the Jews who were a people in actual covenant, and owned of God as his inheritance, as God willing shall be shewn. Their conversation was the same as the Apostle there confesseth : Among whom we also had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the minde, and were by nature the children of wrath as well as others. This in abundant other expressions in Scripture is discovered, holding forth the fame thing . Rem. 5. 6. For when we were yet without strength in due time Christ died for the ungodly. That infant, Ezek 16. 4, 5. had no more possibilities of life, then is to be found even in the state of death.

Reof. 2. It appears in that power which is exercised by God, in the change of those in covenant with him, whom he fits for him-

The conditions in the Covenant of Grace are not performed without special affistance.

Reasons.

felf for Eternity. This power in Scripture is fet out, in feveral expressions. First Creation, Ephes. 2.10. We are his workmanship created in Christ Jesus unto good works. All ability to good is from the frame into which grace puts us; As there is a power out of man, which gives him Being, So also there is an answerable power, for his new Being ; He that is begotten of God, keeperb him felf, and the evit one toucheth him not, I John 5. 18. Secondly, Quickning. The dead have not power to raise themselves, without a further power for their Resurrection; Neither is it in the power of man, Who is dead in trefpaffes and finnes, Eph. 2.1. Thirdly, Taking away the heart of stone, and giving an heart of flesh, Ezek. 3 6.26. To change the nature of things, which is here done, is the work of an Omnipotence, which was Satans argument not denied by Christ: If thou be the Son of God, command thefe stones to be made bread, Mat. 4.3. Fourthly, Causing to walk inGods statutes, Ezek 36.27. A work as of authority, fo of power. Fifthly, Plucking out of the power of Satan, an act of the free grace and power of God, 2 Tim. 2.26. Sixthly, Drawing, A work of power in him that draws, weaknesse in him that is drawn. Joh. 6, 44. No man can come unto me, except the Father which hath fent me draw him. And therefore the Spoule prayeth, Draw me, and we will run after thee, Cant. 1.4. There must be more power in God for conversion, than in Satan for the fonls ruine. Grace must have advantage of temptation; but Saran can allure, perswade; Our first parents had woful experience of his faculty this way, He bath his moral perswasions, If God make use of nothing more, they are even; yea, Satan hath the advantage, by so much as we are more apt for sinne than obedience. And, as these metaphorical expressions hold it forth; So in plain termes it is exprest in Scripture. The Apostle prayes for the Ephefians, that the eyes of their understanding being enlightened, they may know what is the exceeding greatnesse of Gods power, to those that believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, Ephel. 1.19. And by way of simile makes Application, ch. 2. verfe 1. &c. Even when we were dead in fins, bath he quickned us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ fesus, Ephel. 2.5. Left any should say the former Metaphors are stretched above their line, when they are brought in to hold forth that for which they have been produced; the Apofilel P

file here makes application, and shews that the like mighty power, which was exercised of God, in raising Christ, dead in the grave, and setting him up above all principalities and powers, is exercised in raising those who are dead in sin, to sit in heavenly places with Christ. The Apostie entring a similitude, chap. 1.10. makes not an end of ittill, chap. 2.v. 8. Only having named the exaltation of Christ upon his Resurrection, does not leave till he have shewed how high he is exalted; and having named mans low ebbe in sin, does not leave till he hath set out how low; which drawes out the similitude to such length, in which this truth is set forth unto us, which comparison with the application, leaves the necessity of an Omnipotent concurrence in this work without

exception.

Real. 3. This further appears in that inability which is in man. to accept that which God of grace doth tender, unleffe God cure the faculties by his power. He is wanting, I. In power to underfland, or to discerne the glory of that grace which is offered: The natural man receives h not the things of the Spirit of God, for they are for liftine [] e unto him; neither can be know them, because they are (piritually difcerned, I Cor. 2.14. This native blindneffe in man; with the necessity of an Omnipotency for cure, is plain, not only in the Heathers, who (wanting the light of Revelation,) are, as St. Paul speaks, darknesse; But also in those to whom light is brought, and the word preacht; that stand in actual covenant with God, as appears, Dent. 29. 1. & 4. Compared, The Lord hath not given you a heart to perceive, (speaking to men in covenant) and eyes tofee, and ears to hear, unto this day. 2. In will to defire, and heart to embrace any fuch tender; but on the contrary there is a readineffe still to oppose, which is plain, not onely by the flirres that are raised wheresoever the word is preach't, as we fee through the Hiftory of the Alls, So that it is grown into a Proverb, Evangelicum ciet bellum, But also by the ftruglings to withstand any motion or conviction which the Word works, what Stephen tells the Jews that they did that each man by nature is apt to do, to refift the Holy Ghoft. Acts 7.51. There is much refistance in the heart, which grace by power does not utterly take away, but overcome and fubdue.

4ly This appears in Gods indication, and full declaration of himfelf, what his work is, & what is to be expected from his hand in the

covenant-conditions which he requires of us, which we finde from his mouth in feveral Texts of Scripture. The Lord the God will circumcife thy heart, and the heart of thy feed to love the Lord thy God. Deut. 30.6. A new heart also will I give you, and a new spirit I will put within you : I will take away the Stony heart out of your flesh, and I will put my Spirit within you, and cause you to walk in my statutes, Ezek. 36.25, 26.27. But especially in that Text, fer. 31. 31. 32. 33.34. The dayes come, faish the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah : Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt (which my covenant they brake, although I was an husband to them , faith the Lord : ) But this shall be the Covenant that I will make with the house of Israel after those days (faith the Lord) I will put my Law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, and they shall teach no more every man his neighbour, and every man his brother, faying; Know the Lord; for they hall all know me from the least of them to the greatest of them, faith the Lord; for I will for give their iniquity, and remember their fin no more. In which Texts, a necessity of supernatural grace, for the ends mentioned is abundantly fet out unto us: Had man power left in nature for this work, or nature fo repaired in all, that abilities were univerfally conferred, this declaration needed not. No reason can be given of these engagements, by those that deny any necessity of an Omnipotent con-These are usually called Promises, and they runne indeed, in the nature of Promises; so that they deserve not blame, that so conceive of them. Generally taken also to be absolute Promises, faith Mr Baxter, Aph. of fuft page 9. and being Promifes, they must indeed be absolute ones, we bring not the condition of faith to accept of them . Here is nothing prerequired, as in Promises that are conditional; Being Promises, (if Promises) of Grace, as some bave distinguished, and not Promises to Grace; they are spoken to those that are in their unbelief and unregenerate condition; Yet that which is necessarily required to make up a full Promise here is wanting. In Promises (properly so called) fome may claim their interest, and know themselves to be within their verge, and conclude the thing in Promise (upon termes at least) to be theirs, which here none can do This indeed

Jer.31.33. cleated.

concernes the Elect; but being in unregeneration, they know not their Election, it is not as yet made fure by them. So that as to us it is without any determinate object; None can fay, my interest is in this Promife. These were delivered to the whole body of Ifrael : when not one in many, did reap the benefit of them. Mr. Baxter therefore makes them Prophecies, De eventus, Prophecies of what hall happen. I suppose they may be fitly called, the declaration or indication of Gods work in the conditions to which he engages. and of the necessary concurrence, of the power of his grace. in that which he requires: As Auftin and others have interpreted. that which is affirmed of our Saviour, That he is the true light, which enlightneth every man that comes into the world, John 1.0.not to be fo understood that all in the world are enlightned by him, for many are in darknesse, but that all that are enlightned, have light by his light, explaining it with this fimilitude : Such a Schoolmafter teacheth all the children in a Town; that is, all that are taught, he teacheth. Some go to no School at all, fo, thefe Promiles. I will circumcile your heart, and the heart of your feed; All of their feed that are circumcifed in heart, he circumcifes, and so in all the other, none of all these are done without his special work. This was little heeded by the generality of the people of the Jews . if they minded duty, it was well, they little thought of affiftance through grace. Tugging it out by their own frength and looking for no more from heaven, than that which they had in hand. Therefore entring Covenant, and walking in their own frength. they brake Covenant, and were never able to rife to the duties of it, as is hinted in that of feremy. Therefore God promifes a new covenant in which there shall be a full discovery and right understanding, of the meaning of the Covenant; I will write my Lawin their hearts, I will put it into their inward parts. So that as the commandment of love was a new commandment; fo this covenant was a new covenant, both given of old, both a new cleared, for a right understanding. There was nothing wrong (faith Mr. Dixon ) in the former Covenant, but it was imperfedt, and all things in it were not expressed clearly. Annot, on Heb. 8.7. That which was chiefly defective (as it feems) was this here mentioned. and therefore Mr. Baxter faves well, that this place doth comprize but part of the covenant, not the whole, though he be takenno by another for it in thele words, God faying expressely, this

Tomy Covenant , to fay it is not, is not to interpret the Word , but to deny it . God fayes to the People of Ifract, Is not abis the faft that I have chofen, to loofe the bands of wickednesse, to undo every burden? If any one should interpret that Text, would be fay the whole of a Religious Fast, is there exprest, and a full definition of a Fast laid down? or would he inftead of interpreting, deny that Scripture? So alfo that of fames, Jam. 1.26. Pure religion and undefiled before God the Father, is this : To vifit the fatherleffe and the widow, and to keep a man unspotted of the world. Will any fay, that the whole of Religion is fet out in that Scripture or will he be put toit, to deny the Scripture? I suppose he would rather fay, that that which those Jews (to whom Ifay speaks) did in & nie to do Religious Fafts with Supply of that which I/ay calls for (in which they were defective) makes up a Religious Fast compleat. That which the scattered Tribesdid in Religion, with what James further calls for, would render a man entirely Religious : So also that of feremy 22.15.16. Shalt then reigne, because thou closest thy felf in Cedar ? Did not thy father, eat and drink and do justice and judy ment, and then it was well with him? He judged the cause of the poor and needy, and then it was well with him; was not this to know me, faith the Lord? Will any fay that that was all the knowledge that foliab had of God? or will he fay rather, that this was an evident proof of the fincerity of it, fo I fay, that which the Jews already understood to be in the covenant, together with that which those places of feremy and the Hebrews further hold forth, fet out the entire nature of a covenant; and so in all of them, Scripture is interpreted, not denied. And whereas one affirmes, that there is no condition on mans part, in those texts in question, an adversary of all conditions on mans part in the covenant replyes. If you mean (uch conditions that God requireth of us, yet worketh in us; it is there punctually exprest. As Gods work, it is there indeed exprest; but not as our duty, which lame understanding of the covenant, hath wrought as much mischief in our age; (fetting up free grace, without any eye upon his fovereignty, looking at Gods work, and not at all on mans duty) as their lo oking at duty in that age without eye had to the power of grace, to enable for it. Hence are those desperate counsels; Sit fill, do nothing : doing unders you : and that not toward Dilemma, Art thou out of Christ, show mayst break thy heart in working, and profit nothing : P 3

thing: Art thou in Christ, then all is wronght to thy hands. And so doing still is vain; and Mr. Baxters Questionists like demands. How can you make it appear that according to the new. Covenant we must alt for life, and not only from life, or that a man may make his attaining of life, the end of his work, and not rather obey it out of thankfulness and love? To which I suppose he hath received a satisfying, and (if throughly weighed,) a sadning answer, Appendix, p. 78.79.6c.

Fifthly, This appears in that differencing work, which is feen among men here in the flesh. There is a great difference between those that are of God, and those that are in the world, that lies in wickednesse. This is from the power of grace, enabling to anfwer to that unto which God in covenant calls, and not from the different improvement of any power of man, or the exercise of that freedome of will, which together with the whole fpecies of mankind he hath received. The Apostle puts the question, Who bath made thee to differ ? I Cor.4.7. In which he intends to ftop all mouths from boafting, as appears in the next words; If any therefore shall answer in Grevenchovins his words fas I have feen them quoted, or in any words that hold out or inferre the same thing, ) I make my felf to differ : The Apostle will not fit down by it, He expressely tells us ; It is not of him that willeth, nor of him that runneth; but of God that sheweth mercy. Rom 9.16. If grace makes the difference and not man; then grace enables man to go higher than his own power, and to go higher than any power that can be in any other. Seclude this differencing grace, and the praise will be wholly mans. That any have power and possibility for good (according to these Divines) may be of God but that any is better than another it is from felf that makes to differ.

Bradwardine hath to this purpose a notable similitude, a If a son (saith he) being a souldier, should receive from his father a commission and armes, together with natural abilities for war, and

a Si filius miles accepsis à parre naturali-

bus ordine atque armis strenue milisares sicque forsis m in superbia erigeresur institut; quomodo in iplo cradicaresur superbia, es plantaresur bumilisas? Si ei ab atiquo diceresur, Non gloriesur omnis mile: in conspectupatris sui; Ex ipso enim est in militia, ut qui gloriasur i «patre suo gloriesur, es quid habes quod non accepisti? Si autem accepisti, quid gloriaris quass non acceperis? Posses enim rationaliter respondere dicendo, quase non deberem de mea militia glariari? Accepi quidem à patre meo natural amea, quia nullus generat semesipsum; accepi es ordinem, quia nullus conceditur insignire semesipsum; accepi es armas quia nullus conceditur insignire semesipsum; accepi es armas quia similitur es caseri militum non nascebar armasus, necsum saber armorum: debitum tame usum istorum, qui omnibus pravalets non accepi ab alto, sed babco en meisso, sed sum se meisso, ced patre meisso, ced patre meisso suictoria sum celebri diolugatas non accepi ab alto, sed babco en meisso probas victoria sum celebri diolugatas non accepi ab alto, sed babco en meisso. Probas victoria sum celebri diolugatas non accepi ab alto, sed babco en meisso probas put sum se in se sum celebri diolugatas non accepi ab alto, sed babco en meisso. Probas sum signiur in me in se sum celebri diolugatas non accepi ab alto, sed babco en meisso sum se se sum celebri diolugatas non accepi ab alto, sed babco en meisso. Probas sum se sum se se sum celebrio diolugatas non accepi ab alto, sed babco en meisso sum se sum se sum se se sum se sum se sum se se sum se se sum se se sum s

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fishting frontly should be puffed up and grow proud: How may this pride, faith he, be beaten down, and humility planted? If any one bould say to him, Let not any souldier glory in the fight of his father; for what he is in armes, he is from him : So that he that glorieth, let him glory in his father; for what halt thou that thou haft not received? He might very well and rationally answer (faith our learned Authour.) why should not I glory of my atchesuments in armes ? I have received natural abilities indeed from my father, for none dot b beget himself: I have received a commission from him, for none may out himself into any such power; I have received also armes from him, for neither I nor any other fouldier was born armed; neither am I any armourer. But the right use of all these which is above all, I had from none but my felf, and not in any other; and so every souldier of tesus Ghrist. Brad. De causa Dei. lib. 2, cap. 23. ad finem. That is, he may vapour against God, upon such supposal as this souldier vapours against his father. If acts of grace make to differ and stop the mouth of all boasting; then it is grace that enables unto these covenant-duties and engagements.

Sixthly, This appears by the abfurdities that will follow upon denial of this doctrine of the concurrence of grace in the work of mans falvation. I. Man being left to the power of his own will, to answer to the termes of the covenant (so that all shall be suspended according to mans improvement to will or nill, to be active or idle, willing or disobedient,) when the event in all, even in the Elect must rest doubtful; when the event in all, even in the Elect must rest doubtful; when this hath done all in the work of mans salvation, it might (notwithstanding all such work of his) so fall out, that he had effected nothing. He might have been a Saviour, and not one man in the world have been saved; He might have been a Head, without any one member; a Shepherd, and not a sheep in his slock; a Lord, and never a one to have done him any service. It might have so fallen out, that he might never have been able to have said to the Father; I, and the children that thou hast given, or c. This is evident; As some

have withstood, so might others; As the most withstand, so

Ministers should go forth, and the hand of the Lord not with

them to work men to beleeve, Alls. 11.21. But this is full a-

gainst Gods covenant with Christ, which must stand firme and in-

violably remain. He shall see his seed, he shall prolong his dayes;

Yea, it would have been no otherwise. If Gods

Necessity of the concurrence of grace.

the |

the pleasure of the Lord shall prosper in his hand, Isa. 53. 1 0, 11 Therefore it is of grace, that it may be fure; not of man, that it (hould be doubtful. 2. Then it will also follow, the work of mans falvation begins in an act; not in an habit; in fomewhat that a man does respective to God, and not in any thing that God does in and upon man. The first beginning work will be afcribed to him that wills and runs, not to him that shews mercy. But this is contrary to all Gospel-Revelations, concerning the way of our change : I will circumcife thy heart, that thou shalt love the Lord with all thy heart, &c. Deut. 30.6. I will write my Law in their hearts; and put it into their inward parts, as [ct 31.33. No man can come to me except the Father draw him Joh. 6.44. I will take away their hearts of stone, and give them hearts of slesh Ezek 36. 25. If man were alone in the work, or had the priorety before any power infused, there had been none of these undertakings, 3. This will make vain and void the prayers of the people of God, which in the Scripture is put into their mouths, Draw me, and we will runne, Cant. 1.4. Turn thou us, O Lord, and fo shall we be turned, Lament. 3.21. Create in me a clean heart, and renne a right fpirit acknowledging their own weaknesse to do, and a necesfity of grace to effect, what in order to their falvation is called for.

rembling, which is done no other way than in coming up to that which God calls for in covenant, he gives in his reason for encouragement; His God that works in us the will and the deed. The special hand and power of God concurring in this work, is our encouragement from the Apostle to set upon it. How can he encourage to this work upon this account that God works in us, to will and to do, if there were not a work of God upon us before there be any such work done by us? We work, but he sets us on working. We will, but he sets us on willing; Let all the glosses that have ever been put upon these words to promote the will and work of man; and enervate the free grace of God, in the great concernments of salvation, be examined, and they will all fall of themselves before this Text of the Apostle. See Dr. Ward

in his Sermon called Gratia discriminans.

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# CHAP. XIX. on the chart of the control of the chart of the CHAP.

Objections against the former doctrine answered.

But some say, Absurdicies, and those not a few follow upon this Doctrine. Then salvation in this were Covenant, is as impossible for a man, as in the old, had be still remained under a Covenant of Works. If we can no more rise up to the termes of the Covenant of grace than we can to the Covenant of works, where then is the difference?

To which I answer; that a man void of grace can no more be faved by the Covenant of Grace; than a man under an impossibility to work can be faved by the Covenant of Works, will easily be granted. By grace we are faved, Ephel. 2.8. not of our felves. It is still equally impossible in both to be self-saviours. Here is the difference. Grace raises us, unto that to which the Gofpel calls us, in a self-denying way through faith, but works us not to that self perfection in those degrees of inherent righte-outnesses, but works.

Secondly. This doctrine layer man as low as a flock or a flone; a dead carcaffe, nothing is done by him but what is done in him; and fo must needs be injurious to man. To this I answer First it layes him no lower than fin hath cuft him, not doth it make him worle than fin hath made him and the Word of God doth discover him, and that is dead till grace quicken and raise him. His heart is of stone till grace, take it from him, and in enmity against God, till grace circumcife and work that change, to love the Lord with all the heart &c. Secondly. This is not an absolute death in which man is. through fin and therefore the fimilitude holds not, that equals a flock frome or dead careaffe with him it is only a death respective. as to foirienal obedience he is dead. There is in him a life matural, able for all actions and motions of the life of man as man, There is in him alfo a moral life able to improve naturals to a civilized converfacion. That to which feare or hope can work a man chicker be may raile himself by the freedome of will this puts no new life into him, nor works any chang of mature in him. He is also able for those works which God functifies as his inftrument, for the work of a spiritual life, He are read and hear the Word hath power to know much init; and retainit. Thirtdy, he is a fubject folceptible

Objett. 1.

Anfw

Objett. 2.

hindunja duc japi hin, tible, flands in a capacity of a life of grace, of spiritual actions and motions: having an understanding, will, affections, wanting not any faculties in their substance. The new man attaines not a new soul, but only renewed qualifications, which yet are of more glory, than the faculties themselves, carrying such a glorious resemblance of God. Better know nothing than not know God, to desire nothing, than not to desire good. The want of this, turned Angels into Devils, and so man stands in a vast difference from stocks, stones and those to whom he is thus injuriously compared. This doctrine is not injurious to man, as it is traducted:

Objett. 3.

Thirdly fome fay, This will render preaching vaine, all many paines for Conversion of foules will then prove afeleffe , and to no purpofe; we may let men alme vill God work; and when he bath begin bis work, they will fet on working. This indeed fpeaks hard to a fort of men in our times, that deny any previous working in the foul for regeneration, or any preparatory work to convertion, So that all unconverted, stand equally distant from the grace of ir, in fo much that it can be faid of no one rather, than another, which Christ faid to the Scribe, Thou art not far from the Kingdome of God Mar. 12.34. I fee not how thefe can make the preaching of the word of any tile : Our Brethren that went into America. and offer the Golpel to favage Indians there; may as well finde: Christ there, as bring him thither: The dark places of the earth may be equally happy, with those, where light is in most glory if light contribute nothing to the work of change, and the happy frame of Christin sant But those that have learnt, that infused habituare wrought in the foul in the fame manner, as those that are acquired, may easily return a fatisfying answer. That opinion. that the foul is by an immediate greation infuled? how generally loeverit is received, yet never was thought of force to render the way of marriage usaleffe for procrestion; God infules not a foul by creation into any but an organized body, an Embryo fitted to receive it. Neither can this opinion of the power of grace in the work of Conversion render in vain the labours of those that are foritual Parents. Conviction is in order before Convertion; and men must fee themselves necessitated to do what they do before ever they enter upon it. The foule knowethin har it doth , when it first believes, and fees a necessity to range thinish before it receive

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ceives him, which is the work of the Word in the foules, of those that are brought to Christ Jelus. It is not in vaine for God to fend his Ministers to flew the mysteries of the Kingdome of hesven to those that are blinde, when this is the way of God to open their eyes and give them fight. It is not in vain that he fends them to those that are without firength, when this is his way to enable them with power. It is not in vain that Paul plants, and Apollos waters, when yet it is God that gives the increase, when God will use Paul and Apollos for the increase that he gives, Ministers should perswade, and people improve endeavours as though they were Pelagians and no help of grace afforded . They (hould pray and beloeve, and reft on grace as though they were Antinomians, nothing of endeavour to be looked after : So the injury that the Pelagian doth to grace; and the Antinomian to our endeavours, will be on both hands avoided.

### CHAP. XX.

Farther differences in the conditions in the Covenant of Works, and the conditions in the Covenant of Grace,

Z'y. The conditions, on mans part in the Covenant of Works, kept man within himself for right-councile. That right-teousnesses was the was to stand in Gods light, was inherent, wrought by himself; co-natural to him, showing from the principles of his creation, in conformity to God. And therefore properly his wen; as now a mans reason, will and affections are properly his. He needed no other, nor no more right-councile than that in which he stood. Though he had that faith which now serves to justific, yet it needed not, nor could be improved to take in any other right-councile without himself for justification. Man stood then on his own bottome. His dependance was on God for being, but that being, which God pleased to communicate, was in that integrity and purity, that he needed not any farther. But the conditions of the Covenant of Grace, carry man out

The conditions in the Covenant of Works kept man within him felf for righteoufneffe.

The conditions in the Covenant of Grace, carry a man out of himself to be righteous by another righteousliefs.

of himfelf, He must be righteous with a righteousness extrinsecal or elfe he will never be able to frand in judgment. Paul was as high as he that was highest in that righteousnesse, which he could lay claime to, as his own, wrought by himfelf, as well before convertion as after. Before convertion he was as high, as a Phanifer. or a Tew according to the letter could reach, either in priviledges. or duties, as we may fee in that gradation of his , Phil, 30 Gircameiled, and therefore of the body of the people of God and no alien from the Common-wealth of Ifrael Circumcifed the eighth day, and therefore born of Parents in the fame Churchcommunion : Of the flock of Ifract, and so the feed of Abraham. and not descended of ancestors that had been Proselvtes Of the Tribe of Benjamin, of that part of Ifrael that held the truth of worthip; of whom was falvation, and not of the Apostated tribes; An Hebrem of the Hebrems; and therefore had not forgotten the language of Canaan, As reaching the Law, a Pharifee, a man of no volgar account, but of the most exquisite Sect; Concerning zeal, perfecuting the Church, therefore not luke-warme or cold in the faith; de souching the righteoufneffe that is of the Law blameleffe, therefore of a conversation exact, walk up to his principles. After convertion, be knew nothing by himfelf , 1 Cor.4.4. His heart condemned him not He exercised bim felf continually to have a conscience wind of offence, both to God and man, Act 24.16. Yet he durft reft, in none of thefe, I am not (faith he) hereby justified, I Cor.4.4. What things were gain to me, thefe I counted loffe for Chrift ; yea, doubt leffe , and I count all things but loffe for the excellency of the knowledg of Christ Jefus my Lord : for mbom I have suffered the loffe of all alings, and do count them but dung that I may win Christ , and he found in him not baving my own righteoufneffe, which is of the Law, but that which is through faith of Chrift, the rightconfue fambichis of God by faith. Philip. 3.7.8.0. The ignorance of this was the bane of the body of the Jewish Nation The Gentiles which fellowed not after righteenfueffe . bave attained to right confueffe , even the righteenfe welle which is of faith. But Ifrael which followed after the Law of righteonfnesse, bath not attained to the Law of righteonfnesse wherefore? because they fought it not by faith, but as it were by the works of the Law , Rom 9.30,31,32. For they being semmant of Gode right confueffe, and going about to eftablif their own right conf-

nelle, have not Submitted themselves unto the righteousnelle of God. Rom to 3. And fill, it is the undoing of a great part of the world; Man being naturally inclined, to look after a righteoutneffe of his own, and extresmely opposite to this righteousnesse; which in the covenant of grace is tendered, and by which in a Gospel-way he must be saved. The righteousnesse of the former covenant, was wrote in the heart by nature; and fuch remainders left, that the man that minds any righteousnesse, alone looks after it. But this, is onely of Revelation, He must have light without him to lead to this righteoufneffe, which is not his own nor inherent in him . What naturally he did not know he is naturally ready to oppole and refuse. Men know not how, till they be taught of God, to fee a reason of it; or to understand that it is of any use. A man may be wife with another mans wit, firong with another mans strength, learned by another mans knowledge, as well as righteous (as they conceive) by another mans righteousnesse: Hence are the scornes that are put upon it, and the Freatises that are wrote against it : Vain man would faine be somewhat . as wife, Job 11.12. fo alfo righteons. This takes all from man, ftrips him of all in, which he may glory, as Romans 3.27. This which man fo opposeth, the covenant of grace establisheth. And that which he fo advanceth, the covenant of grace disclaimes.

3. The conditions on mans part in the covenant of works were for mans preservation in statu quo, in that condition in which he was created. To hold him in communion with God, which was his happinesse; he expected not to be bettered by his obedience, either respective to happinesse (no more is promised than in present he had,) nor yet in his qualifications respective to his conformity to God in righteoussesse and true holinesse. What improvement he might have made of the habit insused, by the exercise of obedience; I shall not determine, But no change in qualifications was looked after, or given in pro-

The conditions of the covenant of grace are serviceable to man in his return to God, for his recovery, as to his state of happinesse lost; so to the repaire or new frame of his qualifications depraved and spoiled. This is plain of it self, and will be further explained.

The conditions in the Covenint of works were for mans prefervation in prefers happinedle.

The conditions in the Covenant of grace are for mans reparation.

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plained in that which follows, Other differences there are affigued by Divines to difference these two covenants; some of which fall in with these that I have mentioned, and some to which I cannot in all things consent. See Camero de triplies fadders, a These thought to be most material, and with these I shall rest satisfied.

#### CHAP XXI.

# Faith is a condition of the Counant of Grace.

TAVING afferted conditions, in the covenant of grace. and held forth Several differences between the conditions. in the covenant of works, and in the covenant of grace, we are now further to enquire, what these conditions are, that are called for in this covenant, on which we treat : Those Divines, that with concurrent judgments, acknowledge this covenant to be conditional, are not yet, fo unanimous, in their affignation of them. For a full discovery, fomethings are to be premiled, as eruths taken for granted, rather than disputed I. That God covenants with man, and engageshimfelf to him, not onely for justification, but also for salvation. Not onely for pardon of finne, but everlafting life and glory. Not onely to be reconciled to him; but to conferre eternal happinelle upon him. 2. What-foever God requires of man, in order, either to his justification. orfalvation, without which he is not justified, or faved, and man engages unto, in order to his justification, or falvation, this is a covenant condition. This take to be clear, in case there be any fuch thing, as a condition in any covenant, and it is also granted by a professed adversary of all conditions in the covenant of grace, faith and repentance are (faith be) means, of our enjoying the comforts of the covenant but not conditions going out of the nature of a covenant; for every means, is not a condition, though every condition be a means; but, when a means is by fipulation, and contract appointed; for the acquiring of any thing, then it is a condition. What soever then we can finde, thus required of God, in this way of contract, and flipulation; is a condition by the confession of our adversaries. T. Whatsoever is required of man.

in order to his justification, is a condition of his justification, and all that is required, in order to his eternal falvation, is, 4 condition of falvation, God making tender of both, and man engaging himfelf to feek both, what foever is required in order to either, respective to that, is a condition. 4. That, which is a condition of justification, is also a condition of salvation, in that, sel-vation presupposes a justified estate; but, it holds not on the contrary, that, which is, a condition of selvation, is not therefore a condition of justification. More is required, to hold usup. in conflant communion with God , then to bring us into a flate of actual reconcilement to God. This being premifed, the work will be more easie, to assigne conditions in this covenant. The condition, immediately ferviceable, for mans return to a reconciled flate with God; and confequently of his juffification, is faith. which almost all acknowledge to be a condition, and Camero with feveral others, makes it to be, the fole condition of the covenant A condition it is, as, is above contradiction, Juba 3.15.16. God To loved the world, that he gave his onely begotten Son, that, whofeover believeth in him. Bould not perift, but have everlafting life, Mark 16.16 He that believeth, and is baptized, foull be faved: but he that beleeveth not; Mall be damued. Acts 10.43. To him, give all the Prophets witne [e, that thorough his name; who foever believeth in him, fall receive remission of finnes, Acts 13. 38, 39. Best known unto you therefore men, and brethren that through this man, is preached unto you for giveneffe of finnes. And by him, all that beleeve, are justified from all things from which, ye could, not be instified, by the Law of Moles , Acts 16. 31. Believe on the Dord fefus Christ and then foalt he faved, and thy whole bonfe Rom. 3.24. Whom God hash fer forth, to be a propitiation ebrough faith in his blood Romatons. Christ exthe end of the Law for righters fuels, to every one that believeth. In all thefe texts, and feveral others, faith is required of men, in covenant, and if men did not engage to believe they could not be so much as professed covenanters. This is in reason further evident.

1. That which gives us interest in the Mediator of the covenant. without which we have no title to him, or portion in him, is a con- Realons condition of the covenant: This is plain of it felf, without interesting vincing Fath the Mediator of the covenant, we are as though no covenant were frion of the entred and the former diftance held up, But it is faith this gives us

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interest in Christ the Mediatour, He dwells in us by faith, Epbes. 3.17. He is fet forth a propitiation through Faith in his blood, They that believe receive him, John z. 12. Others hold a distance from him, To as many as received him, to them he gave power to be the sonnes of God, even to those that believe in his Mame.

2. That which receives all that grace gives, must needs be a condition of the covenant of grace; This is as plain, to be under a covenant of grace, and void of the gifts of grace is a vain entrance upon it, and the reception of the gift is a condition necessarily requisite. But Faith receives all that grace gives; It is of Fath that it might be of grace, Rem. 4.16. God gives nothing, at least tending to eternity, but he puts it into the hands of Christ; He is the Fathers treasury and store-house, Col. 1, 19. It pleased the Father that in him all fulnesse should dwell. And that of his fulnesse we should all receive, Joh. 1.16. And faith receives al from him, He that believeth, out of his belly slower rivers of living mater.

Joh.7.38.

3. That which interests us in, and gives title to all priviledges, of a people in covenant with God through Christ, is a condition of the covenant: This is plaine, the end of the covenant being to conferre those priviledges upon us; But Faith interests us in. and gives title to all these priviledges, Paul is sent to the Gentiles, to surne them from Satan to God, to bring them out of Satans kingdome, and to bring them in a covenant-way into Christs Kingdome, That they may receive forgivenesse of fins, and an inheritance among them that are fanctified ( faith Christ ) by faith that is in me. Christ is the object of a Christians faith, on whom it is terminated, Faith which is in Christ, receives that leading priviledg. forgivenesse of sins; without this priviledge we are strangers to all other priviledges; Being under sinne, we are heires of wrath, and in no capacity of mercy. Faith interests us in this. All 10. 43. To him give all the Prophets witnesse, that through his Name, whofever believeth in him, shall receive remission of fins. Ads 112. 39 And by him , all that beleeve are justified from all things from which ye could not be justified by the Law of Mofes. Rom. 3. 25. Whom God bath fet forth to be a propitiation through faith in his blood. to declare his righteonfneffe for the remiffich of finnes that are paff. through the forbeanence of God. Faith interestsus in the confirmmating

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mating priviledge, an inheritance among them that are sanctified. He that believeth hash everlasting life, John 6.40. Paith interests us in all intermediate priviledges, which a man in covenant can enjoy in the way to this inheritance. Adoption of sonnesis this way obtained, John 1.12. Gal. 3.26. Pacification of Spirit, Serenity and tranquility of minde, Isa. 26.3. Rom. 5.1. Boldnesse at the throne of grace, Ephes. 3.12. There is no priviledge bottomed on Christ, that hath soundation in him, but. Faith receives, Faith then must be a condition of the covenant.

4. That which puts into a capacity to receive the mercies of the covenant; held forth in Promise, is a condition of the covenant, and the want of it strips off all hope and expectation of it; But Faith puts into a capacity to receive all the graces of the covenant given in promife; Said I not unto thee, if thou wilt beleeve, thou halt fee the glory of God? John 11.40. God exerts and gloribes his power in great things for good unto those that exercise the grace of Faith. Paul fam the Creeple had faith to be healed, Acts 14. 9. Sure if there be such a thing as a condition in any covenant, in the world any fuch thing as a conditional covenant, then fure faith is a condition of the covenant of grace; Some conceive an absolute covenant made of God for grace, as fer. 31. 33. This with me is very disputable, and I have given my reasons. But the covenant made to grace, must needs suppose grace. There is no covenant for happinesse made with any creature, but upon termes and conditions.

For further clearing of this point, we must know that faith is considered under a double notion. First, as an instrument, or (if that word will not be allowed) as the way of our interest in Christ, and priviledges by Christ. Secondly, as an inherent grace or Christian duty to which both the Law and the Gospel call. The radical grace from which others flow, though not in their being, yet in their farther growth and encrease. I speak of Faith now in the first acception. Neither as a part, or any way a working cause, of the farther progresse in inherent righteousnesse, so it will come in the second place, but as interesting us in another righteousnesse, and so I say it is a condition in the covenant of grace, immediately serviceable for our returne to God, and reconciliation in Christ. For clear-

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Propositions tending to clear the point in hand. ring of which, I shall clear it in some propositions.

First. God will by no means justifie a wicked person, no man in for that Stand and live in his fight. He that hath made a Law to forbidit, ordained hell for the punishment of it, will not justifie the person that is convinced and found guilty of it. Some say it is against his effence. The justice of God (which is God) ties him to take vengeance, fure I am it is against his declaration of himself. Exod. 34.7. when he sets out his name in several particulars this is one by no means clearing the guilty. Some indeed have faid ( conceiting with themselves thereby to promote free grace.) that God justifies finners as finners, which, as it must needs if true, bring in the falvation of all, a quatenus ad omne valet argumentum, then a man need no more but finne, to conclude his falvation, and the more finne, the ftronger evidence; fo, it is utterly deftructive to the Gospel, and overthrows the whole work of Christs merit, as the Apostle faith, If right confine fe be by the Law, then, Christ is dead in vaine. Galatians 2.21. So we may safely say, If a man be justified as a finner without a righteousnesse. So that the truth is, God justifies as righteous, what he esteems as an abomination in man, that he doth not himfelf . but this in man is an abomination to him : He that justifieth the wicked, and condemneth the just , even they both are an abomination to the Lord, Proverbs 17.15.

Secondly, Man hath no righteonfre fe of his owne, to bring in plea for his justification, in which he can appeare before God in judgment. This will be plaine if we confider the wayes of acquital where proceedings are just and legal. This must be either as innocent, when a man can plead not guilty to that which is given in charge; So did David when Cufb, the Benjamite did traduce him, Pfalm.7.3. If I have done this, if there be iniquity And so did Paul to the charge of Terrullus, Acts in my hands .-24.13. Upon this account Pilate was willing to have acquitted Christ, I finde no fault in this man, Luke 23.4. Or elfe by way of fatisfaction or discharge of the penalty which the Law impofeth, fo in all penal Lawes, when the penalty is borne, the delinquent is discharged. Man cannot be acquitted as innocent, his guilt is too palpable. There is no man that finneth not, (faith Solomon) I Kings 8.4.6. The Scripture hath concluded all under finne Gal. 3. 22. The Law speaks that language, that every month may be stropped, and all the world may become guilty before God, Rom. 3. 19. Man is under that guilt that he is wholly silenced; which renders the way of salvation by works impossible. Neither can he be acquitted by way of salvation, where the way of pure justice is held, the debtor under charge can never come out till he hath paid the uttermost sarthing, Mat. 5.26. Which here amounts to such an heighth, that man may be ever paying, but never able to satisfie: Our guilt is according to the majesty of him, whose Law is transgressed, and wrath incurred. This is seen in Devils and damned souls, who bear in their own persons the reward due to their sinnes. That man, that must suffer it in his own person, may well say with Cain, My punishment is greater then I can bear, Gen. 4.13.

Thirdly, Man in this sad and perplexed estate, bath yet a righteousnesse of grace tendered him, a righteousnesse without the Law, but witneffed by the Law and the Prophets, Rom. 3.21. And this is by way of discharge of his guilt by anothers suffering; Our name was in the Obligation in case of sinne to suffer death. Christ was pleased (by consent and covenant with the Father) to put in his; and as he was thus obliged, so he suffered, the just for the unjust, that he might bring us to God, I Pet. 3.18. the Law, and he bore the penalty, whether idem or tantundem, the fame in specie, or the same in value, is scarce worth dispute. So that it be yeelded that justice was answered, and the Father fatisfied, and that we come out not on our own, but our fureties account. And this (as I yet conceive) is by Christs passive obedience. His suffering in the flesh is our freedom, his death is our ransome. There needs no more than innocency not to die and when guilt is taken away, we stand as innocent; no crime then can be charged upon us. But to reign in life (as the Apostle speaks) to inherit a crown, there is farther expected, which we not reaching, Christs active obedience imputed to us (not adding to ours (but being in it self compleat) is accounted ours, and we are discharged.

And whereas some say, that being freed from death, upon that very account we reigne in life, and therefore in case his sufferings, deliver us from death, they necessarily confer upon us life, there is not, nor can there be conceived any medium between them.

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I answer. It is true of our natural life and death, A man not dead is alive But taking [death] in Scripture-fenfe, for the wages, offin, which comprizes (as we have heard) all mifery, and Thife T for an immarceffible crown of glory, there may be a medium conceived between them, and is not onely conceived, but affigned by Papists in their Limbus infantum. Neither will it serve to fav that Christs active obedience, served onely for a qualification to fit him for the work of fuffering; none but innocent man free from fin, could be a facrifice for finne, feeing Christ had been innocent, though he had never come under the Law, to have yeelded that obedience. His person had not been, as ours, under the Law, unlesse of his own accord he had been made under the Law. Gal.4.4. Somewhat might be faid for the subjection of the humane nature in Chrift, the manhood of Chrift, which was a creature, but the person of Christ God-man, seemes to be above subjection. Much may be faid for the subjection of the Sonne of David, fo confidered, he may fay with David, I am thy fervant, and the sonne of thy handmaid, but not so of the Lord of David, had he not for our fakes made himself a fervant; We know the mortality of the humane nature, yet Christ had never died, unlesse he had made himself obedient unto death, neither needed he to have ferved unleffe he bad humbled himfelf, Phil. 2: to take upon him the forme of a servant. See the confession of Faith, agreed upon by the Affembly of Divines, chap 8. feet 5. and Dr. Featlies speeches upon it.

Fourthly, This righteon fire so Christ, whether passive or active, or both passive, and active, is made ours by faith. This is our way of interest and appropriation of it to our selves, Faith and no other grace, this grace and no other Gospel-work, gives us title, and therefore, as it is called the righteon fuels of God, so, also the righteon fuels of faith, These two, are promissionally used and taken, for one another, Rom. 10.3,4. Phil 3.8. Called the righteousnesse of God, being the free gift of God, wrought by Christ who is God, denied to be our own righteousnesse, being neither wrought by us, or inherent in us, called the righteousnesse of faith, not of works, not of love, not of patience, or meekness. It is alone faith, and none of these graces that puts out it selse to receive it; love in a graciously disposed soul, cleaves to Christ for communion, but receives him not for justification. These

two ftand as relatives, there is no foul entituled to this righteouf. neffe but by faith and faith is it that entitles to it, & the beleeving foul bath interest in it, Therefore justification in Scripture is ascribed to faith, and denied to works, when neither faith, nor works can beare us out of themselves before the tribunal of God; but faith takes hold, and the foul by faith refts on this righteousnesse of grace, which the Gofpel tenders. It is true, that faith receives the Spirit as well as it receives the blood of Christ, Joh. 7. 39. Gal. 3.14. But this is for another use, for the work of sanctification inherent, not justification by righteousnesse imputed. And it is also true, that faith accepts Christ as a Lord, as well as a Saviour: But it is the acceptation of him as a Saviour, not as a Lord that justifies; Christ rules his people as a King, teacheth them as a Prophet, but makes atonement for them onely as a Prieft, by giving himself in facrifice; his blood for remission of fins; These must be distinguished, but not divided, Faith hath an eye at all, the blood of Christ, the command of Christ, the Doctrine of Christ, but as it eyes and fastens on his blood, so it justifies. He is fet out a propitiation through faith in his blood, Romans 3. 24. not through faith in his command, It is the blood of Christ that cleanseth all sin, and not the Sovereignty of Christ. These confusions of the distinct parts of Christs Mediatourship; and the several offices of faith may not be suffered. Scripture assignes each its particular place and work. Sovereignty doth not cleanfe us, nor doth blood command us; faith in his blood, not faith yeelding to his Sovereignty doth justifie us. There are several acts or fruits of justifying faith, Heb. 1 t. But all are not justifying. It is not Abrahams obedience, Moses self-denial, Gideon or Sampsons valour that was their juftification, but his blood (in which faith alone gives interest) who did enable them in these duties, by his Spirit. Paul went in these duties as high as they living in more clear light. and under more abundant grace. I doubt not but he out-topt them; and yet he was not thereby justified, as I Cor. 4. 4. James indeed faith, that Abraham was justified by works, when he had offered Isac his fon on the Altar, James 2.21. But either there we must understand a working faith with Piscator, Paraus, Pemble, and others, and confesse that Paul and James handle two distinct questions. The one, whether faith alone justifies without works; which he concludes in the affirmative, The other, what faith justifies, whether R 3

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whether a working faith onely, and not a faith that is dead and idle; or elfe I know not how to make fenle of the Apostle, who ftreight inferres from Abrahams justification by the offer of his fonne. And the Scripture was fulfilled, that faith, Abraham be-leeved God, and it was accounted to him for righteousnesses. How otherwise do these accord? He was justified by works, and the Scripture was fulfilled, that faith, he was justified by faith; Neither can I reconcile what he faith, if this be denied, with the whole current of the Gospel. The Rhemists indeed understand those texts of the Apostle, where he excludes works from justification, to be meant of mans moral works, done before faith and conversion; The works of the Law done without Christ, Annot. in Rom. 3.20,28. As though the Law did not command those duties, unto which Christ through faith strengthens a Christian converted by grace; And when the Apostle concludes the impossibility of being justified by the works of the Law, his meaning should be unlesse grace assist the Law, that it may justifie : This could not be, the Apostle calls it a righteousnesse of God without the Law, not a righteousnesse of the Law, with addition of strength from the Gospel; All works before or after conversion inherent in us, or wrought by us, are excluded from justification. See Ravanellus in verbum, Justificatio. Num. 3. page 867. This ju-Rification wrought freely by grace through faith, Rom. 3. 24. is no way confiftent with justification by works. And what the Apostle speaks of election, we may well apply to justification, the same medium equally proves the truth of both, If by grace, then it is no more of works, otherwise grace is no more grace. if it be of works, then it is no more of grace, otherwise works were no more works, Rom 11.6. And these things considered, I am truly forcy that faith should now be denied to have the office or place of an instrument in our justification; nay, scarce allowed to be called the instrument of receiving Christ, that justifies us because the act of faith (which is that which justifies us ) is, our actual receiving Christ, and therefore cannot be the instrument of receiving. This is too fubtile a notion: we use to speak otherwife of Faith; Faith is the eye of the foul whereby we fee Christ, and the eye is not fight. Faith is the hand of the foul whereby it receives Chrift, and the hand is not receiving, And Scripture speaks otherwise. We receive remission of sinnes by Faith, and an inberi.

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beritance among them that are fantlified is received by Faith, Acts 18.26. Why else is this righteousnesse sometimes called the righteousnesse of Faith, and sometimes the righteousnesse of God which is by Faith but that it is a right eoulnesse which Faith receives: Christ dwells in us by Faith, Ephel. 3.17. By Faith we take him in and give him entertaintment We receive the promise of the Spirit through Faith, Gal. 3.14. These Scriptures speak of Faith as the fouls instrument, to receive Christ Jesus, to receive the Spirit from Christ Jesus. The instrumentality of it in the work of justification is devied, because the nature of an instrument (as considered in Physical operations ) doth not exactly belong to it, which if it must be alwayes rigidly followed, will often put us to a stand in the assignation of causes of any kind in Moral actions. The material and formal causes in justification are scarce agreed upon, and no marvel then, in case men mind to contend about it, that some question is raised about the instrument. But in case we shall consider the nature and kinde of this work, about which Faith is implied, and examine the reason and ground upon which Faith is disabled from the office of an instrument in our justification, and withall look into that which is brought in as an inftrument in this work in the flead of it : I do not doubt but it will eafily appear that those Divines; that with a concurrent judgment ( without almost a diffenting voice have made Faith an inftrument in this work) speak most aptly and most agreeably to the nature of an instrument. The work about which Faith is implied, is not an absolute, but a relative work, a work of God towards man, not without the actual concurrence of man, fuch, in which neither God nor man are fole efficients, nor any act of God or man can be sole instruments, but there must be a mutual concurrence of both; This must needs be granted, unleffe we will bring in Doctor Criffes paffive recipiency of Chrift, Christs abode in man without man, in spight of man, and suppose him to be justified in unbelief; And hereupon faith is disabled from this office in justification by this argument. If Faith be an inftrament, it is the instrument of God, or man. 1. Not of man, for man is not the principal efficient, be doth not justifie himself. 2. Net of God. For (1) It is not God that believeth, shough it is true, God is the first canfe of all altions. (2.) Man is the causa securda, between God and the action, and fo fill man should be faid

to justifie himself. (3.) For (as Aquinas) the action of the principal cause, and of the instrument is one action; and who dare say, that sath is so Gods instrument? (4.) The instrument must have an influx to the producing of the effect of the principal cause, by a proper causality, who dare say that saith hath such an instruction our justi-

fication.

I answer. It is the instrument of man, and though man do not justifie himself, yet he concurres as a willing, ready agent with God init; God is a justifier of those that beleeve in fesus, Rom.3. 26. God bath fet Christ forth a propisiation through faith, Rom. 3.25. It is one God which shall justifie the circumcision by faith, and the uncircumcifion through faith Rom 3.30. And because it is the inftrument of manin a work of this nature it is also an instrument of God. As some have observed a communication of Titles between Christ and his Church : (the Church being called by his Name,) fo there is a communication of actions in these relative works. Christ dwells in our hearts by faith, Eph. 3.17. We believe, and not Chrift, and yet faith there is Christs instrument, whereby he takes up his abode; God parifies the hearts of the Gentiles by faith, Acts 19. 17. They beleeved and not God, yet faith is Gods instrument in the work of their purification to on the other fide, the Spirit is Gods work, yet me by the Spirit do mortifie the deeds of the flesh, Rom. 8.13. Man neither justifies nor fanctifies himself, yet by faith he is raised to close with God in both, and so Faith as an instrument receives righteousness to justification, and therefore is called the righteousnels of faith which is our justification, and works fanctification; provided you understand not the first work, which is properly regeneration, and precedent to faith, but the farther progresse and increase of it; The Spirit working faith, faith takes in a larger meafure of the Spirit, John 7.37. He that beleeveth on me as the Scripeure faith, out of his belly shall flow rivers of living water; but this he fake of the Spirit, which they that believe on him, fould receive. The Spirit will do nothing without our faith, and our faith can do nothing without the Spirit. Man cannot justifie himselfe by beleeving without God, and God will not juftifie an unbeleeving man. Faith then is the act of man; man beleeves, yet the inftrument of God, that justifies onely beleevers; so that what is here fooken by way of exception against faith as an infirument, holds of efficients, and inftruments fole and absolute in their work,

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and causality. But where there is a concurrence of agents, and one makes use of the act of another to produce the effect, that in

fuch causality is wrought, it will not hold.

The promise or grant of the new Covenant in the Gospel, is (insted of faith) made the instrument in the work of justification. This is indeed Gods, and not mans. It is the covenant of Cod, the Promise of God the Gospel of God but of it selfunable to raise man up to justification. It is often tendred, and justification not always wrought. & fo disabled from the office of an instrument by Kecker, in his Com upon his first Canon, concerning an instrument. Affeon as the instrument servs not the principal agent soscon it loses the nature of an instrument. He instance: h in an horse that obeys not the reins of his rider, but grows refractory, then he ceaseth to be an instrument for travel. A fword is not an instrument of slaughter, where it slays not; nor an axe an instrument to hew, where it cuts not: neither is the Gospel an instrument of justification, where it justifies not & without our faith, it never justifies. Where the Minister is a Minister of condemnation, the favour of death to death, there the Goffel becomes an instrument of condemnation and of death. The efficacy that is in the Gospel for justification, it receives by their faith to whom it is tendred. Heb. 4.2. Unto us was the Gofpel preached as well as unto them but the Word preached did not profit them not being mixed with faith in them that heard it 1 Thef. 2. 2.13. You received not the Word of God (which you heard of us) as the word of men, but (as it is in truth) the Word of God, which effectually worketh also in you that beleeve. So that the Gospel in it self considered, is wanting in that honour affigned to an instrument, to have influx to the producing of the effect of the principal cause by a proper causality; If none dare fay, faith hath fuch an influx, they may much leffe fay, that the Word hath fuch an influx. The Gospel is an outward instrument, faith Ravanellus, Faith an inward; They both making up one inftrument, full and compleat, yet Faith is more aptly and fitly called an instrument. Seeing that faith gives efficacy as an instrument to the Word the Word may be without Faith, and so no instrument at all: but Faith always presupposeth the Word of Promise, & is not without its object. Therefore to wind up this whole dispute, in which I have studied to be brief though I fear some will think I have been too tedious, Seeing that those that make Faith the instrument in justification, make the Gospel an instrument likewise, and dare not

a Quamprimum ergo inftrumentum, principali agen ti non subservit instrumenti naturam a mittis. go about to fteip it of its honour. I hope that they that make the Gospel an instrument, will acknowledge Faith to be an instrument in like manner, being in their efficacy as instruments so inseparably joyned, and so all the controverse may be fairely ended and concluded.

# CHAP, XXII.

Objections against the conditionality of Faith answered.

Objections.

GAINST this which hath been faid, it is objected by one, that Unbelief is not a barre bindring one, from having part in Christ: God hestomes Christ without any regard to our belief or unbelief : Which words how high foever against the Gospel, yet he undertakes to falve with a diffinction. I here is a twofold receiving of Christ, faith he, (1) There is a passive receiving of Christ. Towwill fay, (faith my Authour) what is passive receiving of Christ ? I answer, (faith he) Apassive receiving of Christ, is just fuch a receiving of him, as when a froward Putient takes a parge, or Come bitter phylick, be fouts his teeth against it; but the Phylician forceth his mouth pen, and poures it downe his throat, and foir works against his will, by the ever-ruling power of one over him, that knows it is good for him : Thus I fay, there is a passive recipiency or receiving of Christ, which is the first receiving of kim; when Christ comes by the gift of the Father, to a person whilest he is in the Aubborne (e of his own heart. (2.) There is an active receiving of bim, de.

This diffinction carries a full contradiction in it felf. There cannot be in the same subject, a meere passive and active recipie cy of the same thing, as appeares in the similated brought to illustrate it. This froward Patient that hath a medicine forced into him, in which he is meerly passive, cannot again afterwar dreceive that medicine. If Christ be thus forced, and enters against our will, then we cannot actively at any time after receive him. And could it be reconciled unto it felf, yet it stands in full opposition to Scripture; Christ stands at the door and knocks, Rev. 3.20. He waites till his locks are wet with the dew of the night, as Cant. 7.2.

But

But he makes no forcible entry we read of Gods power in changing the will that it freely accepts, but not forcing guts of grace upon any against their wills : Thy people thall be willing in the day of thy power, Plal. 110.3. He works a will, Philip. 2. 13. Christ dwells in none that rife in hoftility against him, and the politior, which the distinction is brought to affert, (That unbelief is no bar hindring one from having (brift) is no better ; if unbeliefe be no barre to our receiving of Christ; then it is no barre to falvation; where the Saviour enters, he brings falvation, He that hath the Son, hath life, 1 John 5 12. But we finde it evidently a barre to falvation, according to Scripture, 7.b.3.36. He that beleeveth not the Sonne, Shall not fee life, but the wrath of God abideth on him. He that beleeveth not Shall be dammed, Mark 16. 16. Yea, according to the Author himself, There is no perfon under beaven shall be faved (faith he) sill be bave beleeved; which is a truth according to Scripture. They could not enter into the rest of Canaan, that did lie in their unbelief. Neither can they enter into the rest of heaven, Heb. 4.1. Then Christ dwells not in our hearts by Faith, Ephel.3.17. But also in a state of unbelief; Then God is not a justifier of those that beleeve in Fesus, as Rom. 3.26. but equally justifies men without Faith in Jesus: Then Christ is not set out a propitiation through Faith in his blood, but without any Faith in it: Then they that beleeve are not only justified from all things from which they could not be justified by the Law of Mofes, but they that believe not. And God gave his Sonne, that he that beleeves not on him should have everlasting life. This doctrine layer all the honour of Faith in the dust Then Habakkuk might have spared this speech, that the just shall live by Faith, Habbakuk 2. 4. and Paul might have found another way of life in the flesh than by Faith in the Son of God.

Secondly, It is faid that the justification of a finner was with God from eternity; It was in his purpose before all time to discharge his Elect, and to lay nothing to their charge; So then this is, as election it selfe, unconditional.

To which I answer, That this overthrows the redemption wrought by Christ, and the price paid by his sufferings, as well as the necessity of Paith, What need Christ to be at all that pains, to S 2 undergo

Objett.

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undergo all those forrows, as to be a man of forrows, to do that which from all eternity was done? Then, as Paul fayes in another case, Christ is dead in vain: This some have seene, yet rather than leave their opinion, have chosen to swallow it down, and the absurdity with it, and do maintaine that Christ did not purchase. procure, or work any love from God for man, but only published and declared that he was from eternity beloved; A fit conclusion drawn from fuch premisses: Then Christ was no Authour of eternal salvation, as Heb. 5 3. but only the publisher, He was a messenger from God, in the dayes of his flesh, but no Saviour of man; He did not redeeme us with a price, but only made known that we were so farre in the love of God from eternity that no redemption needs. Secondly, 1 fay, Gods purpose of a thing doth no put it in being; He takes his own way, to bring about in time, that which he purposed before all time; All that is done, even every work under the Sunne, was alike from eternity in the purpose of God, Known unto God are all his works from the beginning of the world, Acts 15. 18. So the house that was built this day, was built from eternity; The childe that was born this day, was borne from eternity; We may as well fay that the Elect were glorified from eternity, fo that they need to look after no other glorification, as to fay they are justified from eternity. the works of God were in his purpole from ever, who fees all things at once; and not as we can comprehend them in their refpective succession? But we enquire after things as they are in themselves and not as they are in Gods purpose.

Object.

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Thirdly, Some say justification can be no other, than an act of God from eternity, being an immanent act, and not a transient. Transient acts are in time done, in the juncture of time when God pleases to do them, but immanent acts of God are from eternity. To which I sirst answer, that it is not without danger for us to bring the actions of God under our examination, and then to fix School-notions upon them, according to which they must be bounded, When (as Master Eurges well observes) ne are here in meere darknife, and not able to comprehend how God is said to act or mork. Treatise of Justification, page 166. How much more safe were it for us to learne a posteriore, from the mouth of God in Scriptures, what his actions are, and the order how he works, than a priore, to conclude that they are thus and thus.

thus, and therefore thus of necessity he must work? Yet if we may be so bold as to look into this act of his, and take it into confideration, according to this notion; we may farre rather conclude that justification is an action transient, not immanent. An immanent action (as the Schooles tell us) is terminated within the subject, and works no real nor evident change out of it : and they instance in our conceptions of, and resolutions about things, Kekerman, p. 107. A transient act is not terminated within the subject, but bath its effect, and is terminated upon some other object. Now, if by way of analogy we may apply these to God, for we otherwise can reach none of his actions; it is easie to conclude that justification of a finner is a transient, and no immanent act: It works man from a state of wrath to a state of friendship and love, of a vessel of wrath, brings man into favour and esteeme, which though it work no Physical change in man, yet the whole effect is terminated in him; That act of Pharaoh had as real an effect upon fofeph, and was terminated in him in his advancement out of prison, for rule in Egypt, as though a Physician in case of sicknesse, had wrought a cure upon him. Though I were not able to hold it out, that justification were a transient act, but according to our conception of the actions of man, should rather appear to be an action immanent in God, so in him that it had no effect out of him, yet I must follow the Scriptures that make justification an act in time, not from eternity. Paul having mentioned a state of sinne under which the Corint hians were, faith, such were some of you, but ye are washed, but ye are san-Etified, but ye are justified, I Corinth. 6.11. Once they were not, but now they are in a state of justification; It hath its more, in which it is acted, a season in which it is vouchsafed. It is affixed to faith. Alls 13.38. Now faith is not from eternity, it comes by hearing, A Ministery is continually employed for reconciliation and pardon of finne, I Cor. 5. 19. John 20. Which were in vain if justification were as election, from before the foundation of the world: They work them not to election, but only call upon them to make their calling and election sure; There are seniors and juniors in this priviledge, one obtains it before another; Andronicus and Junia were in Christ before the Apostle, Rom. 16.7. These evident proofs would take with my faith, above a thousand fuch subtilties. But herein the Schools, in their application of thefe

Qua realem & evidentem mutationem extrinfecus nullam infort. Tranfiens adio eft qua revera mut stionem infert,

thefeads to God, fpeak according (as to the point in hand ) to the

minde of Scriptures.

Fourthly, It is farther objected that Christ is the Lamb Saine from the beginning of the world. His death hath been of efficacy in the Church through all ages, And he bore our finnes in his body. IPet. 2. 24. All our finnes did meet in him, Ifa. 93.6. and therefore

from the beginning we were justified.

I answer, it profited all those, and only those in each age to whom it was revealed, and by whom it was applied, and not those that have no interest in him. Over and above the Decree of God for mans salvation, there was a necessity of the death of Christ for our redemption, which Christ in the fulnesse of time paid on the Croffe. And over and above the death of Chrift. there is a like necessity of the application of it to our foules for life: The work of redemption was finished on the Crosse when Christ triumphed over principalities and powers. But much of the work of our falvation was hehinde. Election did not overthrow Christs redemption, but did establishit; Redemption doth not overthrow our application, but doth establish it likewise. There is a farther work of Christs to be done, his intercession in heaven being one part of his Priest-hood, which he is gone to discharge as the High Priest into the holiest of holies; A farther work to be done by man through believing. Not to have interest in Christs death, is all one as though he had not died; He that beleeves in him shall not perish. See Baxter of Instification . Aphorisme 15. Davenant de morte Christi, cap. 5. p. 58, 60.

Laftly, it is faid by another, If Faith be a condition of the Govenant of Grace, then it can be no instrument of our justification: If it be a condition in this Covenant, it justifies as a condition, and then it cannot justifie as an instrument and so I pul down what I build.

and run upon contradictions.

I answer, I fhould rather judge on the contrary , that because it is a condition of the covenant, in the way as it is before exprest, that it is therefore an instrument in our justification; God tenders the gift of righteonfoeffe to be received by Faith. He covenants for this Faith, for acceptation of this righteousnesse. By beleeving then we keep covenant, and receive Christ for justification. We as well do what God requires, as receive what he tenders; We do our duty, and take Gods gift, and thereby keep covenant,

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and receive life, and fo Faith is both a condition and an inftru-

Here I might by way of just corollary infer that a justified man reconciled to God in Christ, is a man fitted for every duty unto which God calls, which he is pleased to require; Faith is his justification, the instrumental work of his reconciliation to God : and all things are possible to him that beleeveth, Mark 9. 23. There is not a duty commanded, but a beleeving man through Christ is strengthned for it; The Word works effectually in those that believe, as I Thef. 2. 13. We fee the great works that were atchieved by those of ancient time, both in doing and suffering, Heb. 11. and all of those are ascribed to Faith, what Christ can do as in reference to duty, that they can do to acceptation; They can do all things through Christ that strengthens them, Phil 4. 13. Christ overcomes the world, John 16 33. And this is their victory whereby they overcome the world, I John 5. 4. Christ weads down Satur. Rom. 16 20. And they refift him frong in the Faith, Pet. 5.9. A man of Faith is for universal obedience . He is a man for dependance on God for the fruition of all promises. A word from God is enough for Faith. He knows how to reft upon him, for the good things of the earth, he is above anxious thoughts, what he fould eate, what he fould drink, or wherewith he should be clothed, knowing that godlinesse bath the promise of this life, I Tim. 48 and therefore, Though the fig-tree shall not bloffome, neither shall fruit be in the Vines, the labour of the Olive shall faile, and the fields shall yeeld no meat, the flock shall be cut off from the fold, and there shall be no heard in the stalls. yet he will rejoyce in the Lord, he will joy in the God of his falvation. Hab 3. 17, 18. he knows how to rest upon him for spiritual priviledges for adoption of fonnes, for everlatting falvation : He refts upon this, that be that liveth and beleeveth in Christ hall not die for ever. He knows how to manage all flates and conditions, he knows how to be full, and how to be hungry; he can beare prosperity, and not be puffed up; He can be under advertity, and not becast down; In the worst of times, the just lives by faith, Hab. 2.4. He can make use of every Ordinance for his spiritual advantage. The word preacht is for his benefit, Being mixt with faith when be receives it, Heb. 4. 2. He knows how to improve the Sacraments for his spiritual growth, those feales of the righteensnelle of Faith

A justified man is fitted for every duty, to which God is pleased for to call. Faith, Rom. 4.11. Abel by Faith exceeded Cain in facrifices, Heb. 11.4. and so do these exceed all unbeleevers in their performances. All of these might be farther and more fully enlarged, but that it is done at large by better hands, Master Ward in his Life of Faith, Master Culverwel, especially Master Ball in his elaborate treatise on that subject.

## CHAP. XXIII.

# Repentance is a condition of the Covenant of grace.

He condition immediately ferviceable for mans reconciliation on to God, we have feen that which respects his reparation in his qualifications, to hold up communion with God follows. which is Repentance. The end of Christs coming in the flesh being to fave finners : He faves them not in their fins ; but from their fins; and therefore calls them to repentance, and engages all to it, that he receives into covenant. As God will have a felf-outed and beleeving people, So he will have an humble and an holy people. So John Baptist the forerunner of the Mediatour, began his Ministery, Repent, giving in this, as his reason, The Kingdome of beaven is at hand, that is, a New Testament-state, in which the covenant of Grace was to be opened, and the glorious priviledges of it made manifest, Matth. 3. 2. With the self-same words, Jesus, the Mediatour of the covenant, begins his Miniftery Matth. 4. 12, 17. verses compared. From that time Felius began to preach, and to fay, Repent, for the Kingdome of Heaven is at hand. To this he resolves to engage those that he receives. So it was with the twelve, that were men employed to bring Nations into covenant. They thus began their Ministery, Mark 6.12. They went out, and preached that men should repent. Neither let any make these two (Faith and Repentance. or Faith and Obedience, which is comprised under Repentance ) one and the same, an old project to introduce juflification by works. The Scriptures evidently diffinguish them Paul makes them two diffinct heads in the Ministery, when he preached either to the Jews or Gentiles, Alls 20, 21. Teffifying

Faith and Repentance are diffinet graces, and not one and the fame,

ing both to the fews, and also to the Greeks repentance towards God, and faith towards our Lord fefus Christ. They are two distinct heads. of Catechisme in the Apoltles times, Repentance from dead works, and Faith towards God , Heb. 6. Repent ye , and beleeve the Goffel. Mark 1.15. There are those acts in Scripture attributed to Faith. that will by no means be ascribed to love or obedience, as the taking in of the priviledges before mentioned. If Faith work by love, as the Apostle Speaks, Gal. 5.6. And love be the end of the commandment, out of a pure heart, and of a good conscience, and faith unfeigned, ITim. I.y. Then faith is a distinct thing from love. If by Faith the Worthies of old wronght righteon nelle, then righteousnesse may be distinguished from it, Heb: 11. 33. As Faith and Hope make two Graces, fo Love a third, I Cor. 13.13. It is not the Gospel way to confound them together, They must not be divided, but they are to be distinguished. In this of repentance which is a Gospel-grace and condition of the covenant, we may

observe Secondly, The effential parts of it.

A necessary pre-requisite to this of repentance (as to the other of Faith ) is Conviction, Compunction, Remorfe, Unto which the name of repentance is often given, though it be of farre more narrow comprehension than the whole work; yea, it reacheth not unto any thing which is of the effence of it, Called repentance (as some say) by a Synechdoche, the part for the whole; but I rather take it to be a Metonimy; Sorrow is rather an adjunct than a part of it, yet such an adjunct that still accompanies it, and makes way for it, as the needle (as the Ancients use to expresse it ) enters the cloth, not to ftay, but to let in the thread. An Officer enters an house, to throw out one inhabitant, and to let in another, but not to fray himself. It hath its name from paine, grief, or trouble, which affects the foul for fin, which must needs follow, when once we look uponit with shame and wearisomnesse. Who can imagine a man to have his eyes opened, to fee that through his whole life, he hath rifen up in hostility, and opposition against God? hath taken off that stamp, which God in creation put upon him? run his foul upon everlasting hazard, and all of this without sense of shame, fear, or trouble ? Who can imagine

Godly forrow is a prerequifite to repentance.

Some degree of foul-shaking by the Law neceffary,

sine that the foul can leave fougly a path, as that of fin formerly fo p'eafant, and defired, without any grief or trouble of minde that he hath fo long held it? Or that any will make out for help in a Saviour, till they fee themselves through sinne in a lost and undone condition? I fpeak not of infants (who neither act faith nor repentance) but of those of growth, whom God works for himfelf by his Ministers, As they have their call by the Word So the Word bath its efficacy in some measure of foul-faaking, by the Lawes difcovery, by which is the knowledge of finne, as Rom. 3.20. Evangelical allurements (on which by some the whole of the work is laid) can never (I suppose) work on the soule withour Law convictions. If these Cospel allurements draw to Chrift, they must draw from finne, and how shall any be drawn from what he does not know; nor ever understood either to be evil, or dangerous? It is with me no leffe a Paradox, that a man may be drawn from fin, without the discovery of the Law, as to be drawn to Christ without the light of the Gofoel. And to fay the Gospel discovers fin, as well as the Law; taking the Gospel in opposition to the moral precepts, (as here it must be taken ) is the greatest absurdity. Exem. gr. If it be questioned whether to take up armes be a fin? whether to fight a duel be a finne? whether ufury be fin? or to marry within the Levitical degrees forbidden be fin , shall I determine this out of a Gospelpromile? That fefus Christ came to fave finners. That the blood of Christ takes away all fin. That in him all that beleeve are justified. A thousand of these will contribute nothing to the expediting of these or like questions; or the conviction of any under guilt; The work must be brought to the rule; the action to the line for discovery; Upon the Laws convictions there may follow Gospelaggravations : But conviction is the work of the Law, as an instrument of the Spirit. This conviction unto change is hardly without compunction remorfe and terrours in the foul. It was not the fingle case of the Corinthians, but common with other Christians as the natural work of godly forrow, that it worketh regentance not to be repented of, 2 Cor. 7. 10. I will not fland to diwhether any ever are exempted from this preparatory work. Liquestion not Gods prerogative, I am upon enquiry after his usual method. I know some instance in Marthew, who being called, suddenly, followed Christ, and we heare nothing of any work

upon his spirit to trouble; But who knows whether Matthew, a Jew, were not called by grace, before this call to an Apostleship? and is not in grace, whether it necessarily followed in that instant? The like is objected of Lydia, The Lord opened her heart, that she arreaded to the things that were spaken of Paul, Astr 16. 14. without any sorrow or trouble in spirit is mentioned, Neither is there mention of any joy, or rejoycing in spirit, and she by many is believed also to have been a Proselyte. Yet this of godly sorrow, must be understood with some limit.

1. An equal degree of forrow, and preparative work, is not neceffary in all; One mans terrours and heart-breakings, are no ne-

ceffary precedent, for all others to reach.

2. An high degree is not necessarily required of any; God can come sooner in, with Gospel-cordials, after Law-convictions, unto one than another.

3. No man hath reason to quarrel his conversion; because his forrow hath not been like some others; each man hath not like paine in cure of a like malady.

4. None should beg of God overwhelming and amazing shakings; and humiliations of Spirit, God better knows their frame

than they understand themselves.

5. None can judge of the truth of their repentance by the greatnesse of their trouble; It may possibly end in horrour and work nothing better than it self; It may only have its present work to east hell in the face, and then the person returne to his old by affe, to his sinful pleasures, his worldly advantages, as Sault to his Musick, Cain to his building of Cities; yet when God thus plowes; it is a hopeful signe he intends sowing, and men in this case must not reason themselves to be such soyle, on whom no good can be done, as though they were past all husbandry of the Lord, He can take away a heart of stone, and turne a rock into a fruitful field. This is Gods method, do not dispute, but believe.

6. Then it is in a degree sufficient, when it effects the work for which it serves; when it brings the soul out of love with sin, takes it out of the paths of sinne, when it so works to an apprehension of dangers, that it works the soul to cast it self on Christ Jesus. When horrours work defires; not of ease, but of grace, of Christ and of whole Christ, of pardon of sin, and power against sin, there

is a true work.

Limits put to this doctrine of godly furThe effentials in repensance are,

1. Privative Ceffation from finne.

For the effential parts of this grace, which I make a Gospelengagement and condition of the covenant, they are privative, or politive. Privative, is the destruction of what hath been. Pofitive is the introduction of what is not. Every change hath two The one is terminus ad quem, which is endeavoured. The other is terminus a quo which is left; and so in this change which grace works, and to which the covenant of grace doth engage. The privative part which we are to leave, is, fin, the work The positive part which we are to endeavour, is that which stands in full opposition: Forfaking of sin, we must follow after righteoufnesse, and turning from Satan, we must turne to God; and therefore the Ministery which findes men out of covenant, and works them into it, is to bring them from darkneffe to light, from the power of Satan to God, Acts 26. 18. The privative part is frequently enjoyned, as that which bindes at all times, and to all times. A man in covenant with God is to have no more to do with fin; Ceafe to do evil, put away the evil of your doings from before mine eyes, Isa.1.16. Be ye separate, touch no unclean thing, 2Cor.6.17. Mortifie therefore your members which are upon the earth, fornication, uncleanneffe, inordinate affection, evil concupiscence, and covetousnelle, which is idolatry; for which things fake, the wrath of God cometh on the children of disobedience. In the which ye also walked simetimes when ye lived in them, But now you also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth; lie not one to another, freing ye have put off the old man with his deeds, Col. 3. 5.6, 7.8.9. Old things with Christians are to be done away; This is the duty of all those that pretend to Christ; Let every one that nameth the Name of Christ depart from iniquity, 2 Tim. 2.19. All that is in Christ, is wholly against it; His Prophetick office leads us from it, and gives us light to avoid it; In his Kingly office his Law is against it; and his Priestly office is to redeem from it. They that are in Chrift, and learn him as the truth is in Chrift Jefus, attaine to it, Ephef. 4.22. That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lufts. It is the character of a man in Christ , Gal. 5. 24. They that are Christs, have crucified the flesh with the affections and lufts. And this upon peril of hearing their finne, Ezek. 18. 30, 31. Repent and turne your selves from all your transgressions,

fo iniquity shall not be your ruine : Cast away from you all your transgreffions, whereby you have transgreffed, and make you a new heart and a new spirit; for why will ye die, O house of Ifrael? No man in sinne is for glory, 1 Cor. 6. 9. Know ye not that the unrighteoms hall not inherit the king dom of God? The works of the flesh are manifest which are thefe adultery fornication, uncleanne fe, lafeiviousne fe, idolatry witchcraft, hatred, varience, emulation, wrath, frife, feditions, herefics, envyings, murders, drunkenneffe, revellings and fuch like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdome of God, Gal. 5.19,20,21. Upon these termes it is that they obtaine pardon of finne, Ifa. 5.7. Let the wicked for fake his way, and the unrighteous man his thoughts; and let him returne unto the Lord. and he will have mercy upon him, and to our God, for he will abundant-Is pardon. Grace is no where more freely tendred than there: Ho, every one that thinftesh, come ye to the waters; and be that bath no money, come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not; hearken diligently unto me, and eat you that which is good, and let your soul delight it self in fatuelle. Incline your ear, and come unto me; hear and your foul shall live, and I will make an everlasting Covenant with you, even the fure mercies of David, verfe 1,2,3. And vet we see upon what termes it is tendered. That which keeps from us the mercies, and brings upon us the curses of the covenant, is upon covenant-condition, to be shunned; This is true of all covenants made where any good is hoped, and evil feared. That finne against God keeps us from the mercies, and brings upon us the curses of the covenant, is clear in what hath been spoke: What hast thou to do to declare my statutes, or that thou should st take my covenant in thy mouth, seeing thou hast instruction, and casteft my words behinde thee? Plat 50. 16, 17. A people that keep to their termes of covenant, are in communion with God; but finne separates between a people and God; that is the ground of quarrel, Hof 4.1. between earth, and heaven. Men entring and keeping covenant with God, are of God, and not of the Devil; They are turned from the Devil to God, from fellowship with Belial, to fellowship with God; But he that committeth fin, is of the Devil, I John 3.8. Christ that carries on the covenant T 3

(as you have heard ) will never cast off those that walk up to the termes of the covenant; but he casts off, with a dreadful fentence all those that work iniquity, Mar. 7. 23. As for those Antinomian foirits, and ranting wretches, that do contend that finne is no barre to their communion with God; That God is as well pleased with man in the greatest beighth of some, as the most boly duties: That this doctrine charges a change upon God , to be now pleased, and presently in wrath and displeasure; they do but deceive themselves and make it their work to deceive others. They neither know fin , nor the direful guilt ofit , nor yet God, nor his direful displeasure against it. The Apostle makes it his businesse to undeceive them, as Ephef. 5.6. having reckoned up a catalogue of fins, he thus fpeaks ; Be not deceived with vaine words, for because of these things comesh the wrath of God apon the children of disabedience. Neither is there any change (according to this doctrine) fup. posed in God. The change is in them that covenant against it and walk in it. Did they know the terrour of it, they would tremble at the thought of running upon it, and by heaping up fin to treafure up wrath against the day of wrath, and revelation of the righteous judgements of God Rom. 2.5. They will finde this an aggregate of all miferies, and let them take heed that they call not to the rocks and mountains to hide them from it.

2. Politive.

A returne to
God, and an
holy walking
with him.

The Politive part is to be followed, as the Privative part to be fourned. As Timothy must fice coveran neffe, to he must follow after right confueffe, godtineffe, faith, love, patience, mechaeffe, I Tim. 6.11. Faith in the former place as an instrument ferviceable for our accesse to God, makes up (as we heard) a condition of it felf. As a work or inherent grace, it is here comprised in this covenant-condition, together with others, to hold up our communion with God. As we must cease to do evil , fo we must learne to do well; As we must put off the old man with his deeds, fo we must put on the new man. It is not enough, not to bring evil fruit, wilde grapes; but we must be fruitful in every good work. God hath a quarrel with his people upon a charge of negatives, as well as affirmatives, omifflons, as well as commissions. She rebeyed not the voice, The received not correction, the snufted not in the Lord, The drew not neer to her God, Zeph. 3. 2. We must not alone, be free, from that charge of Christ upon the Jews, of doing the work of the Devil, John 8. 44. but we must abound in the work of the Lird,

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Lord, 1 Cor. 15.58. And this upon the penalty mentioned in the former branch ; Every tree that bringeth not forth good fruit, hall be bewen down and cast into the fire, Matth. 3.10. Upon these termes it is, that we avoid the curfe of the covenant. These on whom no condemnation is charged, walk not after the flesh . but after the Spirit; and the fruit of the Spirit is love, joy, peace, ting fuffering, gene lene for, goodne fo, faith, mechnoffe, temperance, Gal. 4.21, 22. Upon those termes, salvation, the mercy of the covenant is obtained, Christ is the Anthonr of everlasting falvation to them that obey him, Heb. 5.9. When the Apolle makes light of outward priviledges, he puts the whole fresle upon mans faith and obedience, Gall 5.6. For in Christ fafes neither circumsifion availeth any thing, nor uncircumcifion, but faith which worketh by love. Circumcision is nothing, and uncircumcision is nothing but the keeping of the Commandments of God, 1 Cor. 7.19. That which is for mightily available with God in covenant, is the walking up to the terms and observance of the conditions of the covenant; But faith and the keeping of the Commandments of God, are as we fee) thus available and prevalent. These two are diffinguished, but never fevered. That faith which looks at Christs blood as a Saviour, accepts him as a Sovereign, and the latter about which there is most dispute, is an evidence to conclude the former; Hereby we know that we know him, if we keep his Commandments; where knowledge is put for faith, as appears in the context, I foh.2.3. These are heard of God in prayer, Joh. 9.32. If any man be a worshipper of God. and doth his will, him he heareth. What foever we aske, we receive of him because we keep his Commandment, and do those things that are pleasing in his fight, I John 3.22. These are sealed of God by his Spirit, 17ohn 3.24. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spiris which he hath given w. These great mercies are for men in covenant, that keep covenant: But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteous. nesse unto childrens children. To such as keep his Covenant, and to those that remember his commandment; to do them, Pf. 103.17, 18.

CHAP.

## CHAP, XXIV.

Objections against the conditionality of Repentance answered.

Object.

Here Objections must be removed; First, joyntly against faith and repentance, some making challenge of both as no covenant-conditions. So Mr. Baxters questionist, How do you make faith and repensance, to be conditions of the Covenant on our part, seeing the bestowing of them, is part of the condition on Gods part; can they be our conditions and Gods too?

TheObjection retorted.

Anfw.

Faith and repentance are our conditions, not Gods,

In case these two cannot stand together, that they should be conditions both Gods and ours; we may answer by way of retortion, and I am fure we have the better end of the staffe, that they are our conditions; They are conditions on our part, and therefore they cannot be Gods: That they are ours is made known of God, as by the beame of the Sun in his Word. And I shall not fland to diffinguish of an absolute and conditional covenant, that fo making the whole in the absolute covenant to be Gods, and in the conditional covenant, this part to be ours, which I know not whether exactly understood the Scripture will beare, but in plaine terms deny that they are Gods conditions, and affirm them to be ours. I know what God speaks in his Word concerning these works: That he will write his Law in our hearts, and put it into our inward parts. That he will take away the heart of stone, and give an heart of flesh; which implies this work of which we speak. I know likewise what in particular is affirmed of Christ, that he is the authour and finisher of our faith, Heb. 12.2. that he gives repentance, Acts 5.31. that God grants to the Gentiles repentance to life, Acts 11. 18. And I have not forgot what I have faid before of the concurrence of grace in the performance of every Gospel-work; Yet all this rises not up hither to make them formally Gods act, & not ours. Whose acts they be his conditions they are; this is evident : But they are our acts We beleeve, We repent, It is not God that believes, It is not God that repents: That is an absurdity which Arminians have laboured to charge upon us, to render that which we hold of the necessity of the concurrence of grace in these works odious. But it is that which the Orthodox party have still disclaimed. The Apostle calls upon the Philippians, Phil. 2. 12. To work out their own fal-

vation

various the work is their own, as the falvation. They are a Beleevers own act, and not barely a spontaneous act, (on which he is carried; as a Bird in preparing a neft for her young, and Bees or preparing honey for their fublishence, in which Phylolophy tells us, that they aime at no end) but they are voluntary actions of choice, done out of choice, aiming at falvation as his end. The mercy in the Covenant being on these termes tendred . With the heart man beleeveth unto righteonfneffe , Rom. 10. 10. The just lives by his faith, Hab. 2. 4. They to turne to the Lord with all their heart , Joel 2. 13. They obey from the heart the form of Doctrine whereunts they are delivered, Rom. 6. 17. They do the will of God from the hears . Ephel. 6.6. Faith and Repentance are mans work which man in covenant does, respective to falvation, in the covenant tendered not Gods. But the Apostle some may fay, in the next words tells us, that it is God that works the will and the deed verf 13. There he feems to take them from is, and ascribe the formality of them to God. In this co-operation of God, whether they be formally our works, or Gods, let Efar determine Ifa:26:12. Thou baff wrought all our works in w: When God hath wrought it, the work is ours, we have the reward of it, and we shall beare our sinne in case it be neglected. and let the Apottle explaine himselfe, Ephef. 2.10. We are his markmanship, created in Christ fefus unto good works, which God bath before ordained that we should walk in them. God hath ordained good works as a Christians way and walk. They are charged upon man as is plain in the context, in order to falvation; They are the way that we hold in our passage on to that salvation which God of grace vouchfafes; and we are Gods workmanship created in Christ Jesus for these ends. Our dexterity in holy duties, is from the frame into which grace puts us; So still the work is ours, though power for action is vouchfafed of God. And the conditions are ours for discharge of which we have yet divine affiftance: That faith and repentance are our conditions, and not Gods, take these arguments.

i. Those conditions that are not mentioned in the proper conditional covenant, as from God, but required of God, from us, are not Gods conditions, but ours, in that Covenant. This is cleare; Being there expressly required of us, and not so much as mentioned, as from God; they cannot be his engagement, but

Objett.

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Via ad regum non caufaregnandi.

Arguments evincing that Faith and Repentance are our conditions, and not Gods, in the proper conditional covenant,

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ours to performe But Faith and Repentance are not dientioned as from God, in the proper conditional covenant, but required of God from us. Therefore Faith, and Repentance are not Gods conditions in the proper conditional Covenant, but ours.

2. The conditions of a covenant are his that performeth, and not his that imposeth. This proposition is cleare in reason, and consessed by the adversary. But we perform, and God imposeth Faith and Repentance. They are therefore our conditions, and

not Gods in this covenant.

3. Covenant conditions are theirs, that are charg'd with faithood in case of failing in them, and non-performance of them. This is plaine in all covenants: To make conditions, and to faile in them, is to be falle to them. But in case of failing in Faith and Repentance, man is charged, and not God. God fails not, but man deals failty. Therefore, they are mans conditions, and not Gods.

4. Covenant conditions are theirs, who upon failing in them, and not performance of them, fuffer as covenant breakers. This is clear, Ifrael covenanted to diffinifie their Hebrew fervants, and diffinified them not, and Ifrael fuffered for it, for 3.4. But upon failing in Faith and Repentance, God fuffers not, fo much as in his Name, as a covenant breaker. He is not charged with mens unbelief and impenitence: Men themselves suffer. Therefore Faith and Repentance are mans conditions, not Gods.

2. There are objections peculiarly against repentance, as it comprises the whole frame of obedience, as before held forth to

difable it from being any Gofpel condition. The door in the north

By this means the covenant of Grace will be (lay lome) a covenant of works; Repensance in this lastende (to which we have spoken) containes the whole of obedience, and being made a condition of the Covenant of Grace, Works are introduced, and a Covenant of Works

c re-established.

As there was grace in the first covenant, as you have heard, which we call a covenant of Works; So works are not wholly excluded from this covenant, which we call a covenant of Grace. God still keeps up his Sovereignty, as you have heard, and how this can be done when he leaves man, at that wilde freedome, not so much as to call for homage from him, cannot be

Object.

In what manner Works are called for in the Covenant of Grace.

Anfw.

conceived. This rule even in this covenient yes to reward men according to their works. Behold I come quickly , and my seward is with me : to give every man according as bis work foult be; Rev. 22. 12. Works then are not excluded from this covenanty yea, Christ the Mediatour of the covenant aforehand tells us Except our righteonfielle exceed the righteonfielle of the Scribes and Pharifeet ye Call in no cafe enter into the Kingdome of heaven, Marth 9.20. They had their righteoufnelle, and as was supposed they made a great progrelle in the way of righteoulnefic ; yet we must have an exceeding righteoulpeffe! above that which they taught, and practifed, or elfe there is no falvation in this covenant. There two coveriants norwithflanding remaine diffine. and not confounded together. There is a legal righteoufneffe; fuch as the Law in the highest extremity of it requires, whichout the least indulgence in cale of failing . This the covenant of Works calls for, and in this we fall thort, but Christanswers, and therefore He is the end of the Law for right conficeffe, Rom 10.3, and by this we are laved. There is a right counselle of the Golpel which God in covenant calls for to which it is his Spirit enables, and in this we are faved.

2. Gospel-obedience is called for in the Covenant, but not at any condition of the Covenant; Faith is the alone condition, obedience necessarily slows from it, and follows upon it when once we believe, it need not to be conditioned, or indented for; seeing when we are in Christ by

faith, we can then do no other than obey.

Tanswer. This position here laid down, that obedience necesfarily follows, and flows from Faith, is a position indeed maintained by the reformed Churches against Papifts, Arminians, Socinians, and other oppolites of it, from which polition of ours; they inferre as by necessary consequence that all commands, requiring obedience, are then needleffe, and all exhortations. reproofs, motives and promiles to no purpole. None either commands or perfwades the Heavens to move, the Sunne to give fight the Fire to give heat, or the water to give moisture. That which necessarily works is let alone to work, and to take its course in working. And this Objection (taking away this Gospel-condition on this ground ) is of the same stamp; Obedience necesfarily flowing from Faith, includes Gospel-commands, exhortations, reproofs, as well as Gospel-conditions. If God need U 2 not.

Repentance necessarily flowing from Faith, is not thereby disabled from being a condition in the Covenant of Grace. not, to condition, and engage for obedience; from Beleevers, because they thus necessarily obey; then he needs not give commands, or presse obedience for the same reason; when yet the Gospel is full of exhortations, commands, menaces, promises, with application to Beleevers, to men protessing Faith, to men in Christ

by Faith.

For fatisfaction then of this Popish-Arminian objection, we must distinguish of consequents which necessarily slow from their principles. Some are natural, which of themselves have their effects, as those in the objection mentioned. Here is neither command imposed, condition required, nor promise held forth: They are not in any capacity of acting or working otherwise than they do. Others are moral, who work not by way of Phylical necessity, but are kept in their way by the power of grace upholding; which does not exclude but necessarily takes in mans endeavour in the use of meanes, to yeeld obedience, and to hold on, in all patience and perfeverance. This argument followed home will be of equal force, against Faith (as a condition) as, against fincerity; feeing Gods Elect shall beleeve as they that beleeve shall yeeld obedience. There is a like necessity of faith, flowing from election, as there is of obedience, to flow from Faith; as Faith therefore, so obedience, either of both in their places are covenant-conditions.

## CHAP. XXV.

What degree of obedience the Covenant of grace calls for from Christians.

Here is feasonably moved, and is not without some difficulty answered; what degree of obedience, this new covenant calls for from us, that so we may endeavor it, and understand our selves when we have by grace attained to it, that having entred covenant with God, we may not be found of those that have wickedly departed; and dealt falsely in the covenant. In this there are several opinions, which are to come under examination,

First,

Pirit fome by that it is required of Christians in an exact way, in a full perfection, as, of parts, so of degrees, answering to the perfection of the Law, as written in the heart, and given on Mount Sinai; And so required that obedience in a more low degree, will not be accepted; or the mercies promised in the covenant obtained; which doctrine of theirs (rigidly followed) stands as thus two edged sword, Gen 3.24, keeping the way of the tree of Life, and making the way to salvation unpassable. Thus the Counces of Trent. A If any man shall say, that by Baptisme, men are obliged to Faith only, and not a si quir dixerts, be to the observation of the whole Law, let him prisonant instances in the secont of which Chemistius in his Examen.

confesses in a qualified sense, might be ad-

mitted, feeing persons baptised, owe subjection, but not in the sense, which that Canon

holds forth, being an allufion to that of the

Apostle, Gal. 5.3. I testifie again to every man

that is circumcifed, that he is a debtor of the whole

Law; By which Gloffe, Baptisme makes

Christ of none effect, as well as Circumcifion.

as it was taken, in the fenfe of those falle

Teachers among the Galatiani, viz. as a leading ceremony of the Law, binding to the ob-

fervation of the whole. And fo also Bellar.

Perfection of degrees is not to called for of God in Covenant, that upon failing it, the mercies promified in Covenant are loft.

a 81 quir dixerit, baptiques per baptifimum issum solim tanchm debitores sider seri, non autem universa legis Christi servanda; anathoma sis. Sett. Sept. Canon. Sex.

b Baptismu non id esseit, ut bomo solimi sidei debitor st., non autem implende universe legis. Duobus modis intelligi posse bominem baptizatum dici biberum a lege divina servanda; uno moto ut sacere contra cam legem non si injustum nec peccatum; quas lex abeogata esse; de boc sensu non est contro versa: altera modo intelligi potest ut facere contra legem se quidem peccatum, tamen non imputetur its qui sidem babent, nec pendeas justificato aut salma ab impletione legis, sed à sola misericordia qua per sidem apprebenditur.

lib. I. de Baptis, cap. 15. b Baptisme doth impletione legis, sed a not make sus debtors to Faith only, but to keep the per sidem apprehend the whole Law, and there explaines himself, that to deny a man to be a debtor to keep the whole Law, may be taken two wayes, either so, as that to do things against the Law were no sinne, as though the Law were abrogated. This he confesses Protestants do not say, and in that, he saith there is no controversie, or else so, that instification or salvation doth not depend on the suffilling of the Law, but only on the mercy of God by faith applied, this he makes the Protestants errour, and so brings in justification by the Law, and utterly consounds the covenant of works and grace together, onely I confesse the businesse seems much mollisted by the explanations, that they give of those words; suffilling of the Law. First, curtelling the Law, in taking off, the first somes, and motions of actual sinne, yea even all that goes before eon.

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fent of will, making it no linne at all, walfo multitudes of actions. fome of them foule enough, as not within this verge, fuch which they call by the name of venial finnes, which are belides the Law but not against it, bending , (as fome merrily speak ) but not breaking the Commandments, though they would never give us a catalogue of firs, mortal, or venial, nor any certaine mark or character, whereby they might be diftinguished. All these are pared off, as no breaches of the Law, nor (in their own nature) deferving, the fentence of eternal death, and the temporal puniffments due to them after death is holpen out by their Indulgences. Secondly so helping themselves out with diffinctions, at least some among them, that keeping the Law with them is no other than the grace of fanctification, in the very fenfe as the Orthodox hold it forth: He that pleases may read what fansening hath, chap. 81. of his Harmony, Oppoling Luther for his denial, that the first and great Commandment in the Law in this life can be fulfilled; and charging it with blafphemy, Linber having And fins authority in feveral places, (as funfemine confesses) for to fecond him (affirming with him, that this Commandment in this life cannot be perfected or fulfilled , but it is to be fulfilled in the life ? come, giving his reafon, a As long as there is any thing of carnal concupifcence to be reftrained, God is not with the whole heart loved.) The good Bishop knows how by diffinctions, to falve with fin and maintaine his doctrine to be good divinity, and dediligitur Dem. nying Lather that favour, to leave him under the brand of

2 Num oum off aliquid carnalis concupifcontie quad vet continende fænerur. nam omnino ex tota anting

b Diligitur tunc Dem ex toto corde ; cum quis ex intima & fincera erga Deum affectione occupatur potissimum in bis qua Dei sunt, pra omnibus illi placere ftudens, ac follicitus ut non tantum quadam Dei mandata perficiat , fed cuntta idque non feniser ( ex triffi animo, fed gnaviter & bilarher, dolens ex animo si quid vel ab alliis vel à se per carnis infirmitatem admittatur contrium divina voluntati. Janlenti Harmon. c. 81.

blafphemy; to that the refult of all with him. is this, b God is then loved with the whole heart. when any one, out of inward and fincere affection to God, is principally exercised in those things which are of God, studying above all things to pleafe him, and carefully to observe not one but all his Commandments, and that not flothfully, and against heart, but diligently, and cheerfully, grieving from the heart if any thing by others or himself through infirmity of the flesh be admitted contrary to the will of God?

So that some might think, all controversie in this point, may cease; and that the difference between us, were no more than a ftrife of words, feeing we do not only confesse that this ought

to be done, but wife inge a recelling of doing ofic, and they fay the Law is fulfilled when he sidone But here in Much wrong is done to the Law as though a were a rule of our thrength, not of our duty, that it answered and might beapplied to each mans impaired firength; and weakened abilities, or that the Gofpelgrace of godly forrow for fin against the Law, were the keeping of the Law, making repentance a latisfactor of discharge of for difbledience. When thele men cannot bring up manunature to the fireight line of the Law, they bring down the Law to the crooked nature of man. 2. It is in jurious to man a puffice him up with conceit of answering the Law ferting him up as high as he should be laid low ready to fay with the young man in the Gofpel. All rhele have I top from my youth, when holding one this Law in its just latitude, (as it was happily brought home to the Apostles conference) fin would revive, and be would fee himfelie in a loft condition.

A fecond opinion is, that the covenant of grace requires perfection in the exacteff way, without help of these mens distinctions in an equal degree with the covenant of works, but with
this difference; In the covenant of works there is no indugence
or dispensation in case of failing, but the penalty takes hold, the
curse follows upon it; But the covenant of grace, though is call
for persection, such is the exactnesse of it, yet it accepts of sinterity, such is the qualification of it through grace, or the mercy in it. If I should take up any opinion in the world for the
Authours sake, or those that have appeared as Patrons of it, then
I should embrace this; The reverence deservedly due to him that
(I suppose) first manifed himself in it, hath caused it to finde
great entertainment, but upon more than twenty years
thoughts about it; I sinde it labouring under manifold inconveniences.

t. It establishes the former opinion opposed by Protestants, and but now refuted, as to the obedience and the degree, called for in covenant; And if I should be indulgent to my affections, to cause my judgement to stoop, Dislike of the one, would make me as a verse from it; us an opinion of the other would make me prone to receive it. Judgement therefore must lead, and affections be waved.

z. If this opinion fland, then God accepts of Covenant-

The Law a rule of our duty, not of our frength.

The Covenant of Grace doth not cal for perfection, and accept fincerity. tule of cur di

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breakers, of those that deale fallely in it, whereas Scripture chargesit only upon the wicked, aponthole of whom God complaines, as rebellious, Dent. 29, 25, 1706-7-15, Teremy 11.10, Teremy 22.8, 9, Year, it may be charged on the best, the most holy in the world lying under the guilt of it, according to this tenent.

3. Then it will follow, that, as none can say, that they have so answered the commands of the Law, that they have never failed, they have not (if put to answer in the greatest rigour) once transgressed, so, neither can they with the Church make appeale to God, That they have not dealt falsely in the Covenant, nor mickedly departed from their God, Psal. 44, 17. Every sinne (according to this opinion) being a breach of it, and a dealing falsely in it.

4. Then that great promise of mercy from everlasting to everlasting, upon them that fear him, and his righteoufnesse, unto childrens children to such as keep his Covenant, and to those that remember his Commandments to do them, Psalme 103, 17, 18. only appertaines to those that so keep the Law, that they sinne not at all against its in one

often as we renew our covenant, we do not only humble our felves that we have finned, but we afresh binde our selves, never more to admit the least infirmity, and so live and die in the breach

of it.

6. Then the diffinction between those that entered covenant and broke it, as ferem. 31,32,33. and those that have the Law written in their hearts, and put into their inward parts to observe it falls, all flanding equally guilty of the breach of it, no help of grace being of power to enable to keep Covenant. Each of these five last arguments are replyed to, by a distinction of the precept, and conditions of the Covenant. Men that are sincere, break the precept, (as is said) but not the conditions. But I know no precepts in covenants, which are not conditions. Faith and Repentance are Precepts, and I think, the alone Precepts, and I know not, neither do I heare of, any other Conditions.

7. Then it follows that, Sincerity is never called for as a duty, or required as a grace; but only dispensed with as a failing, in-

dulged as a want. It is not so much a Christians honour or character, as his blemish or failing, rather his defect than praise. But we finde the contrary in Noah, fob, Ala, Hezekiah, Zachary and Elizabeth, Nathaniel, an Israelite indeed that entered covenant, and kept covenant. Sincerity is a degree towards perfection in obedience, and if the command looks no lower than perfection in degree, the imperfect degree is not commanded though it be indulged. And therefore I conclude, that, as in the Law, there was pure justice as well in the command given, as the penalty threatened, without any condescension or indulgence. So, in the covenant there is mercy, and condefcention, as well in the condition required, as in the acceptance through grace. The Covenant requires no more than it ac-

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The alone Argument, fo farre as ever I could learn, that hath brought some of reverend esteeme heretofore into this opinion is That if the covenant requires not exact perfection, in the same height as the Law calls for it, then a Christian may fall short of the Law in his obedience, and not fin, perfection being not call'd for from him, nor any more called for from him, than through grace he doth performe, he rifes as high as his rule, and fo fins not through any imperfection, therefore to make it out that a beleevers imperfections are his fins it must needs be that the covenant requires perfection, as to make good that he may be faved in his imperfections; it must be maintained that it accepts fincerity, But this argument is not of weight, Christ entering a Gospel covenant with man, findes him under the command of the Law which command, the Law still holds, the Gospel being a confirmation, not a destruction of it. All imperfection then is a sinne upon that account, that it is a transgression of the Law, though (being done against heart, and laboured against) it is no breach of covenant; We are under the Law as men, we are taken into covenant as Christians, Retaining the humane nature, the Law fill commands us, though the covenant in Christ, through the abundant grace of it, (upon the termes that it requires and accepts) frees us from the fentence of it.

Here is objected, What shall we think of those Texts in the New Testament, which require us to be perfect, 2Cor. 13.11. James 1.4. Yea, perfect as God is perfect, Match y .48. reproving weaknesse and Object.

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infirmity, and commanding a going on to perfection. Anfw. We are to think of them as Protestant Divines, ordinarily do in their commenting upon them : We deny, faith River, thu the perfection of which Scripture freaks, either when it commands us to be perfect, or gives testimony of perfection, or integrity to some confists in a freedome from finne, Exercit, 52, in Genef. pag 267. The Text quoted out of fames, ferves well to explaine the reft Les patience have her perfect work, that ye may be perfect and entire, manting nothing, whence we may argue, 1. That perfection which Christians may attaine, is the perfection that the Apostle calls unto. This is plaine in the text, He calls for perfection, that we may be perfect : But Christians can reach no further a degree in perfection than fincerity. Therefore the Apostle calls onely to fincerity. 2. That is the Apostles meaning, where he speaks of perfection, that himfelf gives in as his meaning; This is cleare, he is the best interpreter of himself; But he expresses himselfe by perfell there to mean entire, or lacking nothing. A perfection of entirenesse, or integrality then he meanes, a perfection of parts, and not of degrees. For that text of Paul, 2 Cor. 13.11, Finally brethren, farewell, be perfect, &c. let us compare with it, that which he testifies of some in Corinth, I Cor. 2. 6. Howbeit me speak wildome among them that are perfect, that is, those that have a right, and more full understanding of Gospel mysteries, put in opposition to the weaknesse of novices, which perfection is, (according to the Apostle) the way to unity of judgement. As for the Text, Mat. 5.48. Be ge therefore perfect, as your Father which is in Heaven is perfect, If it be freined to the highest. it calls for a divine increated perfection, our adversaries then must yeeld, that there is a sient similirudinis, non aqualitatis, in that place. And if the context be consulted, we shall finde, that it is opposed to that half hypocritical-righteousnesse, which was found in Scribes and Pharifees; which all must exceed that enter into the Kingdome of heaven. In Heb. 6. 1. a novice-like imperfection in knowledge, is reproved; and a further growth towards perfection is called for . It is further objected, If perfection. were not the duty of a Christian, and unperfectnesse, and infirmity bis finne, why doth the Apostle groune, and grieve under the remainder of his natural infirmities, and presso on to perfection, Rom. 7. 14. to the 24. Phil.3.12,14? The conclusion here is granted.

The one is a duty, the other is a finne, and because of failing in the one, and the burden of the other, the Apostle groanes. Foreseeing that this would be yeelded him, there is added by way of objection, Or is such naperfettnesse a sinne, onely in reference to the rule of the Law, and not the rule of the Gospel, or that the Law doth, but the Gospel doth not call for perfection? Answ. There is not one rule of the Law, as I have demonstrated at large, and another of the Gospel, seeing the Gospel establishes the Law, Onely the Gospel-covenant, calls for those sincere desires, which grace works, to

conform us in our measure of the rule of the Law.

There is yet a third opinion, which I may well doubt whether I understand; but so farre as I do understand, I am as farre from affent to it, as, either of the former, and that is of those who do not only affert a personal inherent righteousnesse, as well as imputed against the Antinomians; But also affirm that this righteowinesse is compleat and perfect, which if it were meant onely of the perfection of the subject; as opposed to hypocrifie, diffimulation or doubleneffe, implying that they do not only pretend for God; but are really for him, that they do not turne to him feignedly (as Ifrael was fornetimes charged, ferem. 3. 10.) but with an upright heart, or of the perfection, or entirenelle of the object, respecting not one, or only some, but all commandments, which is called a perfection of parts, we might readily affent to it. The covenant calls for fuch perfection, Gen. 17.1. Walk before me, and be thou perfect, and many have their witneffe in Scripture, that they have attained to it, as Noub Gen. 7.0. 70b, Job 1.1. Hezekiah, Elay 38.3. But a perfection above these is maintained, a perfection compleat and full, Righteonfueffe fignifies (as is faid) a conformity to the Rule; and a conformity with a quatenus, or an imperfect rectitude, is not a true conformity or retitude at all : imperfect righteonfneffe is not rightecufneffe, but unrighteousnelle. It is a contradiction in adjecto, though holinesse be acknowledged to be imperfect in all respects, where perfe-Ction is expected, in reference to the degree that it Should obtaine, or the degree which it shall obtaine, or in reference to the excellent object, about which it is exercised, or in reference to the old covenant, or the directive, and in some sense the preceptive part of the new Covenant in all theje respects it is imperfect, and righteoufneffe materially confidered is bolineffe, and therefore chus imper-

Our Evangelical righteousnesse is impersed. fett but formally considered , it is perfect righteenfueste , or mone, this not in relation to the old rule, but the new Covenant . Upon this account, they are charged to discover groffe ignorance, that use and understand the word righteous, and righteousnesse, as they relate to the old rule, as if the godly were called righteons (befides their imputed righteoulneffe ) only because their fanctification and good works have fome imperfect agreement with the Law of Works . This, and much more to affert , a personal perfect inherent righteoulneffe, asis faid; all which asit is here held out to me, is new, and I must confesse my self in ignorance all over : I never took imperfect righteousnesse to imply any such contradiction, no more than imperfect holineffe. Hainh, I am fure, faith, All our righteoufneffe are as filthy rags, Elay 64.6. No. greater charge of imperfection can lie against the most imperfect holineffe than the Prophet lays upon our righteoufneffe Neither do I understand how holinesse should be imperfect, taken materially, and righteoufnesse perfect, taken formally in reference to a rule. We may (for ought I know) as well make holineffe formal. and refer it to a rule, and righteonfacile material, in an absolute confideration, without reference to any rule at all. And in fuch confideration I do not know how there can be perfection or imperfection either in bolineffe or righteouineffe; it is as they come. up to, or fall fort of the rule that they have, the denomination of perfection or imperfection. Pauls Gospel-frame, whether you will call it righteoulnelle, or bolinelle, is fet out, Rom.7. foll of imperfection, yet all this, as in reference to the rule, as. it answered or fell thort in conformity to it, verfe 22. I delight in the Law of God after the inward man. And whereas a charge of ignorance, is laid even upon learned Teachers, that commonly understand the word righteousnesse; and righteous as it referres to the old rule . I professe my self to have little of their learning. but I am wholly theirs in this ignorance. I know no other rule. but the old rule; the rule of the Moral Law that is with me . a role, a perfect rule, and the only rule. The perfection of this holinels and righteoulnels in mans integrity, flood in the perfect conformity to this Law, and the reparation of this in our regenerate effate (in which the Apostle places the image of God) must have reference as to God for a patterne, so to his Law as a rule. As an image carrying an imperfect refemblance of its famplar .

famplar, is an image, So conformity imperfectly answering the rule is conformity likewife. A perfection of fufficiency to atmine the end I willingly grant, God condescending through rich grace to crown weak obedience, in this fente our imperfedion hath its perfectnelle ; otherwife I muft fay that our inherent righteousnesse is an imperfect righteousnesse, in an imperfect conformity to the rule of righteoufnesse, and without this reference to the rule there is neither perfection nor imperfection in any action. See Doctor Davenant disputing against jeftification by inherent righteoufneffe upon the account of the imperfection of it de justicia habituali, pag 349 and how folly he was perswaded of the imperfection of this righteousnesse appears in fentences prefixt before two Treatifes as may be feen in the margent.

Omnis bumana justicis injustitis effe de-

prebendieur , fe divinitus diffride judicerur. G egor. Moral. lib. au. Cap. 15. Noftra fique eft bumilis jufteris, rect : ferfitan , fed won pura, wifi forte meliores nos effe credimus, quam patres noftros , qui nan minus veraciter , gutm humiliter ejebant , Onnes jufficia pollez tenquam pennus menft ute mulie is. Que mode enim pura juftitia, ubi adbue non poteft. culpe deeffe? Bern. in Serm. S. de verbis Elajæ prophetæ.

In the last place I shall conclude that fincerity, in the way and work of God, (which Scripture also calls by the name of truth, integrity, simplicity, uprightnesse, perfectnesse, an heart in the work of God, whole and unfeigned) is that which the covenant of grace doth require, and that which it accepteth; This God in covenant gives in charge, and this he rewards and crownes. The Law stands as a rule, and the charge in it, is, the highest top of perfection, without the leaftindulgence in any case of failing, fuitable to the abilities that once were put into our hands, God in Gospel-condescensions, will have this rule eyed; with a fingle and upright heart universally eyed, and observed, both in our returnes from lin, and in our application to God in new obedience. This doing of the will of God from the beart, with good will-doing fervice, Eph. 6.6.7. Strying with a willing minde, 1 Chron. 28.0. This preparing the heart to seek the Lord God of our fathers. Ezra 7. 10. This delight in the Law of God in the inward man, Rom. 7. 22. though it be in much weakneffe, and with frengththat is little, Rev. 3.8. by reason of inward corruptions, Rom. 7. 23. Gal. 5. 17. enemies without, Ephef. 6. 12. is required of God

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The Covenant of grace requires and aca pts fincerity.

God in covenant, and through grace accepted. And as faith (which as we have heard is the other new covenant-condition) brings us into communion with God. So this of a fincere heart and walk, holds in communion, Faith gives accesse to God in grace. and through fincerity we walk with God in grace, to glory . Both of them are called for of God, both accepted with God, and both of them crowned with glory. That in this degree obedience is both required, and accepted, in the Gospel is evident. This where oever it is , God observes and eyes. 2 Chron. 16.9. For the eyes of the Lord runne to and fro throughout the whole earth, to shew bimfelf frong in the behalf of them who'e heart is, perfect towards bim : Herein thou haft done foolibly : therefore, from henceforth thous shalt have warres. These have letters testimonial from heaven. 70b 1. 8. Haft thou not considered my servant Job, that there is none like him in the earth? a perfect and an upright man, one that feareth God, and eschemetheril? Gen. 7. 1. Thee have I feen righteom before me in this generation. According to the degree of this, higher or lower they have praise, 2 Chron. 29. 34. The Levites were more upright in heart to fanctifie themselves than the Priests : yea, where there is integrity in a single act, this God notes, Tea, I know that thou didft this in the integrity of thine heart . Gen. 20.6. These God protects, & with his omnipotence preserves. 2 Chron, 16.9. The eyes of the Lord runne to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him. He is a buchler to them that walk uprightly, Prov. 2.7. In these God takes pleasure; I know, my God, that th u trieft the reines, and haft pleasure in uprightnesse, 1 Chron. 29 . 17. Unto these God speaks peace; Do not my words do good to him that walketh uprightly? Mich. 2. 7. This the people of God plead with God, as an argument to finde favour in his eyes, Pfalme 26.1. Judge me, O Lord, for I have malked in my integrity, 'I Chron. 29. 17. As for me in the uprightneffe of my beart, I have willingly offered those things , Plalme 18.23. I was also upright before him, &c. This hath been the high ambition of the servants of God in their most sad troubles to reach. David begging mercy, faith to God, Bebold, thou defireft truth in the inward parts, Pfal. 51. 6. This hath upheld the fouls of the Saints in their greatest difficulties, with all joy and coasolation. 2 Cor. 1.12. For our rejoycing is this, the testimony of our consci.23

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ence, that in simplici y and godly sincerity, not with fleshly wisdome. but by the grace of God we have had our conversation in the world, Yea this is a mark of him who is entirely the Lords, professedly, and really his. When the question is put, Who shall dwell in Gods holy hill, Who fhall abide in his Tabernacle? anfwer is returned. He that walks uprightly; and worketh righteouf. nelle Plat. 15 1,2. And when a like question is put, Ifa. 33. 14. Who among us shall dwell with the devouring fire? Who amonest us shall dwell with everlasting burnings? We have the like answer returned in the words that follow: He that walketh righteously, and speaketh uprightly. And Jesus seeing Nathannel. faith, John 1.47. Behold an Ifraefise indeed. There are many Ifraelites in name, but here was an Ifraelite indeed, and this is his character, in whom there is no guile; His inside was the same with that without. In the discharge of this; the Saints of God have promifed to themselves upon good grounds, all happinesse, Pfal. 110.6. Then Shall I not be ashamed, when I have respect unto all the commandments. The want of this renders all that is done. void and vaine, as to the acceptation of God, when the heart glances afide, and is not right with God, in worshipping him, doth Matth, 15.8. This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is farre from me. Ifraclis an empy Vine, he bringeth forth fruit to himself, Hol. 10.1. Their heart is divided, therefore shall they be found faulty, verse 2. Amaziah did that which was good in the fight of the Lord, but not with a perfect heart, 2 Chron. 24.2. fudab hath not turned unto me with their whole heart, but feignedly Jerem. 3. 10. Pfal. 78. 34, 35, 36, 37. When he flew them, then they fought him, and they returned and enquired early after God, and they remembred that God was their rock, and the high God their redeemer; neverthelesse they did flatter him with their mouths, and they lied unto him with their tongues, for their hearts were not right with him neither were they stedfast in his Covenant. By all which I suppose it is evident that God in covenant calls for obedience, requires integrity of heart in it, will not accept where fincerity of heart is wanting, and where it is, he crowns it with happineffe and glory. And from what hath been spoken, a full definition of the new covenant may be thus given. A gracious Covenant of God with fallen man, whereby God engages himfelf upon faith in Chrift,

The Covenant of Grace de-

and returns to God in fineere obedience, to confer en man remission of finnes, and all whatforver that tends to everlasting happinesse. They that professe to beleeve and returne to God are in Covenant; They that do beleeve and fincerely returne, enjoy the bleflings and mercies of the covenant. This Arminians make the decree of God, and will have no other than fuch conditional Election, not an Election unto faith and obedience; but because it is foreseene that men will beleeve and persevere insincere obedience; in which they are opposed by the Orthodox. See Moulins Anatomy of Arminianisme, chap. 12. Sect. 10. This is the covenant of grace published and promised in the Gospel, which Arminians would make one with Election, confounding the Will of Gods Decree with the Will of his Command, and Promife. He that would fee more into the nature of fincerity . that he may answer to that which God in covenant doth require may perufe Ball on the Covenant, chap. 11. and Doctor Preston on Gen. 17. 1.

## di de de de CHAP. XXVI.

SERVICE WITH SOIL PERSON

The necessity of a Ministery, to bring men into Covenant with God; and to bring them up to the termes of the Covenant.

Rom hence feveral Corollaries may be drawn, and Inferences made. 1. Of the necessity of a Ministery a constant standing Ministery, as, to bring men into covenant with God, so, to bring them also up to the termes of the covenant, to a lively saving faith, and sincere obedience; God works not man into covenant by immediate voice, Neither doth he use the Ministery of Angels, in his ordinary way of working of it. But when he would take in, the Nations of the world, into covenant with himself, he sends out his Ministers for that work, giving them a Commission with gifts and abilities suitable to disciple all Nations, Matth 28.19. Where a Ministery comes not, there that people remaine out of covenant, in the state of the Ephesians before their call, as it is set out by the Apostle, Ephes. 2. 12. without Christ.

Where a Miniflery is not, there is no Covenant-people.

Christ, aliens from the Common-wealth of Ifrael, and strangers from the Covenants of promise, having no hope and without God in the world. And where the Gospel-covenant is tendered, and not received, there that people continue out of covenant, rejecting the conneel of God against themselves, Luke 7.30. and rendering ebemselves unworthy of everlasting life, Acts 13. 46. This was the case of the people of Athens, There Paul preacht, yet there he fetled (for ought we read) no Church of beleevers, though he had there some particular Converts, Dionysius the Areopagice and a woman named Damaris, mith others , Acts 17 34. Where the word was delivered, and there received, there was a people in covenant with God, as at Ephefus, Corinch, Philippi, Theffalonica, &c. Those Ministers had the honour of planting, of laying the first foundation, of preaching where Christ before had not been named, Rom. 15.20. A people thus brought into covenant, do not alwayes come up to the termes of the tovenant; All covenanters keep not covenant, their hearts are not fleady in it; Therefore there is no leffe necessity of a Ministery, in established Churches, to keep up a people in Covenant with God, through the termes of the covenant to bring them to the happinesse promised , Theirs is the work of watering, of building on anothers foundation, of preaching Christ, where Christ before, at least was known by name, and in some fort professed. That there was such a Ministery in the Church of the Jews, to teach facob his Laws, and Ifrael his judgements, to require what God in covenant called for is not denyed that a Ministery was necessary in the Primitive Apostolique times, to work men into covenant, and for the plantation of Churches, is confest likew fe. But when the Apostles left the world, then this order (as some say) fell with them, all Ministerial power died with them. We are made to believe (faith one) because the Apostles were ordained by God to be Teachers of the people, and endued with gifts for that end, that therefore there is a like divine, though fecret Ordination from God in the making of our Ministers. Compassionate Samaritane, page 24, 25. But if the Scriptures may be heard, this may foone be decided: I shall therefore by arguments make it appear.

First, that God hath established a Ministery, and appointed it through all the ages of the world to be perpetuated.

Secondly, I shall give reasons to manifest the necessity of such

Where the Goipel is tendered and refused there is no Corenant.

Where the Gospel is tendred, there is a people in Covenant. Reasons proving the establishment of a Ministery to be perpetuated through all

ages.

a Ministery to be thus established and continued.

That such a one is established, appears

First, By the work that they have to do, given them in commiffion, by Christ Jesus, Matth. 28.19.20. Go, Disciple all Nations . baptizing them in the Name of the Father the Sonne, and the Holy Ghoft , teaching them to observe all things whatsoever I have commanded you. Here is commission given for the dispensation of the Word and Sacraments. That of the Word, is either for laving the first foundation, or for the superstruction, either for their work of planting, preaching where Christ was never known. by name; or elfe for watering, to carry on that happy beginning Their first work in laying the first foundation, is given in charge in these words, Disciple all Nations, which was not the work of one age. Though Egefippus (as he is quoted by Doctor Andrews Preface to the Decalogue, page 7.) faith, That there was no known. Common-wealth in any part of the world inhabited, but within fourty years after Christs passion received a great shaking off of Heathenish Religion; yet the whole work after so many Centuries of yeeres, is not yet done, Those that are learned in Geography fay, that there is not above the nineteenth part of the inhabited world, that beares the name of Christian and a great part of those fo over-runne with Barbarisme, that they have little more than a name that they live; when yet we believe the work shall be more universal, that as God was once knowne in Jury, his Name great in Ifrael; So it shall be from the rifing of the Sunne to the going down thereof, Mal. 1. 11. And that the Kingdomes of the world Shall become the Kingdomes of our Lord and of his Christ, Revel. 11. 14. Their work of superstruction or building up of Disciples, is given them in charge in these words, teaching them to observe all whatfoever I have commanded you. As long as homage is due to ( hrift, fo long a Ministery is to be continued to call for it, and give directions in it, which we finde farther held out, Ephef.4. 11,13,14,15. There is an enumeration of Ministerial functions, extraordinary, and ordinary, as there is an appointment of Apostles, Prophets, Evangelists; So, also of Pastors and Teachers, their work is there pointed out, for the perfecting of the Saints, for the work of the Ministery, for the edifying of the body of Chrift: as also their duration and continuance, till me all come in the unity of faith, and of the knowledge of the Sonne of God, unso

a perfect man, unto the measure of the stature of the fulnesse of Christ. When in the world all are Saints, and no imperfection can be found in these Saints, nor any thing wanting in the Myflical body of Chrift, when there is not an errour to be found, either in judgement or practice, nor a feducer, or faffe teacher feared, then, and not before, a Ministery may be spared; This will not be, as long as there is a Devil in Hell, and a man with corruption upon earth. There is not a man that opposeth a Ministery, but the being of that man is an unanswerable argument for the establishment of it. Their work for dispensation of the Sacraments is given in charge explicitely in those words Babrizing them, &c. as implicitely in that charge, Teaching them to observe all that I have commanded. This of Baptisme answers in duration to that other Sacrament of the Lords Supper, I Cor. 11.26. As of as you eat of this bread, and drink of this cup, you hew forth the Lords death till be come.

Secondly, It appears in the promife of Christ Jesus, annext by way of encouragement in this work, verfe 20. Lo, I am with you alwayes, even unto the end of the world. This is we fee to the uttermost extent of time, alwayes, even all dayes, to the worlds end. And howfoever some quarrel may be raised about the phrase is diwif, Seculi being taken in fo various an acception in the holy Scriptures; yet the subject matter whereon it is spoken, is a work of more lafting (as hath been observed) than one age, together with the phrase annext; The confummation or finishing, plainly fignifies that this promife is for perpetuity till Christs coming at the end of ages\*. That which puts a period to the Lords Supper, must alone put a period to this work; And for any to make a promise to a dying man, ready to yeeld up the ghost, for help for many years, who is but to live few yeares, were a strange promise; And to lettle a function of the Ministery with a promise of affiftance through all ages, when it must be extinct in that age . were as strange a promise. A promisto a Non-entity, or meere Chimera. Ministersthen are in the Church as Starres, not as Meteors; they grow as Plants, not as Mushromes, their duration is not for a yeare, for an age, but through all

Thirdly, this appeares by the Apostles care for a succession, Being not suffered to continue by reason of death, they took care

\*There was an end of ages at Christs first coming, Heb.o. 26. There shall be an end of ages at his second coming. See Gomerus Tom. 2. p. 530

for others to fill up their places, in the Churches which they had planted. Therefore Paul (called, not by man, but by a vision and voice from heaven) gives order for a Ministerial call by Ordination, Giving charges o Titus, Tit. 1.5. to ordaine Elders in every City, and this by laying on of the hands of the Presbytery. I Tim. 4, 14. to whom the care of Church inspection was by him committed, Atts 20,17, compared with verse. 28. And Paul and Barnahas in their journal, Atts 14.23. Ordained Elders in every Church, and recommended them to God with prayer and fasting, of

which more afterwards.

Fourthly, this appears in the settled Pastors, which were found in constituted; established Churches. Epaphrodism in Philippi, Philip. 2-25. Archippus in Collifos, Col. 4. 17. Those of Ephe sum, which gave the Apostles meeting at Miletum, Acts 20. 17. John who lived longest of the Apostles, and wrote his Revelation towards the ending of his dayes in the Isse of Pathmos, Rev. 1. 9. in his banishment there for the testimony of Jissu Christ, writes several Epistles to the Angels, of the several respective Churches in Asia, which Angels were to be his survivors, and are not denied by any, to be Ministers of those several City-churches there mentioned. Whether these Churches were such as have been called Diocesan, Presbyterial, or Congregational, is not here to be questioned, but that they were Ministers appointed over their several charges, is out of question.

Fifthly, This appeares by the charge given for respect and effectme to be given to those who thus stood up in succession in such established Churches, 1 The f. 5.12, 13. We beseech you, brethren, to know them which labour among jou, and are over you in the Lord, and admonish you, and to esseeme them very highly in love for their morks sake. Phil 2.29. Receive him therefore in the Lord with all gladnesse, and hold such in reputation. Obey them that have the rule over you and submit your selves for they watch for your souls, as they that must give an account they may do it with joy, and not with grief, for that is unprostable for you, Heb. 13. 17. These were not to be reviled, railed upon, but reverenced, honoured and obeyed; and an Order not in being, is not to be thus ho-

noured.

Sixthly, it appeares by the Ordinance of the Lord Jesus for their liveli-hood and subsistence, 1Cor, 9.13,14. Do ye not know

that they which Minister about boly things, live of the things of the Temple? and they which wait at the Altar, are partakers wish the Altar? Even fo bath the Lord ordained, that they which preach the Gofpel, Should live of the Gofpel. Here we finde three things implied. 1. That there was a particular order of men in the time of the Law, separated by God for the Ministerial work, and defigned by his especial appointment for that businesse. 2. That there is a proportionable Ordinance of Christ in Golpel-times of felect men for that bufineffe. 3. That maintenance by Gods appointment was defigned, as for one, fo for both in their respective times and succession.

Seventhly, It is farther cleared, by that hand of Providence that hath answerably provided in all ages, men for this work, in a constant succession. No age since the Apostles, have wanted them, I say not that there was a Ministery in every age, in equal purity and luftre, yet all ages held up that order, and Papacy, when the Minstery was laid most low, found out those that were faithful to Christ Iesus. Some set Providence so high, that they make it a rule of life, as well, as, Scriptures; Me thinks it may be confest, that it gives some light to doubtful Scriptures, The analogy of faith being held firme, somewhat may be gathered from it. To give inftance in those Scriptures which seeme to beare witnesse of a glorious call of the Iewes, which most receive, and some queflion, God fo ordering by providence, that in the revolution of fo many ages, they still continue a distinct people, separate from others not joyning in their worthip, but retaining still their own, and keeping up the Scriptures of the Old Testament, when no such thing can be said of any captivated disperfed people, it feemes to fpeak that they wait for and as it were, expect when the vaile may be taken off; that they may returns to the Lord. But here, providence seconding such clear Texts of Scripture, such that leave not a doubt behinde them unlesse men that their eyes against the Sunne, may sure be acknowledged to be an additional demonstration.

For reasons of the necessity of such an established Ministery to be continued in conftituted Churches.

The Church of God is to continue, and have its abode cing a necessity through all ages of the world; as long as a world is to continue, fo long a Church is to continue, in which God may have glory

Reasons evinof luch an eftablifhed Miniftery.

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by Christ Jesus, Epbes. 3.21. and therefore compared to a mountaine, as for eminence, so for continuance, Psalme 125. 1. to an house built by Christ himself on a rock, against which the gates of hell shall not prevaile. Now a Ministery and a Church cannot be separated; It is of the integrality, if not of the effence of it. A Church settled by a Ministery, may continue being for some time, though in much impersection, without a Ministery, but will soon be without being. This is confest of all that would hold up a Church in being; whether Epistopal, Independent, or Presbyterial. They that would level a Ministery (which is the work of many) would level all Churches upon earth also. They would drive God from off the earth, and lay his glory in the dust.

2. There must be intercourse between God and his people, between earth and heaven in all ages. It shall at no time be truly said with those Apostates, Bzek, 8.12. The Lord bath forsakenshe earth. Now there must be men designed, Embassadours appointed to carry on this work. As the Priests in the Law were ordained for men in things appertaining to God, as Heb. 5.1. So the Ministers of the Gospel have a parallel institution in succession, 12Cor. 9.14. God in no age carries it on in an immediate

way and manner.

3. Take away this Ordinance of a Ministerial function, and all spiritual miseries to an utter confused Chaos will presently and neceffarily follow. First, Ignorance all spiritual darknesseand blindnesse. As the setting of the Sunne brings darknesse upon the Horizon, fo the absence of a Ministery brings darknesse upon the Church. They are the light of the world, Matth. 9.14. John Baptift was a burning light, John 9.39. Paul was fent to bring a people from darkneffe to light, as Acts 26. 18. Their Ministery is called a Vision, without them men are without light. It is the highest of contradictions to cry up light, and cry down a Miniflerial function. Secondly, Wickedneffe; this follows from the for-If a man walk in the night he frumbleth, (faith our Saviour) mer. because there is no light in him, John 11.10. An ignorant man cannot be above a wicked man, Ephef. 4.18 Alienated from the life of God by reason of their ignorance that is to them : As that Prodigalf which the wife man bringe in complaining, that he had me obeyed the poice of his Teachers) mas almost in all the ovil in the midft of the

Affembly, Prov 5,12. So, they may fay that want Teachers : Blinde places of the earth are full of the babitations of cruelty Pfal. 74.20 Thirdly, Errour, Herefie, Blasphemy. This is evident. I. In Reason: Men that want a guide must needs go aftray Sheep without a Shepherd, cannot long hold their walk. The Apostle knew, that after his departure, ravening walves would a rife, not sparing the flock, Acts 20 29. What a Wolf is to the flock, that a seducer is to the Church. These waited the opportunity of the Apostles absence. Smite the Shepherd, and the sheep will be feattered; when there is no shepherd in Ifrael, every man does that which is right in his own eyes, as when there is no King in Ifrael. 2. By Experience, What groffe opinions in worship did the Ifraelises entertaine in Mofes his fourty days absence from them? Let us go no further than our felves, Since a Ministery in England was blafted, and men made it their honour to revile and reproach it, how fru tful have we been in those monsters, from the lowest flep of Semileparation, to the highest pitch of Rantisme? which hath occasioned all those attestations to the truth of Christ Jefus against Errours, Herefies, and Blasphemies of this time, from the Ministers of Christ, in most parts of this Nation . Jesus Christ leaving not himself without witnesse, In which we may see lists of them unto trembling amazement. But if we cannot fee it at home, let us heare of it from abroad, from the penne of a Protestant Divine, making observation of the state of the Church in England, gives this fad, and too true report unto the world: \*That England in four eyeares space is become an leap and fink of all Errours and Sects. No Province from the beginning of the world, ever brought forth, in fo litt'e a space fo many minstrous Herefies, as this. Honor. Reggus Comment de fratu Ecclefiæ in Anglia pag. 1. Hath Christ any thing that he may enjoy unquestioned among us? As he may not have an Embassadour, so he must not enjoy a Day, or an Ordinance, not fo much as his Deity among us. 3. If neither Reason nor experience, will serve to convince us, let the Apostle be heard, Ephef. 4. 11, 14. He gave gifts unto men fome Apostles, and some Prophets, and some Evangelists, and some Pastors, and some teachers, that we be not as children toft to and fromishevery winds of Dollrine. One end of the Ministery is establishment of Saints against Errours. And it is not the least of the cunning fleights of men to throw down a Ministery,

\* Anglia bis 4. annis facta eft 3 colluvies & lerna omnium errorum & fe-Clarum: nulla à condiso orbe provincia tam parvo (pasio tot manstrofas berefes protulit, atque bac. Referunt. Theol. Ceftrenf. in atteftatione fua excusa. Anno Dominia 648.

that errour may be introduced, and Herefies planted, we must not look to be secure from Seducers, longer than a Ministery ballasts us.

Objections a gainst a Ministerial Ordinance answered Joel 2,28,29, vindicatedIt is objected that in New Testament-times, there is a Promise, that God will poure out his Spirit on all sless, somes and daughters shall prophecy, your old men shall dream dreams, your young men shall see visions. And also upon the servants, and upon the handmaids, in those dayes will I poure out my Spirit, locl 2. 28,29 So that now this office is not with limit to some, but promiseuously in all.

Anfw.

First, Old Testament prophecies must be understood according to New Testament-Interpretations, Not alwayes, as in the letter they may feem to hold things out, but as the Spirit of God there unfolds them; and as the event to those that live in afterages in the Church, cleares them. The rigid adhering to the letter of mystical prophecies, hath brought many into dangerous fnares. This holds the Jews in blindnesse, Looking after a Messiah, with a temporal rule and power, they will receive no other. This caused many in Christs time to expect Elijah in person, and not to regard folm, who came in the power and Spirit of Elijah. This holds those of the Church of Rome, that they fee not that Antichrift, who opposeth Christ in a mystery. but expect one that opposeth Christ openly. And let others take heed, that it do not deceive them, while they look after a personal reigne of Christ upon earth, which some mysterious Scriptures feeme to imply, when open cleare Texts do manifestly contradict.

Secondly, when in New Testament-times, this prophecy was first fulfilled, observe what way was taken for the sulfilling of it, The Spirit comes in the forms of tongues, siery and cloven, and sate upon each of the Apostles, and this Peter sayes, was that which was fore-told by foel the Prophet, Asts 2. 16. There is a singular analogy between Scripture-signes, and the thing signified; whether ordinary in Sacraments, or extraordinary in Visions. This shews in what manner, and way, the Spirit is communicated, in all Languages, and Nations, and that the Spirit is received by the hearing of Faith; If Peter may interpret foel, a Ministery is established, and not overthrown.

Thirdly, those high expressions there, serve only to set out the

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abundance of knowledge which men by the Ministerial work should reach in Gospel-times; what Prophets then saw, and those that saw visions, and dreamed dreames knew, that men of all ranks should see, What the Prophets diligently enquired af-

ter . 1 Pet. 1. 12. they should understand.

Fourthly, I could wish that these men would compare another prophecie of New Testament-times, Zach. 13. 2. where the Lord promiles to cause the Prophets, and the miclean (pirits to passe out of the land. Prophets there, are men of unclean spirits; those false spirits that are gone out into the world. These shall be brought to a ferious conviction, and hall be ashamed every one of his Vision, of the spirit of the which they use to speak, the revelation of which they were wont to boaft; and shall no longer weare a rough garment to deceive fhe I relinquish that calling function or practice. giving in this reason, I am no Prophet, man taught me to keep cattel from my youth. Because they were bred for husbandry, man another way, therefore they are not for this function; In the case of extraordinary inspiration, this indeed holds not; Amos pleads, Amos 7.14. I was no Prophet nor a Prophets fon, but I was an herdman, and a gatherer of Sycamore fruit; He was thus trained up, and therefore lived in this calling, in which he was trained, till God gave him an extraordinary call; and this he pleads, The Lord took me us Ifollowed the flock, and the Lord faid unto me, Go, prophesie to my people Israel, verse 15. Robinson the learnedit Penne (Isuppose) of that party, undertaking to defend the liberty of all, promiseuously to preach the Gospel, and that it is no proper work of a Select Ministery, instances in Christ and his Apostles, who preacht (faith he) in the Jewish Church without contradi-Ction: And whereas we except against this; that they were extraordinarily called, and qualified, he answers, that the exception, though true yet is not of force, for their argument is not that they preached (which their extraord nary call would warrant,) but that they preached and were not excepted against by the Jewes who did not beleeve any extraordin ry immediate call of theirs, yet never excepted against them; but received them, upon the account of private men, and therefore it appears that it was their ordinary course, that any gifted man might preach without control.

And It is wonder, so quick-fighted a man, could not see that Christ

Anfw.

himself was excepted against by the Jewish Elders, and that upon this very point, how often we know not, but we fee it upon record, in three feveral Evangelifts that the excepted against him. The chief Priefts and the Elacrs of the p ople came so him as he was teaching, and faid by what authority doft thou thefe thing's, and who gave thee this authority? Luke 20. 21. Matth. 21. 23. Mark 11. 7. Their argument runs thus: They that preach the Gofpel must have their authority for it. Thou undertakest this work, produce thy authority, let us fee thy warrant? Christ anfwers not, that it was each mans I berry, and duty, who had gifts. as he must have done, else he was wanting in his defence of the truth, in case their proposition had been false, but puts a question. in which he clearly holds out his extraordinary call; The Baptisme of John, whence was it, from heaven, or of men? As John Baptized, for preach. He baptized not, heither do I preach without authority, whence we may collect, that he that may prefume to fet up a new Sacrament, without farther authority, may with the same liberty, undertake to be a Gospel-Preacher.

2. That Prophecy is objected, ferem. 31.31,32,33.34. This shall be the Covenant that I will make with the bouse of Itrael; After those dayes, saich the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me from the least of them, even unto the greatest of them, saith the Lord, for I will forgive their iniquity, and remember their sin no

more.

Anfw.

Objett.

Jerem: 31.31,

32,33,34.

vindicated.

This Text is frequently produced for feveral purpo'es, as to affert an unconditional covenant, (that all lies on Gods hand, and we are engaged to nothing) fo to decry all Cofpel-Ordinances, all use of a Minstery to teach the good knowledge of the Lord; Some make use of it for one of these ends, and consesse it will not serve for both; It will set up an unconditional covenant, but it will not destroy New Testament-Ordinances; Others will have it serve both, when the truth is aright understood, it serves for neither.

The two first branches of the former answer will give satisfaction here; If Old Testament-Prophecies are to be understood according to New Testament-Interpretations, then no unconditi-

onal

onal covenant will here be established, nor yet Gospel-Ordinances decryed; seeing in the New Testament, covenant-conditions are clearly and undeniably held out, and a Gospel-Ministery established, which already in both parts is fully cleared. A Ministery is set up with instructions to require faith and repentance, and that upon those termes, that without them there is no remission of sins, no salvation.

2. As to that, for which it is here produced, it rather ferves for overthrow of mutual conferences, Christian communion for mutual edification, than the Ministerial power. The Text is, not that ye shall have no more Teachers in publick; But they shall seach no more every man his brosher, and every man his neighbour; for every one shall know him, &c. The Apostles charge, Col. 3. 16. flies full in the face of this Interpretation . Let the Word of Christ dwell in you plenteously in all wisdome, feaking to one another, This Prophecie is so streined, that there is no need of such admonition, nor any use of brotherly exhortations. Certainly neither of these inferences from this Prophecie, were in the Apostles thoughts, when he exhorted the Theffalonians, I Thef. 5. 11. Comfort your selves together, and edifie one another, even as also ye do. adding in the next veries : And we befeech you breakers to know them which labour among you, and are over you in the Lord, and admonif you, and to esteem them very highly in love for their works fake, etc. The councel had been more furable, to have bid them to have ceased this mutual consolation, and edification; And, as for the that were over them, that diffinction of over, and mader, was Antichristian, that they must cease to honour, and make it their busineffe to level them. But above all, it is wonder, how those that are high, in fetting up, all for Teachers, and will have liberty of prophecie promiscuous, can with face urge this Text. The letter of it being against, brother and brother, neighbour and neighbour, teaching one another, and not against a Ministerial way for edification.

3. For the full interpretation of the words, that of King James must be acknowledged; In mystical prophecies, it is farre more easie to consute an absurd interpretation, than finde out a true one. One that joynes in the former part, to establish an unconditional covenant, against New Testament-light, yet leaves them in the latter, and lays, The not teaching one another there spoken

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of is meant of that obscure teaching which was under the Law. I wish that his party would here heed him, and that himself would confider that when he would have them to recede from the rigid adhering to the letter of this part of the prophecie, for overthrow of all helps for knowledge, whether he have not equal cause to recede from that which he, would with like rigour fasten upon it : 1 shall undertake as clearly from the New Testament, to hold out conditions in the covenant of Grace; as any other man shall finde either warrant, or Ordinance for publick, or private admonition or exhortation : They shall not have fo much need of teaching as formerly fay the Annotations on that place, and it is plaine, that that

is often spoken in Scripture negatively, that is meant comparative-

a Quod autem fanatici bomines birc occasionem arripiunt , abolenda externa pradicationis, acfi fub Chrifti regno effet Inperuacua, facile corum infanta refellivur. Hac corum eft objectio Poft Chri fti adventum non debet quifq; proximum fuum docere, faceffat ig tur externum Ministerium, ut interna Dei inspirationi detur locus. Atqui prætereunt qued in primis animadverfione dignum erat. Neque enim in totum Propheta negat quin docturi fint alii alior, fed hac funt verbs, non docebuns, dicendo, Cognosce Dominum, acfi diceret . non amplius occupabit bominum menter ignoraria qualis antebac , ut nesciant quis fit Dens Sci. mu autem duplicem effe Doctrina ufum: Primo, ut qui panitus rades funt à pri mie elementis incipiant : deinde ut qui jam funt initiat i majores faciant progref-(m. Quum ergo Christ:anis quam 'iu vivum proficiendum fit, certum est, ne minem usque aded safere, quin soceri opus habeat ut pars non postrema sapientia noftra fis docilitas; Qua ausem profi. ciendi fit ratio fi velimus eff (brifti dif cipuli , Paulus oftendit ad Ephel. cip. 4.11. Constituit Paftores er Dodores, erc. Hinc apparet nibil minus Prophete venife in mentem , quam potiari Ecclefiam tam neceffario bono.

ly; I will have mercy, and not facrifice, Hof. 6. 6. When he would have both mercy and facrifice, though mercy preferred above facrifice. Calvin hath fully spoken to this objection, fatisfying both his Adversary and his Reader, giving them a full refutation, and the Text a good interpretation: (a) In that some phantastick spirits, (faith he,) take occafion from hence to abolish all outward preaching of the Word, as though in the Kingdom of Christ it were superfluem, their madne fe may easily be answered. This is their objection : (laith he) After the coming of Christ a man ought not to teach his neighbour; let an outward Ministery then be gone, and give way to an inward in piration. But they paffe that by (faith our Author) that in the Prophet which is chiefly worthy of ob-Servation: The Prophet doth not deny that one should seach another, but these are his words: They shall not reach one another , faying , Know the Lord; as though he should say, such ignorance should not possesse the minds of men as heretofore. that they should not know who the Lord is for we know there is a twofold use of teaching. First. That those that were altogether ignorant, may begin with the first elements; and afterwards that they that are thus entered, may make a farthen

ther progresse. Therefore when Christians as long as they live ought to learn, there is none so wise, but need to be taught, so that a teachable disposition is not the least part of wisdome, and what our way to profit is, if we will be Christs Lisciples, Paul Bewesh in his Epiftle to the Ephesians, chap.4.11. He gave gifts unto men ; some Pastours, some Teachers, &c. Whence it appears that nothing elfe came into the Prophets thoughts, than to Spoile the Church of so great a benefit. Thus far judicious Calvin on Heb. 8. verse 8, 9, 10, 11. In case these words [not only] might be supplied as fome would have it, men shall not only teach one another. Know the Lord, but all shall know me; giving instances of the like, of necesfity to be supplyed in other Scriptures, then the whole scope of the place were cleared: For the Jews as they did make use of the teaching of men, fo, for the generality they rested in it; Here they are taught that which they never minded, the necessity of the concurrence, of Gods teaching with mans, that when man discovers the object. God should put in frame the Organ. Certain it is, that when other prophecies foretell in New Testament-times. mens zeal, to stirre up one another in the knowledge of God, (as Zech. 8.21,22,23. yea, the very Chapter whence this I/a.2.3. prophecie is taken, ver.6. and the Apostles in the New Testament call upon men for the mutual belp of each other for edification) this Prophecie does not stand alone for the destruction of it.

## CHAP, XXVII,

Schooles and Nurseries of Learning, in order to a gifted Ministery necessary.

A Sa Ministery is to be established, to bring men into Covenant, and to bring them up, to the termes of the covenant, so all that necessarily conduces to it, is necessarily to be provided. First, Nurseries, Seminaries, Seed-plots, for gifts and abilities sitting for it, and sutable to it. Qui outs finem, outs media, is a certain rule; the end ever supposes the way to it. He that will be a workman, must have tools; Hethat will sight a battel, must have

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armes

armes. He that will make a Purchase, must have moneys. As other things, fo the Ministery must have its due preparations. Christ having commissioned the twelve, for the work of discipling Nations. they must not fet upon it, till they were enpoured for it. We have not inspiration; that is to be supplied by education, the way that Paul gave in charge to Timothy, Give attendance to reading, 1 Tim. 4.13. Medicate wholly on these things that thy profitting may appear to all, verse 15. As he had not health by miracle, but in the use of means, 1 Tim. 5, 23. to, neither had be gifts for the Ministery, but by study. A way for the advancement of study is therefore necessary, and though neither Law nor Gospel, do in the letter expressely appoint them; no more than they did Synagogues for the Jewes, and the like places of Affembly for Christians, yet by way of necessary consequence, both Law, and Gospel call for them, feeing they expressely call for that, which without these cannot be effected. A School to teach letters, with the Art of feelling that we may be able to read, is not any where appointed The Holy Ghoft speaking to men of the light of Reason: and requiring knowledge of the Law by fearching the Scriptures, and meditation in it, knew, this was needleffe : As petty Schooles for private Christians, so are Schooles of a higher nature, for the Ministerial Function; Therefore, as all Sects whatsoever had their Schooles, to advance their way; Stephen met with some of them at ferufalem, Paul at Atbens, fo, we finde the like for the propagation of the knowledge of the Law of God. The Sonnes of the Prophets fay to Elifha, 2 King. 6.1. Behold, the place where we dwell is too frait for w. Sonnes of Prophets, were no other than Pupils, or Scholars of the Prophets, and we fee, that they made their abode together, and their number encreased. To this Solomon alludes in the Proverbs, in the Person of Wisdom, My Some, receive my infraction; and our Saviour also, Wildem is justified of all her children, Mat. 11.19. Such a place there was at Naicth in Ramah, whither David fled and Saul followed him, I Sam. 19. 20. There was Samuel, and a company of Prophets. Naisthum venerunt, &c. They came to Naioth, which was the dwelling of the Prophets, who exercised themselves in the Law of God, that the do-Etrine of Salvation might be propagaed throughout the whole region of Ifrael So Calvin on the place, Naioth habitatio quadam, &: Naioth was the dwelling of the Prophets in Ramah , where the belecvers

Univerfities of

leevers gave themselves up to the findy of Gods Law, and were called the formes of the Prophets. Pellican in locum, pag. 200 And from these wor's Willer on the place (out of Peter Marry) concludes. that The noble foundation of Universities, and Schools of Learning is grounded upon the example of the Prophets. To this end there was a Colledge in ferufalem, where Huldah the Propheteffe did live, 2Chron. 34 22 And feremy who lived in the fame time . speaks of the Prophets of ferufalem, as of the Prophets of Samaria, Jerem-23.13,14. In either places they had, as appeares, Schooles of the Prophets. After the destruction of ferufalem Schooles for learning were still held up by the Jewes. They had their University in Tiberias, as Weemes observes, Christian Synagogne, page 148. In Babylon, faith he, there were three famons Universities, Neharda, Sora and Pambeditha. He farther faith, Colledges were appointed to receive strangers, and were called Labrothenu, which is corruptly read Libertines, Acts 6.9. By the same providence, on like warranty in the dayes of the Gospel, they have been set up at Alexandria, Antioch, where many famous men taught publickly (faith Willer further out of Martyr.) as Pentianm. Origen, Clemens. Thefe through Gods goodneffe are continued; wherefoever the Gospel is preached, so that theuse of Schools, the necessitie of Universities, is evident as well in Scripture as the light of Reason.

Object. But the Universities of Furope are a cause of universal sinces and plagues, we want the Universities, the S minaries and Seed plots of all Piety. But have not those foundations, ever sent what streames the times liked, and ever changed their tosse and colour, according to the Princes eye and palate? Bloody tenent, sage 173. Answ. So from the Prophets of formulation (as forms) complained) profanenesse went into all the land, Their Universities (it seemes) were as foul as ours, which the Prophet bewailed, and had a zeal to purge, but not to destroy and wholly rainate. The streams from thence (blessed be God) have not run in one channel. We have from thence sweet waters (as well as bitter streams) that have made

glad the Cities of God.

Object. I honour Schooles for Tongues and Arts, but the infitution of Europes Universisies, devoting Persons, for Schollars in a Monastical way, forhidding marriage and labour too, I hold (laith one) as farre from the minde of Jesus Christ, as it is from the propagating Object.

Anfw.

Objett.

Sol.

of his name and worship. Bloody Tenent. page 173. Ausw. I am of your minde, They very well agree to both, as may sufficiently appeare in that which hath been faid They that propagate his Name and worship must know it; and this is the way to attaine to knowledge. For the forbidding of labour, I know no fuch expresse statute, but the very being of Schools, of this kinde is inconfiftent with it. A School for Tongues, and Arts, cannot be a fhop for Trades, Can we think, those Sons of the Prophets that studied under Elisha, or those Prophets under Samuel, had their employments of manufactures or tillage? If they had been men of labour, they would fure have had an Axe among them, and not have been put to borrow. To be a Prophet and an Husbandman, as Zach.13.5. taught from youth to keep cattel; cannot fland together, as hath been thewn. The Levites had no land for tillage, nor yet do we read that they drove any trades. Their work we finde prescribed them, Dent. 33.10. They shall teach Jacob thy judgements, and Ifrael thy Laws, they shall put incense before thee. and whole burnt-offering before the Altar. So for Ministers of the Gospel, we hear of their labour in Word and Doctrine, their charge to preach in feafon and out of feafon. For the forbidding of marriage; there is no such thing, who hath not known men, in that state in the Universities, and Resident in Colledges? It is true that those Students, that have their maintenance from the Founders donation, upon marriage lofe their place, but do not incurre expul-And the thing is very equal, feeing those places are not intended for a setled abode (as some abuse them) but for Preparation for publick employment, whether in Church or State, and who blames those ties of Apprentices from marriage, for the terme of their service to know their trades? If wives and families should be taken in , they would foon finde the inconvenience that the fonnes of the Prophets complained of their dwellings would be too ftrait for them.

Object.

Anfw.

Object. Have not the Universities sucrilegiously stole this blessed name of Christs Scholars from his People? Is not the very Scripture-language it self become absurd, to wit, to call Gods People, especially women (as Dorcas) Scholars? Bloody tenent, ibid. And was it not an equal facriledge, for some peculiar men to take the title of the Sons of the Prophets, who (as it is plain) were not their children, but their Scholars, and therefore the Prophets, (under whose

whose tultion they were ) were called by them, as, by the name of Father, 2 King. 2.12. fo, also by the name of Mafter, 2 King. 6.5. being those Matters of the Assemblies that the Wise man speaks of Eccles. 12. Others heard the doctrine, and as sons received the inftructions of the Prophets as well as they, yet the title is given peculiarly to some, who in a peculiar way were separate for that work not common to all men, much leffe to women. Befides the word Scholler is plainly in relation to Schooles, men may learn Christ and be his disciples, is confest, though they be not Scholars in this way.

I know no Schooles of the Prophets in the New Testament, but the particular Congregation of Christ festes. And I question whether it be any thing but sinne that bath dried up this current of the Spirit. in those rare gifts of tongues, to Gods sonnes and daughters, serving fo admirably, both for the understanding of the Original Seripieres, and also for the propagating of the Name of Christ. Who knows but that it may please the Lord again to cloath bis People with a Spirit of zeal, and courage for the Name of Christ, yea and poure forth those fiery streames again of tongues, and prophecy in the restauration of Zion? Bloody tenent page 174. I am glad to here it confessed, that finne is displeasing to God, and that any judgement on the Church is confest to be let in at this gate; I am glad farther to hear that tongues serve, so ad nirably to propagate the Name of Christ. whence I infer that while this judgement for fin continues, there is a necessity of other courses to attaine this, that is acknowledged to be of this excellency. Since the judgement was laid on the earth for fin, men have got their bread with labour, and fo must as long as the judgement remaines. The like paines must be for learning as for a living; When God shall please to poure out again these fiery streames, we then shall confesse the unusefulnesse of Schools to this purpose, in the mean space their use is evident. And feeing it is acknowledged that men must digge with daily study . and labour to come at the Original fountaines, let none be like Pharaob to urge a tale of brick, and deny ftraw. If they must thus digge, let them not be necefficated to go to the Papills to Sharpen their spades, as sometimes Ifrael to the Philistines, with their goads and mattocks, which yet necessarily will be, if their Schools be kept up, and ours cried down. Mr. Ainsworth is brought in for an inftance, who (as is faid) had fcarce his peer, among a thou fand 1-

Object.

Academians for the Scripture-Originals, and yet be fearer fet foot within a Colledge walls. His abilities in the tongues is evident (which was his Master-piece) but his education I know not but one Swallow makes not a Spring. I have known a man excellent, in the most exquisite manual trade, who yet never served a Master to learn it, yet this never took men off the way of Apprentish ps. If Mr. Ainsworth scarce set foot in a Colledge walls, yet he reaped the fruit of their labours that were studied, and this way excelled. Is this the honour that you professe to give to Schools for Tongues and Arts, to perswade men not to set their foot within them?

Object.

Another goes yet here farther not only to put down Schooles. and demolish Academies for learning, but to deny any necessity or use of learning at all, yea, any necessity of a Ministery for interpretation of Scripture, as the Compassionate Samaritane, page 20,30,31. One interest (among others by him named) of Ministers, is to perswade the people, that the Scriptures, though we have them in our tongue are not yet to be understood by us, without their belo. and interpretation, fo that in effect we are in the same condition with those we have so long piried that are forbid to have the Scriptures in their own tongue; for it is al one not to have them in our own tongue, and to be made believe that we cannot understand them, though we have them in our own. Is the cabinet open to me? and do we get want a key? has so much labour been spent? so many translations extant, and are we yet to feek ? Let us argue a little wish them; either the Scriptures are not rightly translated, or elfo they are; if they are not why have we not been told fo all this whilet why have we been cheated into errourseif they are rightly translated why should not English men understand them? The idiomes and proprieties of the Hebrew and Greek languages, which some far, cannot word for word be express in English. might all this while have been translated into as many English words. as will carry the fenfe thereof.

For the dilemma concerning the Scriptures rightly translated, or not rightly; I may apply that of fob, chap. 6. verse 15. How forcible are right words, has what doth your arguing reprove? and answer in a word, that they are rightly translated according to the reach of a humane work, and more rightly than the translation followed fo much by the Evangelists and Apostles. I suppose, all will yield that ours is more exact after the Original, than

was that of the Seventy . And yet there was no cheat in those translations if there had, those witnesses of Christ had not been filent and ver not fuch a perfection that will bear no amendment There is full use of examination of them, of afferting and defending them; But be it granted that the translation is every way exact and full does it follow that there needs no help or interpretation? The people of the Jewes had the Original it felf, and foake the language in which Scripture was written; vet the Priests lips were then to preserve knowledge, and the people were to seek the law at his mouth, Mal. 2 6. The cabinet was open to them, as it is to us; yet there needed a key for farther opening. Those two Disciples, with whom Christ had to deale with, upon the way, had the Scriptures, either in the translation, or Original, as is evident from Christs own words, reproving them for not beleeving all that the Prophets had written, and yet a key of interpretation was needful, and nieful; Chrift opened unto them the Scriptures, Luke 24. 32. If this Compassionate Samaritane were questioned ( as the Ennuch was by Philip) understandest thou what thou readest? he would not have given his answer, How shall I understand without an Interpreter ? But would Breight have anfwered. Yes, as well as any linguist in the world. I have no need of your help for interpretation. The cabinet is open, spare your key. This was one of the Arts, that fome Prelates made use of to keep up a reading Ministery, to perfwade that Scriptures were fo plaine diffinctly read in our own tongue, that they might be understood without any interpretation. But the plainnesse and eafineffe of a rule, and the use of means for understanding of it stand together; We maintaine a plainnesse in Scripture for the simple to understand, but not fitting idle, and lazy; but fearching the Scriptures, and making use of those gifts of Christ, which he thed forth from the right hand of the Father, for the edifying of his body, till we come into the unity of the faith and knowledge of the Sonne of God, unto a perfect man. That we might not benceforth be as children, toffed to and fro with every winde of doctrine, by the fleight of men and cunning craftineffe of those that lie in maite to decrive, Ephel. 4. 12, 13. We may loone fee their artifice that labour to beare them down. Thus they know their cunning fleight may be carried in the dark, and their impostures lie undiscovered. Our compassionate man, pretending to avoid a cheat: A1 2

cheat; acts the part of the most notable cheater. The Prophet stood for that office of the Priests, that their lips should preserve knowledge, even when they had corrupted the covenant of Levi, Whatsoever their way was, yet this was their duty so must we for the Stewards of the mysteries of God, It is their work to dispense them, and the people are to seek at their mouthes for them. But enough I hope hath been spoke for a Ministery, for a knowing Ministery, and objections against it fully satisfied.

## CHAP. XXVIII

An orderly way of admission of men, into the Mininisterial function necessary.

Self-confessation to the Minifterial work unwarrantable.

S men for the Ministery are to be trained up for the work So there must be an orderly way of admittance to it, the way which Scripture traces out to us. Self-confecration is alone befeeming the Priefts of feroboam, 2Chron. 13 9 the lowest of the people that have neither inspiration, nor education, that have been taught of men' ( not any thing that may conduce to the dividing of the Word aright; but) how to keep cattel , Zuch. 13. 5. or some answerable employment, in its due place commendable, but no introduction to the Ministerial honour. These run and flav not for fending, and going without commission, they go without affiftance, and foon runne themselves into those bogges. in which without special grace, they are irrecoverably plunged; they want home reproofs, the wounds of friends, Zach. 13.6. that they may no longer wear a rough garment to deceive; When the Apostle layes down the greatest necessitie of preaching, he puts the question , How shall they preach, unlesse they be fent ? Men that go upon this work, must be able to make good their call. The Ministery of the Gospel being of divine institution, as well as the Priefthood of the Law, there must be a call from God for the one as for the the other . Heb. 5.4. No man taketh this bondur wyto himselfe, but he that is called of God, as was Aaron. There is none that expect not a call from God in this work but have their brand brand in the Scripture, Gerem. 14.14. The Lordfaid unto me, The Propheti prophesse lies in my name, and I sent them not; jet they set, sword and samine shall not be in this land: by sword and samine shall those Prophets be consumed, Jetem. 27-15. For I have not sent them, said the Lord, jet they prophesse a tie in my name; that I might drive you out, and that ye might perish, and the Prophets that prophesse amo you. And as they runne on their own heads, so they went their own tenents, and prophesse out of the decest of their own bearts, Jerem. 23.26. Those shall never finde comfort in the work that are not able to say with the Apostle, Christ sent me to preach the Gospel, I Cor. 1.17.

The work is Gods, the advancement and fetting up of his Kingdome, the ruine and demolition of the Kingdome of Satan, adt. 26.18. The whole of all that they do is of high concernment to him; Each man will fee to his own businesse, and finde labourers for his own work; God hath no lesse care, Jesus Christ is no lesse mindful, Harvest-Masters provide harvest-labourers; The Master of this harvest provides labourers for his work, and

gives them commission, Mat. 9 38.

2. All necessaries for the work, inward, outward, are to be supplied from him. They must have livelihood and provision from heaven, they must receive instruction from heaven. They must be taught of God, that they may teach. God must protect, he must encourage and embolden, he must command successe, and give encrease. They are agents in his hand, and must be appointed by him, it is no marvel, if they that be not sent of him, be left destitue of all

3. He is a God of Order, and he will have Order observed, and in ho way is Order feene so comely, as when all know their places, and stations; When in a great house or a mighty Army, each man will do what work he pleases; undertake what place of trust and command he pleases; each Sou'dier in an army will be a Commander, each servant in a samily a Steward, there must need be high and great consuston. The manifold absurdations that will unavoidably follow, in case each man may thrust himself into this work, and so drive on his own interests, see in Master Hall his Pulpit guarded, Argument 5. This power of putting men into this work, equally concernes the whole Trinity, Each one of the persons hat his hand in the se-

A call from God to the Ministerial work must be expected.

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The call of God is either extraordinary andimmediate, or ordinary and mediate by the Ministery of men.

& call from

The immediate call is by vision, revela-

The mediate and ordinary call is by Ordination. Ordination described, and in the several parts of it explained. Men in Miniferial sunction are to act in it.

paration of men for it : Jefus Christ in a vision, fent Paul upon this errand Ad : 26.18 fee further Took 1.17 Bob 4.11. He is an Apostle by the will of God , Col. 1. I. which is understood of the Father. God fet in the Church, firt Apostles, Secondarily Prophets . I Cor. 12. 28. The Holy Ghoft hath herean hand . Ads 13.2. The boly Choft Said Separate me Barnabas and Saul for the work whereunto I have catted them, Acts 20. 28. Take heed therefore unto your felves, and to all the flock over which the holy Ghoft hath made you overfeers to feed the Church of God which be hath purchased with his com blood. And this sending or authorizing is, as their gifting, or fitting, either extraordinary and immediate. nothing of man intervening ; or elfe mediace by mans Ministery and hisapprobations and had both an immediate way both his authority, and ability for the work . he professes that he is an Apostie, not of man, nor by man whe owes it not to man as the Authour fo may any Minister of Christ fay he owes it not to man as an instrument; fo only Prophets and Apostles can fav ! As his Calling was thus immediate , fo in like fort was his inftructions for it, Gal. 1.12. For Ineither received it of man , meither was I tanghrit, but by the Revetation of fefus Christ. They that divide thefe are exceedingly to blame, affuming authority without man. bot confesting that forabilities, as they must look up to God fo they must make tile of man, must apply themselves to reading and make life of the helps of others, incholden bar some one frum od

The immediate Call is by Vision, Revelation, or whatsoever otherway God plenses to manifest himself. Thus in a vision Pant was called; where that is not, the mediate Call only remains, which is the way of all that attaine to gifts by education, study, and the blessing of heaven on their endeavours. This is called as in Scripture, To in Church-writers, by the same of Ordination, and the whole work (containing as well that which is effential to it, as the adjuncts of it) may be thus described. An act of men in a Ministerial function, as the adjuncts of it) may be thus described. An act of men in a Ministerial function, as Presbyters and Elders in the Church, by fasting and praying which imposition of hands. We find no other, but men in Ministerial function, in all the holy Scriptures acting in it. Pant and Barnabas ordaine Elders in every Church, which in their journal they visite, Acts 14, 23. Timothy is directed in the way of it. I Timos, 22. Lay hands suddenly on no man.

Tit me is enjoyed toordaine Elders in every City in Creek, Tite of A. He is named alone, but the naming of one excludes not others. and therefore it appears, that in Timothies Ordination, a Presbytery or a combination of Presbyters did joyne, 1 Tim. 4. 14. which wavin our Church hath eyer been held: The Bifhop / funposed by some to be vested in the whole power of Ordination) never had authority to ordaine alone; but grave Presbyters according to the Canon, were to joyn with him though by reason of greatnesse, his vote ordinarily did overmuch sway in it. Some would have the people here to have their hand, in that the word yearmingers in that place of the Aste, chap. 14.22, implies a lifting up of the hand. But whatfoever the word in its Etymology may imply, the use is not such, as is plaine by comparing Alls 10, 41 where the immediate Ordination of God, by the fame word is held forth unto us. They know the weight of the Miniflerial function, and they are best able to judge of requilite ubilities. One that is willing to give as much to the people as may be, yet confesses that in Grammatical construction, the word recovering exper can agree with no other but Paul and Barnabas and that it was only their act; and therefore he would finde it in the word hard execution, which (faith he ) doth not henifie in overy Church as it is translated, but according to the Church instancing in the Orators phrase, Faciam secundamte; I will do it according to thy minde: So they (viz. Paul and Barnabas) ordained them Elders, according to the Church, that is according to the minde and will of the Church. If this were granted, it would only conclude an acquiefcency in the people, and that they had fatisfaction in that Ordination, carryed on by Paul and Barnabas. Mer this phrase here, can no where prove that the Church or people; made choife of them, then we man prove from that injunction of the Apofile Tiens 1. 5. to ordaine Elders in every City that the whole City had there their vote in Elections; As much theffe may be laid upon and when in every City, or according to the minde of the City, in this of Paul to Tiens, as upon ear exchange in & very Church, or according to the minde of the Church in that of Luke in the History of the Alls. What power the people or the faithful may have in Election, and how farre it may be convenient that they may be overborne for their good, I will not here dispute. I only conclude, that we finde not the people any where

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Agon Blinopa

where ordaining we read of Ordination in Churches, for the Churchesule, not Ordination by Churches, taking it in that sense, for the whole community of Beleevers.

Thefe, in a Ministerial function in this act of Ordination , fet

This Ordination is of Prefbyters and Elders,

These Elders are the same with Bishops. felect men apart for Presbyters, or Elders; so Alts 14.23. Time 1.5. Time is enjoyeed to ordaine Elders in every City in Creet, who are the same with Bishops, as appeares in Time 1. verse 5.7. compared. The qualification of Elders is there prescribed; and the reason is given, for a Bishop must be blame-leffe, which will hold no congruity, if an Elder be not the same with a Bishop, Which also may be seen, Alts 20. comparing ver. 17. and the 28. together. The Apostle there speaks to the Elders of Ephesius, and he gives them a charge, to take heed to all the slock, over which the Holy Ghost had made them Overseers; that is, had given them an Episcopal charge, as the word signifies. Elders must set apart men for Elders, and Presbyters are to be set apart by a Presbytery.

They are El. ders of the Church univerfal.

This Ordination of Elders is to be in the Church, or for the Church , which may be taken either for the universal Church vifible, or for fome particular Church, and that either congregational or classical. Ministerial functions are appointed of God, for the Church universal visible. God bath fet some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, &c. 1 Cor. 12 28. No one particular Church, congregational or clasfical, enjoys all the particular kindes there enumerated, yet fo as the exercise of this function, is to be with limit to one particular only. They are Ministers of the Church universal; yet so as orderly to exercise their function, only there, where God by his providence shall defigne them. There are some functions ( as I may fay ) Catholick what fuch a one doth any where in his function. is good every where, as a publick Notary, or Master of the Chancery that which they do any where, is every where valid, within the limit of that power under which they act; It is of force through the whole Nation. Some functions are repical or local, as Justices of Peace, a chief officer in a Corporation, Sheriff, or Contable, who are without power out of their own limits. A Minister or Presbyter is a Catholick or Universal Officer, he bath pur in re, in the whole Church visible, for all Ministerial actions, whether of Word or Sacraments, he hath jou ad rem, in the place affigned and and appointed him, where alone he is regularly to officiate, and fo, hath the title of an Angel, or Elder of fuch a particular Church to which he is called, Rev. 2. 1,7, &c. Alts 20. 17. He hath a first right every where, a second right only where he is order-

ly placed.

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This is to be done by examination or tryal, if no word of Scripture did mentionit, yet the thing it felf evinces the necessity of it : Scripture layes down the requifites or qualifications in Minifters. First, for years, not a novice, 1 Tim. 3.6 Some are old young, which may answer some want of years, more fit at twenty foure, then others at thirty. Secondly, for convertation , Blameleffe, as the Steward of God; not felf-willed, not foon angry, not given to wine, no firsker, not given to filthy lucre; but a lover of hofpitality, a lover of good men, fober, just, boly, temperate, Titus 1.7,8. Thirdly, for parts and gifts; 2 Tim. 2.19. A workman that needeth not to be assumed, rightly dividing the word of Truth, Tit. 1.9. Helding fast the faithful word as be bath been taught, that he may be able by found doctrine, both to exhort and convince gain-fayers. Fourthly, for graces of the Spirit, they should be as Barnabas, full of the Holy Ghoft and of Faith, Acts 11.24. From which gifts of nature must not be excluded as strength of body in its meafure, that the body may in some fort keep pace with the soule. The gift of utterance, that not only his head, but his lips may preferve knowledge, that he may be able to speak, to edification, exbertation, and doctrine; of thefe fuch that act in Ordination, should have knowledge, of each of them so far, as they may come to cognizance, of some of these by letters of commendation from faithful perfons, 2Cor.3.1. of others by proof and examination, 1 Tim. 3. 10. The Apostle having laid down the qualifications of Bishops, and proceeding to that of Deacons; hath these words, Let thefe also be proved, and then let them use the office of a Deacon; both Bishops and Deacon must undergo examination. Timothy must lay hands suddenly on none, ITim. 1.22. He must then lay on his hands no otherwise, but upon proof and trial, which the context (speaking of fins, some open going before to judgement, others following after ) feems to evince, fuch cautiousness cannot stand; without all possible wayes and means of proof and trial.

All this is to be solemnized by fasting and prayer; in which we

Ordination is to be past on examination or trial. To be folemnized-with fasting and prayers, have Scripture precedents, Alt. 13,2 When they had fafted and pray ed and laid their hands on them , they fent them away, Acts 14.22. When they had ordained them Elders in every Church and had praved with falling they commended them to the Lord on whom they believed. This I take not, to be of the effence of Ordination : not necessary to the very being; but the better being of it in imploring Gods affiftance and bleffing. It is a great work, a work of plorious concernment; it is a work above our strength to manage more weighty than our shoulders can bear, there is more than parts. gifts and endowments. (whether natural or acquired ) required in it. All supplies being (as before we heard) to be expected from heaven heaven must be implored. God must be carnestly fought in it. Fasting should add wings to our prayers, that our voice may be beard on bigh. A shadow of this still remained in the Church as appears, by those fejunia quatuor temporum at the times of Ordination, which indeed was almost brought to a meer

Imposition of hands to be used in Ordination.

The last thing mentioned in the Definition, is imposition of hands A rice or usage in practice before the Law Gen. 48. 14. held in the time of the Law, Levis. 1.4. and continued in the dayes of the Gofpel, as confifting with the simplicity of it. It was wied in bleffing Gen. 48. 14 Ifrach fresched out bis rinhe band, and last is upon Ephraims head in his bleffing of them. Match. 10 13. They brought children to Chrift, that he foodld out his bands on them and pray which accordingly he did , Mark 10, 16. He out his hunde upon them, and bleffed them. It was used in Offerings. Tevit time If any man bring an Offering unto the Lord , he Shall Who his wand upon the head of the burnt offering and it that be accepted for him, to make atonement for him. It was used in bearing wirwell e as Levit 24.14; where the Lord gives charge concerning the blasphemer, Bring forth bim that bath curfed, without the Camp, and ter all that have beard him, lay their hands upon his head. It was bled in conferring extraordinary gifth Acts 8. 17. Perer and Jobn laid their hands, on those that believed in Sumaria, and they received the Hoty Ghoft. It was used in minaculous cures. Mark 6. 5. Christ could do there no mighty works, save that he laid his hands upon a few fick fuller , and healed them, Acts 28. 8. It was used in designing men for office, and that either civil, for the Work of the Magistracy. Dear 3 s. Q. Joshua the fon of Nun was

full of the Spirit of wisdome; For Moses had laid his hands upon him and the children of Israel bearkened unto him, and did as the Lord commanded Moses. Or Ecclesiaftical and that for the work of the Lord in the time of the Law, Levin 8 10, and also in the dayes of the Gospel, Atts. 13.3. And from this rite of imposicion of hands, (in use in this work of Ordination) the whole work hath fometimes its denomination I Tim. \$ 22. Lay hands fuddenly on no man; where imposition of hands is put for the whole work. Some I know would take all this off, as to Ordination by laying on of hands, by the objection of extraordinary gifts, which were this way conferred as was before confessed of which they will have that Text understood 2 Tim. 1.6. Wherefore I put thee in remembrance that thou flir up the gift of God which is in thee by the putting on of my bands. But this is too weak to avoid it, for though we have already faid: that when the Holy Ghoft was given in those extraordinary endowments, hands were imposed, yet whole Presbyteries cannot ordinarily be conceived, to be velted with that power, yet they joyntly in this work laid on their hands, 17im. 4.14. And that advice of Paul to Timothy, 1 Tim. 4.22 plainly contradicts it, lay hands Suddenly on no man, neither be partaker of other mens fins. In case Timothy had had that power to have conferred with the calling, qualifications for the calling, he had no need to have been in that way advised, to use such encumpection. Why should he be so careful to fee them first fit, in case his laying on of hands would fit them? There need not fuch trial whether they were gifted in case a touch of the hand would be the gifting of them And for Timothies Ordination in the place quoted, 2 Tim. 1. 6. it followes not from our grant; that extraordinary gifts are there specified, that authority for the Ministerial work is denied. It is plain that Mofes authorized Folhua, for succession in his place; by laying on of hands, Dent. 34. o. The people upon that took him for his fuccesfor, yet it is as plain in the Text, that the Spirit of wildom was then conferred upon him. Authority and power are sometimes given at once, yet all that are in power to authorize, cannot impower for this bufineffe he that will fee more, may read Dr. Seamans Treatife on this Subject and jus divinum Ministeris Ecclesiastici.

An Objection

## CHAP. XXIX.

Ministers of Christ must bring their people up to the termes of the Covenant, pressing the necessity of Faith and Repentance.

Hen it farther yet follows; that the Ministers of Christ are to call their people unto these duties, before mentioned as conditions. They must urge and presse the necessity of Faith and Repentance. These are the termes of the covenant. and Ripulation, to which God in covenant doth engage in which the Apostles of Christ spent their paines Testifying both to fews and Gentiles, repentance towards God, and faith towards our Lord Fefus Christ. Acts 20, 21. And this must be the businesse of those that make it their businesse to preach the Gospel in all ages, Men must be taught to observe what Christ commands and teaches. Matth. 28.20. These Christ teaches, and gives in charge: Thus he begun his Ministery, Mark 1. 15. Repent ye, and beleeve the Golbel. They must so preach that men may not perish, that they may not be the favour of death, But they only that beleeve, shall not perish, John 3.16. They that repent not, must perish Luke 13.1. They must so preach Christ, that men may have their interest in Christ, that they may not be cast off by Christ, Faith gives this interest; He dwells in our hearts by Faith, Ephel. 3. 17. Workers of iniquity must be cast off, Mat. 7. 23. Depart. from me all ye that work iniquity. It is no plain dealing in any of the Ministers of Christ to make tender of promises, to hold forth priviledges, and conceale the termes, upon which they may be obtained; to speak of salvation to men in sinne, without so much as the name of fanctification, or application to God in a way of Repentance; to tell men in the Prodigals course, of the Fathers bowels, and readineffe to meet them with kiffes; without mention of the Prodigals humiliation or coming in, to tell them of the many sinner forgiven to the woman in the Gospel, Luke 7.47. without once mention of those many tears, that were shed in evidence of her repentance. They fay, that these are the strongeft motives to work men from fin. This I gladly yeeld when the

An Objection answered.

promise is tendered, and with it repentance urged. I know it was the way of the Prophet, Efay 55. 7. and therefore a prevalent way: Let the wicked for sake his way, and the unrighteous man his thoughts, and let him returne unto the Lord, and he will have mercy on him, and to our God, for be will abundantly pardon. The way alfo of the Apostle , 2 Cor. 6.17. Be ye feparate , faith the Lord, and touch not the unclean thing, and I will receive you. But the fevering of the promise from the duty, so that Christ is heard only in a promise, not at all in a precept, when they heare that Christ will fave; but are never told that they must repent. These are but delufions: Promife-Preachers, and no duty-Preachers; grace-Preachers, and not repentance Preachers, do but (as the Apostle hath long fince given warning ) deceive with vain words. Ephef. 5.6. This will never work men from finne, but strengthen men in lin, Ezek, 13.22. Because with lies ye have made the heart of the righteous (ad, whom I have not made (ad, and frenthened the hands of the wicked, that he should not returne from his wicked way, by promising life. These promises of life thus tendered, we see are lies. for men in finne, are men for death, Each. 18. 31. These promiles, strengthen the hands of men in finne, that they return not from it. It is the observation of many, that the false Prophets fo branded in the Old Testament, vented no errours in Faith, but only misapplications of truths. They promised peace, where the Lord had promised no peace; and therefore a false Prophet among the Jews is distinguished from a falle Teacher among Christians 2 Pet.2.1. These latter bring in damnable berefies and fo did not the former; But as oursoutstrip them, in that they bring in errours in faith, so they joyne with them in misapplications of truths. If thou be a whoremonger, a blasphomer, a drunkard, a mad man in iniquity (faith one, or words to that purpole ) and there be no manner of change wrought in thee , yet come; and take Christ: &c. Does any Gospel-Text speak of such a mans taking of Christ, without any manner of change wrought? Are not those the enemies of Christ, that rise in hostile rebellion? Pfal 68.21. And while they despise him, can they receive him? We would not have fuch a finner (if we can possibly imagine a great finner ) kept from Christ Jesus; but he must come in at the Gospel-door. He must come in the way of his call, He must come to receive whole Christ in each function of his, He must come

The danger of fevering the promise from the duty.

Whole Christ must be received, and all of his gifts embraced.

Promiles are made to the wicked, made good only to the beleeving and penitent. Objections answered.

come for every gift, which Christ poures out, He must come for repentance from Chrift, as a Prince, as well as remission of fine as a Saviour, Acts 5. 31, God bath exalted him with his right hand to be a Prince, and a Saviour, for to give repentance to Ifrael, and forgiveneffe of finnes. He must come by the way of Faith for forgiveneffe. This both Prophets and Apostles, Old Testament and New Testament-Gospel calls for , Acts 10. 43. To bim give all the Prophets witnesse, that through his Name, who seever beleeveth in bim shall receive remission of sinnes. They must come by repentance and convertion in order to forgivenesse, Alli 3.10. Repent ye therefore and be converted, that your fins may be blotted out, when the times of refreshing shall come from the prefence of the Lord.I do not fay that there is no promise in Scripture made to a wicked man, that is the greatest Gospel-paradox; But I say, they are not made good, to wicked persons. They are made to the wicked made good, that is performed to the beleeving and penitent. To finde a promise made, and made good, that is tendered and performed to a man unbeleeving, impeniterais indeed a labour. One replying to this question, What, if I have not those conditions in me, as to feel my felf bungry, thirfty and heavy-laden? answers, If you finde not these or such conditions in you; then you are not to apply your self to those promises, that are made to such as have those conditions in them : But you are to feek out for other (and more futtable ) promifes , which are absolute and without condition. It is worth asking where those suitable promises are to a man void of faith? For that before by the Authour was mentioned or to a man impenient. and not so much as hungring after them, such a one I meane. that upon good grounds, is able to charge the want of these upon his foul. I am fure they are under heavy Scripture-woes, even Gospel-menaces, and can they at the same time be fitted to receive the mercy of a promise? Where are his promises that hungers and thirsts not , when Christ faith , Wo to you that are full . for you shall hunger? Where is his promise that mourns not, but goes on frolick in his way, When Christ faith, Woe unto you that laugh now, for ye shall weep and lament, Luke 6.25. Where is the unbeleevers promife, when the Lord fayes, He that beleeveth not, is condemned already; because he bath not beleeved in the name of the only begotten Son of God, John 3.18. Where is the impenitent mans promile; when the Pfalmift faith, The wicked

Ball be turned into bell, Pfalme 9.17. and the Apostle, That no me. righteous perfon shall enter into the Kingdome of heaven, I Coc. 6.0. But instance is given, Ifa. 43.25. I am be that blotteth out thy transgressions for mine own name sake. But this is not the unbeleeving, the imperitent mans transgressions, they still stand on record, and the bond uncancelled. This excludes motives from us, not graces wrought in us, when God justifies a beleever, it's for his own name fake, or else he is a loser in his glory, when be justifies those that beleeve in fesus, Rom. 3.26. and Faith gives not glory to God, as Rom. 4. 20. but takes glory from him. As Peter faid of the creeple that was cured : His name, through faith in his name, bath made this man frong, Acts 3.16. So we may lay of every finner, justified and pardoned. His Name, through faith in his Name, bath acquir and freed him. When God pardons a penitent man, it is not for the merit of his returne that he pardon's him , if this were to, Peter who is fo zealous , to advance his name in the place quoted; had not prefently urged; Repeat and be converted, that your fins may be blotted out, when the times of refreshing shall come from the presence of the Lord, Acts 3.49. It is not for his honour to pardon any other. This is with him a rule which he will for ever follow, Those that honour me, I will honour, and they that despife me, shall be lightly esteemed, 1 Sam. 3.30. The fame Authour faith, Conditions and qualifications are mentioned in fome promises; and therefore we may fafely inferre, are underflood in all promifes of life and falvation, unleffe God deny himfelf. He hath threatned death and condemnation against an unqualified man; namely the unbeleeving and impenitent; and therefore hath not promifed them life and falvation. Beleeving penicent ones, have the promifes of life to be made good to them, exclusively to all others. To lead the sinner to Christ for the gaining of the qualifications of grace in the way of his Ordinances, is to lead him right; He is the Authour of our faith, and he is a Prince to give repentance. But to perfwade a finner to look for life, in the want of all thefe, or to tell him of Afforance of life without fense of these, is to deceive him. That happy Doctrine of free grace, fo timely abused, even as soon as clearly preached, is now no leffe abused; Then, inferences were made from it, for encouragement to abound in fin, Rom. 6. 1. Now inferences are drawn to cry down duty. Righteouineffe imputed must overthrow righterighteouineffe inherent. The Apostle would not fuffer the former; the Ministers of Christ must not bear the latter.

#### CHAP. XXX.

A people in covenant must come up to the termes of the covenant, being engaged to God, they must answer their engagements.

The evil of breach of Covenant with man.

T T Ence farther follows, that all people in covenant must come up to the termes and propositions of the covenant. Entring covenant they must fee that their hearts art upright in it. How do we aggravate their wickednesse, and hold in detestation all those persons that break covenant with men, that having past a promise (especially having put upon it the sanction of an Oath) vet violate and transgresse it. These first involve themselves in the guilt of lying, which every where in Scripture is followed with judgements, an Art which they learne of the Devil, who is a liar, and the father of lies, John 8. 44. And therefore with him have their doome in the lake that burnes with fire and brimftome. Revel. 21.8. Secondly, in the pollution of Gods Name, which we should have in fear and dread, Dent. 28 5, 8. Taking it in vaine, in falsehood, and deceit into their mouths, endeavouring to bring in that God, whom they pretend to ferve; in whom is all their expectation, as a party in their falsehood, and ungodlinesse. This high crime is charged upon Israel in taking to themfelveragain those servants that according to covenant they had dismissed . ferem. 34. 15, 16. Teturned and polluted my name. and caused every man his servaut, and every man his handmand, when he had fet at liberty, at their pleasure to returne, and brought them into subjection to be unto you for servants and for handmaids : Therein is the overthrow of all bonds of humane fociety, of all converse and commerce, whether in more publick, or private negotiations. Truth is the upholding, and perfidiousnesse is the bane and utter destruction of it. When Papists have maintained that Faith, or covenant is not to be kept with Hereticks; reformed Churches have concluded upon it, that there is no fafety of any, league or 1030

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intercourle of dealing with them." The example of Juliu Hulle is a lufficient warning. Those that hold no fuch principles, yet being such in their practices, are equally dangerous. We look upon thefe as given up to a very Spirit of Atheilm wif not wholly in their judgements to deny a Deity, and to utter with their mouths that which the Plalmills foole faves in his heart, yet utterly Mighting his Sovereignty, and difregarding his judgements. They have arrived at that dedolency that the Apolile mentions. Eshelia to, and therefore rankt by him with the worft of Heathers. Rom 1,31. and out into that black bill of unsodly persons, that will be found in the last and most perillous times, 27 im. 3, 3. How much more then will God and man bave in detellation those; that have entred coverant in an immediate way with God for faith and obedience and to fland out in oppofition to finne, and Satan, yet making defection from God by finne and unbeliefe ) Rand up in rebellion against him. Is the dreadful Majelty of the great God of no more regard, than to pretend to him, engage with him, and then fland up in hostility against him? Is there any thing so lovely, or honourable in sin, to allure men to run upon the wrath of God, that they may welter in it? or any thing so unpleasing in the waves of God, that neither the dread of his name, nor the bliffe, held forth in promife, can perswade to embrace them? A viler thing cannot be named . than a Christian in sinne, a Christian in wayes of unbeliefe and wickednesse. Were the name of a Christian off, and no covenant bonds engaging to the Lord; then there were no more than a creature in rebellion, and that were bad enough, the work of Gods hand to ftrive with its Maker. But flanding veffed in this covenant-relation, honoured with this glorious Name, here is an addit on of Hypocrific . Apokasie and defection. We hate none more than those that are false to us; and we may well conclude that God hates none more than those that are false to him. and therefore challenges his people, whether they have found any iniquity in him , ferem. 2'3. What imiquity have your fathers found in me, that they we gone farre from me, and have malked after vanity, and are become vain? A fervant doth not use to quit one Mafter, and betake himfelf to another, but he gives fome reason of his change. One that bath been engaged for the ways of God far all are that are called by the Name of God, and dignified Cc with

Breach of Covenant with God, is a grouper evil.

with the title of a Christian ) would be hard put to it, to give a reason of his revolt from God. When God and vanity are set in competition, that God should be refused; and vanity chosen, when the fountaine of living waters, that never can be drawn dry, is left, and cifternes, broken cifternes, chosen that are alwayes running dry. How does the holy Challett our thele, 2 Per. 2.22. The dog at surned to bis own vernight and the fow that was washed to her wallowing in the mire. Canithelow find no other place than filth? nor the dogge no other food than his vomit? A returne to finne is more loathfome than these and fuch are all the wayes of all men in finne, of all of a Christian profession, that are seen in ungodly ways; Nothing so glorious as a Christian that holds to his principles, that answers in converfation to his proteffion. Nothing to inglorious as a Christian in fin. A Tew outwardly and a Heathen inwardly , a face for God , and a heart for iniquity: When fuch as these came out of the holy land for Babylon , they , there faid in way of reproach of their God. These are the people of the Lord, and are gone forth out of his land, Ezek 16,20. Rom. 2.24. Infomuch that God is put to it for his vindication, not to fuffer them to carry their fin with impunity . Ezek 30.23,24. And the heathen Shall know, that the houle of Ifrael went into captivity for their iniquity , because they trespassed againft me : therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the found according to their uncleannesse, and according to their transgressions have I done unto them, and hid my face from them. This fallehood in covenant draws present Sufferings National plagues : I will bring a sword upon you that faell avenge the quarrel of my covemant, Levit. 26. 25. Every Christian Nation under fufferings a may fadly reflect upon all that they great under, and fay their iniquities have procured thefe things unto them.

It brings Na-

It brings evil

But this breach of covenant with God hath greater evils, even unto eternity following upon it; Men of finne and unbeliefe, that lie in diffrust and disobedience, can claime up interest in the grace and mercy of the covenant. God in covenant engages to Paith and Repentance, these as we have seen are his teames, when men come not up to them, they dis-interest themselves, and disengage God from any type of conferring blisse and savation upon them. Pheir own folly and madnesse, puts a batte to their own happi-

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nesseand glory. They cannot be self-faviours, yet they will not go out of themselves for salvation by another, when they have received the fentence of death in themselves, they will not come to Christ, that they may have life. He may worthily bear his own debt, that in pride of spirit, refuses anothers bounty, Christ offers himself as a Surety in our stead, to make payment for us in his own person. The unbeleever will stand on his own bottome, and make pay out of his own store, or perish; Having heaven and hell fet before them; the tender of the one, and the terrour of the other, quieting heaven and all the glory of it, and happineffe in it; they make choice of that fire, that is prepared for the Devil and his Angels; covenant-breaking having the certaine doome of deftruction faftened upon it. Affurance of falvation cannot be gained, but in a way of covenant keeping, yes, bottome of our Evidence and Affurance. It is gathered thus: He that be were and repents hall be faved. This is evidently laid down in Scriptures; A man void of faving faith, and impenitent, may I believe and repent, therefore I hall be faved. These two (as at large hach been thewn) are the conditions of the covenant, these we must finde wrought in our fouls, or elfe all Evidence is wanting, and when thele are concluded, an undeceiving interest in falvation follows.

No Affurance of happinesse, but in performance of the termes of the Covenant.

There is a twofold work to be done on the foul that is in fin in order to bring it to falvation. There is a third to be done for afformance of falvation.

The first work is to set the soul free from Hell, to deliver it from the sentence of Death; to which by the rule of justice, man stands condemned. A man must be setched out of prison, before he can be for any preserment; or place of honour. This is done by the blood of Christ. Ephel. 1.7. In whom we have redemption through his blood. The forgivenesse of summer, according to the riches of his grace. This is the price of our ransom, Being redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ. Pet. 1.18.

Secondly, to make a man meet for heaven. A man fo vile as Gnine makes, is a man fit for nothing but hell, and must have a change wrought before he be meet for heaven. Upon this ground

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the Apostle is fo large, in returning praise for the Colossiant: Giwind thanks unto the Father, who buth made us meet to be partakers of the inheritance of the Saints in light, Col. 1.12. As alone, the blood of Christ fers free from hell, fo alone the Spirit of Christ makes he for heaven. This is done by a double work. 1. Of regeneration or first implantation of grace, which is called the birth of the Spirit, John 3.5,6: 2. By acting, improving, carrying on this work of grace; which is properly fanctification; to that when the Spirit is gone thus farre, here is a certainty of the object. It is fare nothing more furethan this, that a regenerate fanctified man shall be faved. But here is more required for a certainty of the fubject. Here is certitude de re; but more is required to attain certiquemiem de fe. If Peter do beleeve and repent he shall be faved, is out of controverlie; But that Peter doth beleeve and repent, is not alwayes fo foone discovered. And this is the Spirits work as the former It is not my bufineffe now to hold ont what is the Spirits whole office in concluding our Affurance, but to thew that the conditions of the covenant are the bottom ground, not of falvation, but of our evidence of interest in falvation. We must know that we do beleeve and repent, before we have affurance. and we must first beleeve and repent, before we know that we be leeve and repent. If before faith and repentance there can be no falvation; then before we know we beleeve and repent, we cannot be affured of falvation : But without faith and repentance there is no falvation. Mark 16. 16. He that believesh and is bassized , Ball be faved ; but he that beleever b not , Ball be dammed. Luke 13.3.5. Itell you , nay, but except ye repent . Je foall all likewife periffe Therefore before we believe and repent, we cannot be affured of falvation. And how affurance can be gained without a practical fyllogisme, and how a syllogisme can be framed with any other medium, than the conditions of the covenant. is above my understanding Man is to far from abilities to conclude falvation without faith and repentance, that le must conclude himfelf to be in faith and that he doth repent, before he can corclude any interest in it. The covenant of God is the ground of our falvation; if that be waved, all is loft, and we must make good our part in the Covenant, Grace must affist to answer what the covenant requires, or no falvation. How is it a covenant if nothing be required? and why is it required if it must

not be performed? To gather up affurance from the conditions of the covenant is a bufineffe of greater confequence, even the highest pitch of Christianity. It is a great work to beleeve and repent, a greater work to know that we favingly beleeve and repent. The work it felfe is difficult, no bufinelle of a lazy loul, but to know, that the work is aright done, is a greater difficulty; but that it must be gathered from the conditions, is easie to resolve, I know fome finding the feal of the Spirit, and the witnesse of the Spirit mentioned in Scripture in order to affurance, will have the whole of the work of Affurance to be carryed on alone by the Spirit, and that all is done in us without us. They expect a fecret whisper from God, that we are Gods, and no more. This witnesse, they say, must be heeded, and our faith and repensance in the work not at all, regarded, But I would know of those if the Spirit be a seale, whether the foul doch not bear the impresse? and what this impresse is, but the graces of the Spirit? The Seale fealing and the impresse made, fully answer one the other. Sometimes it may dimmely answer , where the wax or clay , (or whatfoever is fealed I takes not a full impression; but if it answer not, it is no Seale. The graces that the Spirit works, are its impresse; and these are the conditions of the covenant, and so instead of an objection, we have a proofe. For the witnesse of the Spirit . I detire to know whether it be a fingle witnesse, giving teltimony tous without us, or a witnesse, concurring with our fairite? The Text is cleare, Rom. 8. 16. The Spirit it felf beareth witnesse with our firsts. that we are the children of God. Our spirits bearing witnesse, are our consciences, Rom .. 2. 5. Their consciences also bearing them mitnelles and therefore Master Baxter rightly affirmes . Than the testimony of the Spirit , and the restiment of one consciences are two concurrent testimonies or causes to produce one and the same effect. But every conscience cannot witnesse thus with the Spirit, or joyne in a concurrent testimony. It is the witnesse of a good conscience, 1Pet. 3.21. Bagrifm. faves (faith the Apolle) ty the refurrection of Christ: Explaining himself, nor the putting away the filth of the flesh, not the bare outward achof administration (which is worthily fet out by the most underestuing termes, when it is put in opposition to the inward work) but the answer of a good conscience towards God. Baptilme

The office of the Spirit in the work of Affurance. The immediate teste of the Spirits examined.

ptilme is a feal of the covenant, and it engages to what the covenant requires, which (as we have been still catechized) is to beleeve in God, and to forfake our fins, and when conscience answers that this is done . Baptisme is a seale that Christ saves. The seale of the Spirit is an impresse of those graces; and the witnesse of the Spirit is a clearingup of these graces, and giving in reflifnony to the truth of them, opening our eyes to read the characters, which it felfe hath made, 1 Corinth. 2. 12. We have not received the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. So that in vaine do men talk of the Spirit; that have not on their own hearts the impresse of it, or of the witneffe of the Spirit, when a renewed confcience cannot concurre in tellimony that these engagements are answered in faith and repentance; let that Text of the Apollie be confidered , 1 John 3. 24. He that keepeth his commandments, dwelleth in him , and he in him; and hereby we know that he abidesh in us , by the Spirit which he bath given us . I know there are fome that admit of all this, and freely yeeld, that this is a fafe way to conclude Affurance from Sanctification, Confesting that the Spirit never witnesseth with an unfanctified heart, vet they contend for a farther and immediate tefte of the Spirit, without any confideration had, of inherent graces wrought, or any reflection made, by the the foule upon it felle, in review of any gracious qualifications. Yet here they confesse danger; and limit this doctrine of theirs with diverse cautions, as I have met with some, from an eminent hand, in a manuscript. I. This is extraordinary (as they say) very seldome seene or known, it is no common way of the Spirits witnesse. 2. It is for the most part in, or upon performance of fome duties; or conscientions employment of a mans selfe in the way of his calling. 3. After some great abasement of a mans spirit, and more than ordinary foul-bumiliations and self-denials. 4. After some great adventures made for God, and the advancement of his Name. 5. After some great combate, and conflict with temptation, in which God gives in his Spirit, as an honorarium, or glorisus remard upon victory obtained. Firm, by way of concession, it is not to be demed, that God in a more than or dinary measure, doth many times manifest the gift of his Spihe

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rit for this work of Affurance, and that upon these occasions here laid down, the foule hath many cheering confolations high unto raptures. The Spoule hath not like converfe with the Bridegroome at all times; Sometimes the walks with him in the Galleries. Sometimes the is with him in the wine-fellers Sometimes theean fay in a way of exultation. My beloved is mine and I am his. But these limits in the infrances before laid down feem to me to be a full denial, inflead of proof, that it is thus immediate, without all reflex upon our graces. These being means fandified of God, to ftir up the habit of grace by his Spirit wrought within us, and to bring them forth into action, which God then farther honours with a greater measure of light, to discerne his own work wrought in us. Our spirits being got into such a posture, are in an aptitude to witnesse with us; and God is then pleased, to come in by his Spirit, to joyn in Evidence; So that fill the conditional promises, are not only a safe, but the alone way, in which through the help of the Spirit we get Affurance that we shall be faved. They that go about to affert an immediate tefte, will never fecure the foule from delufion, Satan will foon finde an artifice, to counterfeit this testimony, and bear witnesse, in the Spirits stead, and when we think we have the Spirit of truth to affure, we shall have the father of lies to deceive. A gappe will be opened to all licentious presumption. Children of disobedience will soone heed vain words, that the wrath of God Shall not come upon them; Neither will it be to purpose to demand how the Prophets were affured that it was the word of the Lord that came to them, and no delufion, and to affirme that the fame way we have affurance of the truth of the Spirits witnesse, seeing Gods extraordinary way of discovery of himself in visions, dreams, or what other way himself pleased to chuse, is not the same with his ordinary way of discovery unto us, we no more understand that way of discovery than we do the way in which by power received. they wrought miracles. As for Doctrines, which men are apt to obtrade upon the Spirit; fo, for tellimonies, in order to our adoption and falvation, we must go to the Dan, and to the Testimony. The Law and Testimony lead us for Assurance to our own hearts, exculing or condemning in the particulars mentioned; And if our hearts condemne us not, they have we confidence towards God; and what seever we ask, we receive of him, because we keep his command-

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mandments, and do those things that are pleasing in his fight. And this is his Commandment, that we hould believe on the Name of his Son fefus Chrift , and love one another as he gave su commandment. I folin 3. 21,22, 23. And if the ftreffe of all had not lien here. Christ had never compared the Professor, that hears and does not, to the foolish builder that raises his hopes of salvation on a sandy foundation upon a bare title of an empty profession, without any well grounded interest; and the Professor that heares and does to the man that builds on a rock, and so laves his hopes of salvation on a foundation, that never will deceive: Neither would the Pfalmist have concluded that, be shall not be albamed, (his hope would not make him alhamed) when be had respect unto all Gods Commandwents. Plalme 119.6. And howfoever our doing does nothing by way of merit; yet our doing through grace ( in which beleeving is comprized, which is the command of God, 1 folm 3. 23.) does all ; taking in the Spirits help to cleare the integrity of these works, by way of Affurance, And though it be no foundation of our sublistence in grace; and therefore the Apostle durk not rest on that bottome , nor will be found in his own righteousnesse; vet it is the foundation of our evidence. The Apostle gives it in command to Timothy, Charge them that are rich in this world, that they be not high minded, nor trust in uncertaine riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to diffribute, willing to communicate, giving this in as the end of all, Laying up in store for themselves a good foundation against the time to come, that they may lay hold in eternal life, I Tim. 6. 17, 18, 19. God hath ordained thefe, that we fould walk in them. Ephel. 2. 10. and walking in them; we are pronounced bleffed, Pfalme 119. 1, 2. The efficient cause of our happinesse is grace, the free favour and good will of God towards man, Being justified freely by his grace, Rom. 3. 24. The formal cause, is, the imputation of Christs righteousnesse without ours, when we fall short of the righteousnelle of the Law : Christ is the end of the Law for righteonsnelle, Rom. to. 3. Therefore the Apostle observes, that David describes the bleffedne fe of the man to whom the Lordimputeth righteoufne fe without works, (that is, wherein his bleffednesse doth confift, ) faring

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Bleffed are they whose iniquities are forgiven, and whose sinnes are covered. Bleffed is the man to whom the Lord will not impute fin Rom. 4.6.7.8. The instrument or hand applying, is Faith : Being justified freely by his grace through the redemption that is in fefin Christ. whom God bath fet forth for propisiation through faith in his blood Rom. 1.24,25. But the subject on whom this bleffedneffe refts. is the godly righteous man : The Lord bath fet apart him that is godly for himself, Pfalme 4. 3. The man that hath clean hands and a pure heart, who hath not lift up his foul unto vanity, nor sworme deceitfully : he shall receive the bleffing from the Lord, and righteon fnefs from the God of his falvation, Plal. 24.4.5. There is a concurrence of fundry causes in mans happinesse, but all falls upon the head of him that is fledfast with God in covenant, that comes up to the termes and conditions of it. He is pronounced, and shall remaine for ever bleffed, and without holine ffe no man shall fee the Lord. It is questioned by some, whether it be the truth, or the degree of these graces, which are conditions of the Gospel covenant, upon performance of which we may conclude our Affurance of happinesse; but the determination of that (being thus put ) is easie, No man in true grace shall go to hell, or miffe of heaven. God doth not adorne man with that glory to reject him. The Apostle exhorts to love, not in word, nor in tongue, but in deed and in truth; and for a motive adds; Hereby we know that we are of the truth, and shall assure our hearts before him, 1]oh.3.18,19. But the minimum quod fic, when it is that grace may be accounted true, is not so easie, to determine. It is not every faintish defire that is the work on which all this glory refts. It must be a work of farther power and efficacy on the foul, for fatisfaction of which I shall referre the Reader to the learned labours of my much honoured neighbour, Mafter Anthony Burgeffe in his spiritual refining.

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### CHAP. XXXI.

The distribution of the Covenant of Grace into the Old and New Covenant with the harmony and agreement that is found between them.

By Gods affiftance we have been thus farre carried on in the work in hand, to finde out the nature of a covenant, and Gods way of entring covenant with man. And for the more clear discovery of both, we have held forth the agreement which is found, between the covenant of Works, which God entred with man in his state of integrity; and the covenant of Grace entred of God with man, in his fallen condition, as also their respective differences, So that all that is effential in this covenant, (and necessarily required to the attainment of the priviledges and mercies promised in it) hath been made known, and a compleat definition given, with such corolaries and inferences that have been

judged necessary.

The O'd and New Covenant

Now this covenant thus entred with man in his lapfed estate, and hitherto cleared, admits of distinction; and is distinguished in Scripture by the names of the Old and New Covenant, Heb. 8.13. The first and second covenant, Heb. 8.7. The first some call, and not unfitly, a covenant of Promife; under that covenant Christ was known in promifes only, and not manifested in the sess. Others call it a fubfervient covenant, being to lead in the fecond in its full luftre and glory, which alone they call a covenant of Grace and make it a third covenant But I shall content my felf with the Scriprure termes, calling the first, Old, not because it was first in being. but because it is to be abolished, and another to succeed, the later New, because it is never to be antiquated, as the Apostle, Heb. 8. 13. explains himself. Now it must needs contribute much to the clear understanding of the covenant; as well of the termes of it, as the mercies in it, and be a great advantage for the better underflanding of fundry, both Old and New Testament-Scripture; in case the agreement between this Old and New covenant, together with their true differences be rightly affigned, and those imaginary differences affigned by fome (erroneous on either hand to the great prejudice of either of the covenants) be throughly examined. A work of difficulty, but (were it well followed) of fingular profit. On this by the help of Gods grace I shall adventure, and in the first place lay down their agreement, afterwards their respective true and real differences, and then proceed to examination of such differences which some have assigned, which I referve to the last place, seeing in the two first I shall be brief. The last will be found a businesse full of tedious difficulty, and trouble. In several things there is a fall agreement between these covenants.

The method followed in the entuing part of the Treatife.

1. In the Author propounding, God is the Authour of them both; God is the God, not of the Jews only, (who were in the first rovenant) but of the Gentiles also, taken through grace into the second covenant, Rom. 3, 29.

Agreement between the Old and New covenant in fix particulars.

2. In the party accepting, as specifically considered, they are both entred with man; Neither Angels, nor any other creature articles, or is articled with in it; and hitherto there is an agreement of both with the covenant of works.

3. In the motive or impulsive cause; Both of these are of singular grace, entred with fallen man in his lost condition; there was no hint of this grace before the fall, nor any need, or use of it, being

not for mans preservation, but his restitution.

4. In the Mediatour Christ Jesus, who was one and the same in both: For though Moses have the name of Mediatour, Gal. 3 19. Receiving the lively oracles, and giving them to the people, Acts 17.38. as the Judges in Israel had the name of Saviours, Nehrm 9.27. and thereupon Camero makes this difference between the Old and the New covenant, That Moses was Mediatour in one, Christ in the other, Thes. 68. yet he consesses, that that mediation, by the henefit whereof men are truly and effectivally united to God, belong sonly unto Christ. De trip. sadere, Thes. Moses work was only to deliver the way of the worship of God in those times, and that not in his own name, but as a servant, Heb. 3.5. He that Moses did serve, of whom he wrote, Juh. 5. 46. that Prophet like unto Moses, whom God promised to raise, Dent. 18.15. in all ages was Mediatour.

5. They agree in the conditions annext. Both these covenants have one, and the same conditions, on Gods part, Remission of sins, and everlasting happinesse, as after shall be shewed more sully;

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They are the same on mans part, Faith and Repentance. The just then did live by faith, Heb. 2.4. And without faith it was then impossible to please God, Heb. 11.6. Acts 10.43. To him give all the Prophets witnesse, that through his name, who so ever believe thin him shall receive remission of sins. God then called for returne to himself, and sincerity in our returnes, accepting those that were sincere, Exek. 18.31. The eyes of the Lord run to and fro through the whole earth, to show himself strong in the behalf of those whose hearts

are perfect before him, 2Chron 26.9.

6. They agree in the unity of Church-fellowship, constituting one and the same Church of Christ. The Church in those dayes in which the Fathers lived, is one and the same Church with this in Gospel-In Gospel-times men come from the East, and West, and fit down with Abraham, Isaac and facob in the Kingdome of heaven\_ Matth 8.11. One and the same Kingdome receives both. Faith was terminated upon Christ as well as ours; Abraham faw his day and rejoyced . John 8. 56. Moses bore his reproach, and esteemed it greater then the treasures in Egypt , Heb. 11.26. They did eat the fame spiritual meat, and did drink the same spiritual drink; they drank of the Rock that followed them, and the Rock was Christ, 1 Cor. 10.3. The same, not among themselves, but the same with us. They are faved by the same free grace and mercy as we: Tews by nature, are justified by the same faith in Jesus, as sinners of the Gentiles, Gal. 2, 19, 16. All these identities evidence one and the same Church, ours and theirs; Therefore fay I unto you, the Kingdome of God shall be taken from you, and given to a Nation bringing forth the fruits thereof, Matth. 21.43. The same Kingdom was taken from them and given to us, was taken from the Jewes. and given to the Gentiles; where Sem left, there Paphet took polfession, Gen. 9.27. Sems Tents are Japhers. These speak the covenants, into which we have successively entred, to be one and the fame in substance. A covenant entred by the same parties, upon the same termes and propositions on either hand, is the same covenant; Such is the Old covenant entred with the Jewes, and the New covenant entred with Christians, they are therefore one and the same in substance.

The Old and New Covenant in lubstance one.

CHAP.

#### CHAP. XXXII.

# Differences assigned between the Old and New covenant.

These covenants, are not in that manner, fully and entirely one, but there is difference in the way of administration. They are one in substance, constituting one Church, one Kingdome; but different in circumstances. Upon which account, they are distinguished, by the names of the Old and New, the first and second Covenant. Some have made it their ambition to rise as high as may be, in the number of differences, and have assigned several, where there is a full accord and perfect agreement: I shall lay down such where the difference is clear; and afterward take view, of those imaginary differences upon which any controversie of

moment hangs.

1. They differ in the agents employed, in administration of these respective covenants entred of God, and upheld and continued with his people. The Old covenant was administred and held forth by Servants only, Prophets, Priests, and such as God pleased to appoint, whether by ordinary call, as those of the Tribe of Levi, who were appointed among men in things appertaining to God. Or, extraordinary, to whom he spake in visions and dreams; God in sundry mayes and mauners (as the Apostle to the Hebrews observes) then feaking to his people, Heb. 1. 1. The New covenant is held forth by the Son, as in the same place the Apostle witnesseth. He was the Angel or Messenger of the covenant, Upon that errand he came from the Father , clothed with our flesh. This is that great falvation, which first began to be spoken to us by the Lord, Heb. 2. 3. And this he carries on, by his delegates and deputies, whom from the right hand of the Father he gifts and qualifies.

2. They differ in their extent and latitude, as to the Nations takes into covenant. The Old covenant received only the Jews; To them appertained the Adoption, the Glory, and the Covenants, Rom. 9.4. Circumcifion, the Seale of the covenant, was proper to them, with some sew of other Nations, that forgetting their own people, and their fathers house, joyned themseves to them, whilest

Differences between the Old and New Covenant. whilest other Nations were known by the name of uncircumcifion being without title to that Seale; and were without Christ aliens to the common-wealth of Israel, and strangers from the covenant of Promise Eph.2,12. Therefore the Apostles, before the vaile was taken away, had that restraint upon them, Matth. 10. 5 Go not into the way of the Gentiles, and into any City of the Samaritans enter ye not. The loft sheep of the house of I/rael (being in covenant) That was a valley of vision . onely were in their commission. All other people were in darkneffe. They were a people of God, Others were no people. The New covenant takes in all Nations, respective to the covenant, no Nation hath any barre put to it, but in every N ation he that feareth God, and worketh right confine fe. is accepted with him . Act. 10.35. Christ having taken away the partition wall; the Apostles have a commission for the discipling of all Nations, fo that in Christ fefus, There is neither few nor Greek. Scythian nor Barbarian, Col. 3.11.

3. They differ in their duration or continuance. The Old covenant had but its date of time, which being expired, it must give way for the New to succeed. Thus the Apostle reasons from the Prophets prediction, of a New covenant, Heb. 8.13. In that he faith, A New covenant, he hash made void the Old; now that which decayeth and waxethold, is ready to vanish away. This was to stand till times of reformation, Heb. 9 10. This second covenant must remaine till the end of time. These are called the last dayes, in that, after these there must be no change of Ordinances. The Ministery now established, is to remaine to the end of the world, Matth. 28.20. and the Sacraments, until Christs

fecond coming unto judgement.

4. They differ in the way of dedication or confecration. The Old covenant was dedicated, and purified with the blood of Bulls and Goats, and other Sacrifices, which according to the Law were flaince and offered, as the Apostle to the Hebrews observes from Exod 24.7.8. Heb. 9.19,20,21. When Moses had spoken every precept to all the people according to the Law, be took the blood of carves and goats, with water and Scarlet-wool and hysope, and sprinkled both the book and all the people; saying, This is the blood of the Testament which God hath enjoyned you. Moreover, he sprinkled with blood both the Tabernacle and all the vessels of the Ministery. But in the New Testament, the dedication is in the blood of Christ.

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This is my blood in the New Testament Shed for you, and for many for the remission of fins : Where we see, I. An agreement, Either of both are Testaments and covenants, Either of both have their dedication. Either of both are dedicated in blood; 2. An answerable difference and opposition. The first was the Old Testament to be antiquated. The ferond the New, to succeed in place of the Old. The first was dedicated in the blood of Bulls and Calves. The fecond in the blood of the Mediatour; in my blood, faith Christ. The first had no possible power to take away sinne. as the Apostie presently shews, chap. 10. 4. But this is fied for many for the remission of fins. The Apostle in the words immediate. ly before these quoted, gives the covenant the name of a Testament, though a covenant, and a mans last Will and Testament really differ, feeing herein they agree, that the covenant had its validitity, as a Testament, by the death of him that made the cove-

nant, Heb. 9.16,17.

4. They differ in the way of exhibition of Christ, the glory and grace of the covenant, And upon a threefold account here, there is a difference. I. In the Old covenant we have Christ only in a Promife: to be incarnate, to fuffer, and to rife again, and to be received unto glory. Under that covenant, light was by way of prophecie: In the New covenant he is evidently fet forth as come in the flesh, Having been dead and now alive, Rev. 1.18. Having suffered in the flesh, rifen again and entred into glory. To us, it is not a prophecie, but a Gospel. 2. In the Old covenant, all was held out to the people under types, figures, shadows; All about the Tabernacle and Temple, Perfons, Ucenfils, Sacrifices did lead to Chrift, all of these, darkly holding him forth. They had a shadow of good things to come, and not the image of the things themselves, Heb. 10. 1. a little of reality in a great bulk of ceremony. In the New Testament, the truth of it, is clearly, and manifeffly (without figure or type ) held forth unto us. 3. In the Old Testament, knowledge was dim and obscure. It could The Jews were be no other, when it was wrapt up in prophecies, and types. in a flate of A prophecie is a riddle till it be unfolden, and little is known light comparaof a man by his shadow, comparative to that which is seen in the man himfelfe. Therefore though the flate of the Jewes in Old Testament times was a state of light, comparative to the darkne Te that was with other people, and their land was called

tive to Heathens. In a flate of darkne's comparative to a Chriftians

a walley of visions, Ifa. 22.1. yet it was little more than darkneffe, comparative to that light which in Gospel times is revealed. Christ was a Minister of circumcision, and when he began his Ministery in the land of Zebulon and Nepibali; the Text fays, The people that face in darkneffe fam a great light, Mat. 4.16. Circumcifion therfore, in different respects, was both a Priviledge, and a Bondage. A Priviledge, Rom. 3.1. It was a great mercy to have light let in at any crevice, promiles any way fealed and ratified to us. A Bondage, Alts 15.10. To live in fo dim a light, and to be laden in fo burdenfome a way was a heavy yoke; So that as the Apostle putting the question. What advantage the few bad, and what priviledge there was of circumcision, above and before the Gentile? Rom. 3.1. answers, Much every way, and gives in his reason of the preheminence; So, in case the question should be put What advantage hath the Christian, and what priviledge there is of Baptisme, above and before the Jew? Answer may be made Much every way, and the reason given of the preheminence in Gospeltimes, in the particulars above mentioned; So that, the New covenant, is a better covenant, established upon better promises. Heb. 8.6. Promises are more full and clear. Though it must be confest, that a Christians preheminence above the Iewes, doth not equal a Jewes preheminence above the Gentile. The Jew was in covenant with God, and was heire of the Promise. The Gentiles were aliens from the Common-wealth of Israel, strangers from the covenant of Promise; having no hope, and without God in the world. Ephel 2.12. The lew was in the same covenant in his time, as Christians are in Gospel-times. There is not a promise in the New covenant, whether it be for priviledges, conferred upon us, or graces wrought in us, but by the help of that light, we may finde in the Old covenant, the same held out, as after will be more clearly manifested. The betternesse is, in the greater ease being freed from that bondage, of the ceremonial yoke, and in their more distinct clearnesse. The glory of all, that the covenant doth tender, being in so clear, and full a way held out in Gospel-times, that he that is least in the Kingdom of God, under the glory of the New Testament-revelation, is greater in the way of Gospel-Mysteries, then John Baptist, who was the greatest of Prophets, greater than a Prophet. Those Prophets that did foresee, and forethew the Birth, Life, Death, Refurrection, Ascension of Christ,

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the triumphant conquest of his enemies, his glory at the right hand of his Father, the spreading of the Gospel, the call of the Gen. riles, did not themselves see it; as now the meanest that are in Christ do understand it, no more than they who now preach through' Christ the Resurrection of the dead, the everlasting blisse of glorified Saints, in their eternal fruition of Gods presence, are able to understand it in that measure as the meanest that then shall

have the happineffe to enjoy it.

6. They differ in the Seales annext for either of their ratification and confirmation; for howfoever they are of the fame ufe, leading to one, and the same thing fignified, the Jewes had Christ in their Sacraments, I Cor. 10.4 ICor. 5.7. and we have no more in ours, yet they differ in the outward framp or efficies as I may fo speak, as well that, of initiation, as that of corroboration: The initiating Sacrament of the Jewes (which gave them the denomination of the people of God) was that painful circumcifion in the fielh, fignum vile, of incivile, yet, those that would be the Lords, did, and must submit unto it. All of Abrahams seed with him, received that figne; And all of those, that with him would joyne unto the Lord. This was to be the leading Sacrament. He that was not circumcifed in the flesh, might not eat of the Paffe. over . Exod 12.48. And when a stranger shall sojourne with thee and will keep the Paffeover unto the Lord let all his males be circumcised, and then let him come near and beep it; and be shall be as one that is borne in the land, for no uncircum cifed perfen shall eat thereof. A full Text against all that plead for unbaptized persons admit sion to the Lords Table, God will not suffer that disorder that the leading Sacrament should come after. The initiating Sacrament with Christians is that of Baptisme, no fooner was a man brought into covenant, but he was ftreight baptized; affoon as he made profession, he had this sealing engaging signe the application of water, which is of an absterlive cleanling nature, implying our fraine and guile, and leading uschither, where purification and freedome is found, the Spirit and blood of Jefus Chrift. The following Sacrament in the Old covenant, was that of the Paffeover; a Lamb without blemish to be eaten in the place and way that God preferibed. That in the New Teffament, is the Supper of the Lord, in ordinary, common, ufeful, and necessary elements, Bread and Wine, which are of a strengthning & E e cheering

cheering nature, Pf. 104.15. Implying our fainting feeble eftate our disconsolate and sad condition, and leading us, where we may find both ftrength and confolation.

#### CHAP. XXXIII.

Politions tending to clear the first covenant, under Old: Testament-di penfations.

DEfore I proceed to the examination of those supposed differ-Dences, which fome have brought in to the prejudice of both covenants, I shall lay down certain positions, to give some light for the more clear understanding, especially of the Old covenant. and to help us (if it may be) in our judgements of them both; as well in their agreement, as their severall differences.

Mofes delivered from God to Ifrael in Mount Sinai.

First Position, God delivered unto Adam in Paradise. only a Law or Rule of life, but also a Covenant, (as was before sbewed; ) So, Moses in Mount Sinai delivered unto the people of the fews. not a Law or rule only, but a covenant likewife. This might be confirmed et large, but that others have fully done it; and I know not that there is any adversary that appears in it. The name of a covenant is frequently given to it , Deut. 4.13. unto you the covenant, which he commanded you to performe, even ten Commandments. See 2 Kings 18. 12. 2 Cbron. 6. 11. All the effentials of a covenant before mentioned, Parties, Confent, Conditions, are found in it, as we may fee in that one Text, Deut. 26. 17.18. Thou haft avouched the Lord this day to be thy God, to walk in his mayer, and the Lord bath avouched thee this day to be his peckliar people as he hath promifed thee. Yes, the folemnities of a covenant, as before hath been largely shewne, are found in it.

Msfes delivered a Covenant of Grace to I fract

Secondly, This covenant delivered by Moses to the people of Ifrael, was a covenant of Grace, the same in substance with this under which we live in Gofpel-times. This is to largely proved to my hand by Master Ball in his Treatife of the covenant , page 102. 103.104. and Mafter Bunges in his Vindicia legis, page 224, 225.

that I may foare my paines; yet in brief. That covenant which teacheth Chrift, in which men attaine falvation, that accepts men upon repentance, in which there is pardon of finne, and in which the heart is circumcifed of God; that is a covenant of grace. One of these single will evince it, much more in their joynt strength will they conclude it; But the covenant delivered by Moles, was fuch a covenant. In that covenant Christ was taught, John 5, 46,47. Had ye beleved Mofes, ye would have beleeved me; but if ge beleeve not Moles, how will ge beleeve my words? Whence the collection is plaine, Beleevers of Mofes, are Beleevers of Christ; and Rejecters of Mofes, are Rejecters of Christ: See Luke 24. 25, 26. with 44, 45, 46. John 1. 45. Act; 26. 22, 23. Rom. 3. 21, 22. The Prophecies Promifes, Types, Genealogies, Sacraments under that covenant (whether ordinary or extraordinary) all held forth Christ as might be easily shewn in their several particulars. In that covenant the people of the Jews attained falvation, and were not only fed with temporal Promifes, and a covenant meerly carnal; not looking above or beyond the land of Canaan, as shall be shewen: In this covenant men are accepted, and received into mercy and favour upon repentance; When thou art in tribulation, and all thefe things are come upon thee in the later dayes, if thou turn to the Lord thy God, and shalt be obedient to his voice, ( for the Lord thy God is a merciful God) be will not for fake thee , neither deftroy thee. nor forget the covenant of thy fathers which be finare unto them. Deut. 4.30.31. In this covenant there is pardon of finne, (the great priviledge of the New covenant, Heb. 8. 12.) The Lord proclaimes himself to Mofes; The Lord, the Lord God , merciful, and gracious , long-suffering , and abundant in goodnesse and truth. keeping mercy for thousands, forgiving iniquity, transgreffion and fin. Exod. 34.6,7. See Exod. 32.31,32. 2Chron.7.14. Plal.25.11.Pfal. \$1.12.7.9.14. In this covenant the heart is circumcifed (another great priviledge of the New covenant, Heb. 8. ) And the Lord thy God will circumcife thy heart, and the heart of thy feed to love the Lord thy God. All of these any of these hold out a covenant of Grace.

Thirdly, the ten commandments, which are called the covenant of God, Dew. 4.13. 2 Chronic 11. (all that Moles delivered to Hrand, being there epitomized) holds forth a covenant

The ten Commandments delivered by Mofes, were of this Covenant of Grace.

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of Grace and not of Works. This appears in the Preface ! Intimating Gods grace and goodnesse to that people, bringing them out of the land of Egypt , and the house of Bondage, Which deliverance had more in it than a bare temporal mercy; otherwife their paffage through the red Sea could have been no Baptifme as the Apostle calls it a Cor. 10.1. Neither had it been any act of jultifying faith in Mofes to observe the Passeover, which vet the Apostle observes, Heb. 11.28. Then their Rock and Manna had been a viaticum in the way, but no Sacrament. There God avoucheth himself to be the God of that people; I am the Lord the God, and he was a God in covenant to none of man-kinde fallen, but by an act of grace. It appears in the first commandment. where God requires them to accept him, and cleave unto him. which cannot be done but through Christ. It appears in the fecond commandment; in the preceptive part of it which contains the whole ceremonial Law, in which, pardon of, finne was found through Christ. Thither Interpreters reduce all the Sacrifices. Types, Sacraments of the Jewes It appeares in the reasons annext to that precept, which, asit threatens judgement on transgreffours of the Law formercy to those that observe it Mercy is an act of Grace, and not vouchfafed but in Chrift. It appears in the fifth commandment, in the promise there annext, and fastened to it; So that this covenant (or this summe or epitome of the covenant between God and his people) which was put into the Arke, and the Mercy-feat or propitiatory fet upon it, in the most holy place, Exed. 26, 34, was a covenant of Grace.

Being a Covenant of Grace, it could by no means be a Covenant of Works. Fourthly, this covenant (delivered by Moses and epitomized in the Decalogue) being a covenant of Grace, it could by no meanes be, in the whole and entire nature of it, a covenant of Works. This is plaine, God doth not at once, with the same people enter covenant, upon so opposite termes. These are a a wear, either of them destructive to the other, We may argue concerning the covenant, as the Apostle doth concerning Election, If by grace, then it is no more grace is no more grace; but if it be of works, then it is no more grace, otherwise work is no more works. This I speak as for their sakes, that make it a mixt covenant, such a one as Poulradversaries preacht in the Churches of Galatia; so also for their sakes, that affert it to

be a covenant of Works, never undertaking any answer to thole arguments, which fo clearly conclude it to be a covenant of Grace.

Fifthly, What this covenant is to any, that it is to all, whether it be of works or of grace; what it is in it felfe in the tender and sermes of it . that is the denomination of it. This is plaine . Mens faith or unbelief. Mens obedience or transgression, cannot diverlife the nature of that which God doth tender. And what God foake to the people, he spake to all the people the same to all that he Spake to any Exodus 19. 25. Exodus 20. 18. compared and therefore that is a mistake in some that say, That the Law is doubtlesse a pure covenant of Works to some men but not to all. It is a covenant of works occasionally and accidentally and me only to those which are not related to comprehended in , or made partakers of the covenant of Grace. He should rather have faid that the ten commandments had been a covenant of Grace but sometimes by an accident or especial occasion had become a covenant of Works which yet could not have held. The covenant of Grace and the covenant of Works are two distinct and opposite Species, They. have one and the same univocal Gensu, of whose nature they equally partake. Therefore as an Oxe can by no occasion or accident be a Horle, or a Horle a Sheep, or a Sheep a Lion, or a Lion a man: fo a covenant of Grace, can by no occasion oraccident be a covenant of Works; one and the same thing intended for one end, may occationally and accidentally have asnother event, as the Ministery intending salvation, may prove an aggravat on of condemnation; but no occation or accidence can change the nature of any thing, into that which is of a kind opposite to it, and different from it. And, in such cases where the event is hindred, and another happens; the denomination is and must be, from the primary intention. The Apostle calls the Golvel the pomer of God to falvation, Rom. T. 16. The word is cailed the word of Life, though to some through their oblinacy, it his administraturns to condemnation, and to death. If our author in this que- cior, com. flion take liberty to differ from all (as himfelf professeth) I hope mands were he will not be displeased, if all differ from him, Hanc veniam perimufque, damufque, viciffim.

Sixthly, In Moses time, and under his administration, commands fare and more were frequent and full, as well ceremonial, as moral, as also menaces, obscare.

What this Covenant is to any it is to all.

fequene and : full, spiritual promites were

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The directive and maledictive part of the Law; were clear and open, for discovery of sinne, to work to a sense of danger, to put them in a post ure to look for and long after the Messiah; But the promises more obscure, (I mean the promises of eternity) scarce known, any otherwife then as they were shadowed out in temporal things. This (as the Apostle shews) was figured by that vaile, which was before Moles his face, when he spake with the people upon the renuing of the Tables . Mofes his face upon his converse with God in the Mount, shone with that glory, that Aaron and all the children of Ifrael were afraid to come nigh, Exod. 34.30. Afterwards he speaks to the people, and talks with them; And till he had done speaking with them, he put a vaile before his face, verle 33. Whereupon the Apostle having entred comparison between the Ministers of the Law, and the Ministers of the Gospel, alludes to this vaile before Mofes his face, 2 Cor. 3. 12, 13, 14. in these words Seeing then we have fuch bope, (faith he) we use great plainnesse of Brech, and not as Moles which put a vaile over his face that the children of Ifrael could not feedfastly look to the end of that which is abolifted but their mindes were blinded; Upon which Diodati faith: Mofer Ministry kept the people under the shadows of ceremonies, without contemplating the mysteries which were figured by them to the bottom. which was reserved for the time of the Gospel, Heb. 10. 4. Whereof was a figure that vaile on Moles his face ; Not (faith he) shat that was the end of that act of Moles, but of that which the Apoftle faith. may be allegorically understood thereby namely of the obscure diftensation of the Law. Which obscure dispensation meeting with that blindnesse that was in the judgements of that people, held them in fuch ignorance, that they faw little of Grace in that covenant, but rather through their blinde mistake, looked upon it (the generality of them ) as a covenant of Works. And this the Apostle signifies in the place before quoted, as also, Rom. 10. 3. They being ignorant of Gods righteousnesse, and going about to establish their own right confirste, have not submitted themselves to the righteousnesse of God. This caused them so tenaciously to hold to the precepts of the Law (especially to the ceremonial part, which though more burdenfome, yet was easilier fitted to their corruption ) that they refused Christ the end of the Law for righteoufnesse sake, to every one that beleeveth . Rom. 10. 3.

Seventhly, There was yet so much of grace, and Christ held out in this covenant, that they were not only left without excuse, that were under it; but convinced of fin, if they faw not Christ and the grace of the covenant in it. Christ in his contest with the Jewes (who would not receive him, but stood in opposition, and raised persecution against him ,) appeales to the Scriptures , Old Testament-Scriptures; Search the Scriptures, for they teftifie of me, and in them you think to have eternal life , Iohn 5. 39. Where we fee a double encomium of the Scriptures. 1. From the lewes own acknowledgement, In them eternal life may be found. 2. From the testimony they give of Christ, In them, upon fearch, Christ may be found : There are such discoveries there, that hold him out, and eternal life in him, to those that search them. And they suspecting by that intimacy of communion that he profest to have with the Father, and the heavy charge that he laid upon them that he was about to accuse them to the Father. Christ puts it off from himself, and puts it upon one that they had least in suspition, even Mofes, Mofes in whom they trufted, in whom they pretended to repose confidence; It is he that is ready to accuse them, not of breach of the Law, or transgreffion of any command of his, (which they could easilier have beleeved) but of unbeliefe of Mofes: You have one that accuseth you, even Moses, in whom you trust; for had ye beleeved Moses, ye would have beleeved me, for he wrote of me. Unbelief in Chrift , fet forth in Mofes, is a finne, which Mofes his writings shall charge upon them. So also in that speech of Christ to the two disciples in the way to Emmans, Oye fools and flow of heart, to beleeve all that the Prophets have fooken; ought not Christ to have suffered those things, & to enter into his glory? where we see them charged with fin, in that they understood not Christ in the Prophets, Christ in Mofes, as follows there in the next words; Beginning at Moses and all the Prophets, he expounded unto them all the Scriptures the things concerning himfelfe, Luke 24 25, 26,27. They that dwell at ferufalem and their Rulers, because they knew him not, nor yet the voices of the Prophets which are read every Sabbath day, they fulfilled them in condemning him Acts 13.27.

Eighthly, There are those phrases in Moles, which are ordinarily quoted, as holding out a covenant of Works, and in a rigid interpretation are no other; yet in a qualified sense, in a Gespel-sense, and ac-

There was fo much of Grace and Christ held out in the Old Covenant to leave them without excuse.

Many phrales in the Under the Old Govenant-adminification feet mant of Works, according to Scripture the hold out a Covenant of Grace.

Chap. 22

cording to Scripture-use of the phrase, they hold out a covenant of Grace, and the termes and conditions of it; To instance in some few, Dent. 4.1. Now therefore hearken, O Israel, unto the ftatutes, and unto the judgements which I teach you to do them, that ye may live, and go in and possesse the land which the Lord God of your fathers giweth you, Deut. 5.33. You shall malk in all the wayes which the Lord your God bath commanded you, that ye may live, and that it may be well with you; and that ye may prolong your dayes in the land which ye shall possesse, Deut. 30. 16. In that I command this day to love the Lordthy God, to walk in his wayes and to keep his commandments, and his statutes, and his judgements, that thou mayest live and multiply, and the Lord thy God shall ble fe thee in the land whither thon goest to possesse it. Deut. 6.24,25. And the Lord commanded us to do all thefe statutes, to fear the Lord our God for our good atways. that he might preferve us alive as it is this day. And it shall be cur righteousnelle if we observe so do all these commandments before the Lord our God; as he hash commanded w. We may fo interpret those Scriptures (and the Jewes, as it appears for a great part, did To interpret them) that they hold out a covenant of Works, when Grace was not at all acknowledged to affift in doing, nor Christ known at all to fatisfie for failing, and to expiate for transgreffion. These seeing nothing but a reward upon labour, and punishment in case of transgression. They may yet be so interpreted as taking Grace in the Work for change of the heart, and putting it into a posture for obedience, according to that even in Moses. Deut, 30 6. I will circumcife thy heart, and the heart of thy feed, to love the Lord thy God with all thine heart, and with all thy foul, that then mayest live, and so these duties are only Gospel qualifications oftruth and fincerity of obedience. In this fense (which they may well bear, and I take to be their native fense) here is no more than what we finde in the Gospel from Christ and the Apostles. They that have done good, shall rife unto the resurrection of life, John 5. 28 Tathem that by patient continuing in well-deing, feek for glory and immortality eternal life, Rom 2.5. Where (as in many other places) we may see, that according to the New covenant, a man may make the attaining of life, the end of his work, and the Reader may fee phrases of his nature, to be New covenant, New Teflament, and Gospel-language; unlesse they will charge Christ and the Apostles to have Old Testament-spirits. To save a mans

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felf may be so understood as to bear a sense, purely legal, anti-Evangelical, and opposite to Grace or Faith in Christ, and so it is uled by the Apoltle, or a phrase very near it; For by Grace ye are faved through Faith, not of your selves, it is the gift of God. Eph. 2. 8. Not obscurely shewing, that if we are faved of our selves it is not of Grace, not of Faith, and not the gift of God. Yet the phrase may be understood in a Go pel-sense, as requiring and implying no more than our endeavour in a state of grace, through the affistance of the Spirit, to walk in Salvation-way, To strive to enter in at the strait gate, and to feek the Kingdome of God, and the righteousnesse of it, and so we finde it used, and that more than once in Scriptures, 1 Tim. 4.16. Take heed unto thy felf and unto the doctrine; in so doing thou wilt save thy felf, and them that bear thee. Ministers taking heed to doctrine. fave hearers, and yet are no faviours in opposition, but in subordination to the Lord Jesus; Ministers and others taking heed to themselves, save themselves, and yet are no self-saviours in oppofition to free grace, the merit of, or faith in Christ Jesus; Peter in his first Sermon after receiving of the holy Ghost presche the Gospel vet he urg'd this, which some will have to be no o her than a covenant of Works; Save your selves from this untoward generation, Act. 2.40. And the Apostle preacht no other thing than Christ and him crucified, when he called on the Philippians, to work out their own salvation with fear and trembling, Phil. 2.12. To be found in our own righteousnesse, in that sense that Paul uses it Phil. 3.8. doth exclude the righteousnelle of faith, that was no bottom on which he durft fland; yet in the fense that Ezekiel uses it, the foul is delivered by it, Though Noah, Daniel, and Job flood before me, they would but deliver their own foules by their righteonfness, Ezek. 14. 14. so Ezek. 18. 22. In his righteon fness that he hath done he shall live; Noah was an heir of the righteonfness of faith, Heb. 11.7. as the Holy Ghoft himself witnesseth. vet the same Holy Ghost tells us that his own righteousness delivers his foul So Solomon faith, Righteonfneffe delivers from death; he doth not only fay, it would deliver, were it exact and compleat, but fuch as it is) it doth deliver, Prov. 20.2. David (as Paul observes) describeth the ble Jedness of the man unto whom God imputeth righteonsnefs without works, Rom, 4. 6. Yet the fame David puts bleffedneffe upon works, Pfal.112.1. Bleffed is the man that feareth' the Ff Lord

Lord that delighteth greatly in his commandments. Pfalme 110.12. Bleffed are the undefiled in the way who walk in the Law of the Lord: Bleffed are they that keep bis testimonies, that feek him with the whole heart Pf. 128. 1. Bleffed is every one that feareth the Lord that walketh in his wayes. And fo also the Apostle fames, Who fo locketh into the perfect Law of Liberty, and continueth therein, not being a forgetful hearer but a doer of the word , that man shall be bleffed in his deed James 1,25. The Apostle Peter tellsus, We are kept by the mighty power of God through faith unto falvation, Pet. 1 5. Our falvation is not in our own keeping, It is not our own care, that frees us from deftruction ; yet John faith , He that is begotten of God finneth not, and keepeth himfelf, that the wicked one toucheth him not. I John 5. 18. Here are the same words affirmed, and denied, and both from one and the same mouth of truth; a different sense therefore is to be enquired after. A righteoufnesse, which is the condition of the covenant of Works; out of our own inherent frength and abilities, in an exact perfection, is denied, a righteoulneffe, not of us, but through grace wrought in us, in fincerity, which the covenant of Grace calls for, is afferted and required.

Though Mofer delivered
a Covenant of
Grace to Israel,
yet the Law is
fometime taken in that refiratined sense
as to hold forth
a Covenant of
Works.

Ninthly. Though the whole Law that Mofes delivered from God on Mount Sinai to the people (and is among the facred Oracles of God for posterity) do containe a covenant of Grace, yet the Law is taken lometime in that frict fense, as containing a covenant of Works, and holding forth life upon condition of perfect obedience. So the Apostle, Rom. 10.5,6. puts an opposition between the righteonfnesse of the Law, and the righteousness of Faith; So allo Gal. 3. 18. If righteousnesse be by the Lam, it is no more of Promife, So that, there is a necessity of distinguishing between the Law, abstracted from the Promise, the Promile of Christ, I meane the Evangelical Promise, and the Law, including this Promise and writing of Christ Jesus, so that the works of the Law, considered in the bare mandatory part of it, can fave none; If righteoufnelle come by the Law, then Christ is dead in vaine yet the righteousness witnessed by the Law and the Prophets even the righteonfnesse of God which is by Faith of Pefas Chrift, Rom. 3.21, 22, is, our justification. and brings falvation, Rom. 3.21,22. And no marvel, that Mofes, and the Law delivered by Mofes, should be taken in Scripture in fo different an acception; when circumcilion, that leading ceremony

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of the Law, is sometimes looked upon as a Priviledge, as hath been shewed, and a faving Ordinance, Rom. 3, 1; Rom. 4, 11. And fometimes as a voke, A yoke that neither our fathers nor we were able to bear; Acts 15.10. yea, as a deadly ceremony, dividing and cutting off from Christ. I Paul fay unto you, if you be circomcifed. Christ Ball profit you nothing, Gal. 4.2. So that the Law abstracted from Chrift, as the greater part of the Jews took it ) was a Ministry of condemnation, 2Cor. 3.9. It could never reach fo high as falvation, but including Christ, it was perfect, and saves the foule, Pfal. 19.7. The Apostles thinks he can never sufficiently vilifie the ceremonial Fabrick looked upon as absolute of it self, without farther relation; We see what titles he gives those Ordinances, Weak and beggarly elements, Gal 4.9. Rudiments of this world . Col.2.8. But being taken in their relative consideration, as a School-master to Chrift, they are an artonement, a fweet favour, they are fo called times without end : The honour due to Christ (who was an Offering and a Sacrifice to God for a sweet smelling savour, Eph. 5. 2. and by whom we receive the attonement, Rom. 9. 11. ) without derogation from Christ, is given to them; not by way of opposition, but subordination; and not by mans device, but Gods appointment, not holding the foul from him, but ministerially ferviceable to lead to him.

## CHAP, XXXIV.

The Old covenant was not made up of meer carnal and temporal Promises, but contained New covenant-promises that were spiritual and saving.

These Positions premised, to clear our way in a farther progressed in this thing: I should now look into those differences; which several parties, have not found, but made between these covenants; and to reckon up all, which some have at least hinted and touched upon, I should weary both my self and the Reader. He that pleases may finde them numerously reckoned up, by Master Ball in his Treatise of the Covenant, page Ff 2

94.95.96. with his general centure and dillike of the most of them though sparing a particular refutation which I also shall forbear. So many of them as are differences indeed, will fall in with those before delivered, and the other will fall before that which hath and (God willing) may be spoken. There are only foure, of which I shall (by Gods assistance) take notice, upon which much controverfie depends. The two former being injurious to the Old covenant laying it too low. The two latter putting too great a limit to the New covenant in respect of its latitude and extent.

The first imaginary difference berween the Old and New Covenant.

Ad literam won fuiffe promi fio nem remiffionis peccatorum, fed peculiaris protedionis & gubernationis e terrena fælicitatis.

Promissio terrena erat annexa carnali Circumciffioni, & bac fols ad vetus Teltamentum pertinebat ; er contrarium afferere, quod facis Calvinus, nibil oft alind, quamex lege Evangelium facere, & omnia confundere- Bellar, lib. 2. de effec, Sac. Cap. 17.

The feveral interefts for which the affignation of this difference ferves. 1. To decry all Old Tella-

ment Scritures.

First The Old covenant under which the fathers lived, and which circumcifion fealed (fay fome ) was a carnal covenant, and contained only earthly promises, the mercies of the land of Canaan, Such as were in this life to be enjoyed : . But the New covenant under which we live in Gofbel-times, and which Baptisme seales contains spiritual mercies and priviledges , bath promises of everlasting falvation. In the device of this difference Papifts have led the way. and Socinians and Anabaptists follow. Bellar. 1, 1.1. De Baptismo. CAD. 4. faith and referres to what he had faid before upon the question of the difference of the Sacraments of the Old and New covenant, that the promise of God to Abraham . I will be thy God. and the God of thy feed, was not in the letter of it, any promile of forgiveneffe of finnes, but of special protection, providence, and worldly

happineffe, with whom-Stapleton and Becan the Jesuits joyne hands, as they are quoted by Chamier, lib. 5. de Baptismo, cap. 11. fec. 11. though Valquez one of their fraternity diffents; And Mafter Blackwood in his Storme of Antichrifts Garrison , faith That thefe are two covenants effentially differing. The first was carnal, typical; and shewing

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the difference between Baptilme and circumcision, he faith, circumcifion figued a right to Canaan, Baptifm figues a right to the death and (atisfaction of Christ, page 32.

This difference of the covenants (however, the reality of it will appeare in the Scriptures ) ferves for feverall intereffs.

1. It is this high way to bring down all the honour and effecme of Old Testament-Scriptures. If the promises there mentioned

be (as those of the Turkish Alcoran) sensual and carnal yea inferiour to them, and determine with this life; who can put fuch an estimate upon them? especially having at hand by them, in the New Covenant, Promises lasting to eternity. This doctrine hath produced those Atheistical jeers and blasphemies, Old Teframent-men. Old Testament-fpirits: yea, by inevitable confequence, if it may fland, it will bring the bane and ruine of New Testament-Scriptures along with it. The Old and New Testament-Scriptures, as couples in ancient buildings, fo answer one the other, that, neither can ftand, if either fall; It is the Gofpel of Jesus Christ that we seek in New Testament-Scriptures. Now that is defined to be, that which God before promifed by his Prophets concerning his Son Christ fefue, Rom 1. 2. In the promise of the Prophets then, this must be found. A righteousness of faith we there feek : now this righteousnesse is witnessed by the Law and the Prophets, Rom. 3.21. They must then be heard witnessing Christis the All that in the Gospel we look after he must be an Old Testament-Christ, whom the Law and Prophets hold out to us, or elfe he is not the Christ of God; All the vilifying reproaches which are fastened on the Old Testament, fall upon the head of the New Testament, yea upon Christ Tefus.

2. It wholly takes Infants out of all Covenant with God 2. To take all If that great Charter, I will be thy God, and the God of thy feed, contain only carnal promises, and those proper to that people, it is determined; and now no covenant for the feed remains. Hence Papifts and Antipadobaptifts have their respective advantages. The Papifts hence conclude Infants damnation, dying before they are taken of God into covenant by Baptisme, and Antipædobaptifts joyning with them in the premisses; will they, mill they, they must be enforced to yield the Conclusion. They may fret and storme about the charge of it, and dip their pen as deep in gall as it can reach, yet they shall never wipe it off. That all out of Covenant with God, being no Church-Members, having no title to Church-Membership, are in a perishing condition, is a Scripture-Pelition above all exceptions. In case they will subfcribe, as they do, to the Popish Tenent, that Infants in their first birth ftate, are out of covenant, and in no better condition than the children of Heathens, except the hope of better edu-

Infants out of Covenant.

cation.

3. To keep Infants from Baptilme.

Testimonies evincing the spicituality of Old Testament-promises cation, then they must agree, in Infants condemnation.

3. Antipædobaptifts, hence finde a way to keep Infants from Baptisme; Being out of Covenant, they have no right to any feale of the Covenant. These several interests make them all to joyne in one, to conclude that the first was a Covenant carnal, and railing the men in Covenant, no higher than earthly expectations. But if truth may be heard, none of these interests will hold; certain it is, that those that were in the Old Covenant had better thoughts of it. The ApoRle, fpeaking of the Patriarchs confession, that they were strangers and pilgrims on earth; makes his observation upon it. They that fay thefe things, plainly declare that they feek a Countrey. A ftranger, or pilgrim, is a man not at his home, but leeks a countrey. Now this countrey must either be Earthly, or Heavenly, there is not a third which men could have in defire. That it was not an earthly countrey that they lought; he makes good, in that they had opportunity of return they might have gone back to Ur of the Chaldees at pleasure. Then it follows, as he inferres, that they fought a better countrey, that is, an Heavenly, Heb. 11.16. Menof this opinion have not only the Apostles authority against them, but (putting himself on in a Logleal dispute with them? his reasons likewise, yea, those that were most carnal, and earthly-minded among them, were taught to judge better of the Promifes, that they lived under; Christ gives that testimony of the Jewes; with whom he had contest, that in the Scriptures they thought to have everlasting life, John 5. 30. They had no Scriptures but Old Covenant Scriptures, and of them, they had this opinion, which was no errour of theirscorrected by Chrift, but were by him confirmed in it Christ justifies them in their opinion, that in Scripture they thought to have everlasting life, and rectifies them in the way of finding everlatting life in it. A great part of the dispute is a bout those words of God to Abraham, in which the foundation on of the Covenant flands I will be thy God, and the God of the fied, whether in them there be promifes, only of earth, or of heaven likewise? And this Chrift himself determines in his answer to the Sadduces about the Refurrection, where he applies that Speech of God to Mofes at the bush : I am the God of Abraham, the God of Ifaac, and the God of Jacob; for proof that Abraham; Isaac and facob live for ever, Mar. 22. 33. How injum

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injurious are they to the Covenant of God with his people, that but fuch unworthy limits upon it: Other people that were without Covenant had temporal mercies from God, they were protected, and provided for by him . Leave aby fatherleffe children unto me, and let thy widows truff in me faith the Lord to the people of Edom, ) I will keep them alive, fer. 49.11. The woman of Canaan thought it a priviledge for does so eat of the crumbs that fall from the childrens table; for Gentiles, who were without Covenant, to partake of any little of the mercy that the people of God in Covenant didenjoy; But if this gloffe of the Covenant may fland, the dogs crumbs, are beyond all the childrens provision. They will not leave their crumbs, for all that is fet on the childrens table. It may feem a high speech of Luther after his manner that the Turkish Empire how great seever is but a crumb that the great Mafter of the family cafts to the dogs; yet this is above all that I frael had in Canaan, if we look at no more, than a temporal possession. Is mael the fon of the bond woman must be cast out, not to be heire with the son of the free-woman. Gen. 21, 10. he and his posterity must be cast out of Covenant. and in Hanc the feed must be called. But if there were no more in Hancs grant than the possession of Camer, the fon of the bond-woman had had the better of the bargain: Ishmaelites in earthly poffessions exceeded Heaelires. And Elan had not need to have complained so much of the losse of his birth right, and his brothers supplantation of him; if faceb had gained no more than a possession for his posterity in Canaan, having that blessing both promised and performed. That his dwelling should be she farnelle of the earth, and the demof Hearlen from above, Gen. 27.30. he had small cause of envie of his brothers felicity. How did the Saints of those times boat of God, exple and triumph in him, proclaiming his goodnesse, That there was my Rock Lie their God? If their portion did reach (with the men of this world) only to this life, none can be able to give a reason of such triumphant exultations. And the Pfalmift had never spoken of it as the worlds portion, in case himself had looked for no better an inheritance. Providence was, indeed, fingularly eminent over that people, yet confidering their great afflictions which they fill bore, and heavy chaffifements wherewith they were exercised. if that special care of God, had not had an influence upon eter-

Imperium Tureicum quantum quantum est, mica est quam pater familias projicit canibus nity, that blasphemous conclusion of the Oratour, that a man might see how much the gods esteemed the Nation of the Iewes, in that they were so often carried into captivity, would hardly receive a satisfying refutation. Certainly their sufferings were above any other Nation, Amos 3.2. You only have I known of all the samilies of the earth, therefore I will punish you for all your iniquities, if then they had their hope only in this life, and were not chastened in the world, that they might not be condemned with the world; as the Apostle speaks of Christians, so we might say of the Nation of the Jewes; of all Nations in the world they were the most inferable. See Chamier, lib. 3. de Baptism, cap. 11. seet. 11. Whitakers pratectiones de Sacramentis contra Bellar. pag. 125. Rivet. in Gen. 17. Exercisas. 87.

### CHAP, XXXV.

The Old Covenant was a pure Gospel-Covenant,

Thers that rife not so high against the first covenant, as to make it a covenant meerly carnal; yet loth to yield to so much truth, as to confesse it to be a covenant Evangelical; have found out a middle way; which yet they think may carry on their interests, and say, It is not a pure Gospel-covenant, but mixt; and therein differs from the second covenant, which is wholly Evangelical: In which they seem to go, but one half of the way with their old friends the Jesuites, from whom in this controversie they so much glean, yet, far enough to sit down with Anabaptists, to cast Insants (as they hope) out of the covenant and Church-membership, and so exclude them from Baptisme. Here I shall undertake to make good these source particulars.

1. That this expression of theirs is very untoward; and such that will bear no sair sense, without theutter overthrow, even of that difference between the Covenants, which they would build on this distinction.

2. That the proof that they bring of this mixture of the first covenant is very weak, and not at all cogent.

3. That they are not constant to themselves, but give and take, and know not what to determine. 4. In

That expression of a mixt Covenant under which the Fathers are supposed to live untoward.

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4. In case all were granted, vet they know not how to bring any thing home, of all that they fay, to ferve their own inter-Their expressions, I say; are untoward, in denying purity of Gospel in the first Covenant, and affirming a mixture. which is not pure, but mixt, is a compound of pure and impure: fuch that hath some ingredients, such as they ought, and others fuch that make all adulterate: As filver mingled with dreffe, or wine with water, Ifa. 1. 22. The falle teachers (Saint Pauls adversaries) preach such a mixt Gospel, when they urged with fuch vehemency a mixture of works, which caused the Apostle to fland in such feare of the Corinthians, lest they should be drawn away from the simplicity that is in Christ, 2 Cor. 11.2. They do not beleeve that the Gospel which Paul tells us was preached to Abraham, Gal. 3.8. was any such impure Gospel, this sure is not their meaning, they dare not fay that Abraham was under any fuch delusion; What then can be the meaning, but that he had promifes, not only of bliffe, and in reference to eternal falvation; but also promises of earthly concernment, as that of the land of Canaan, and his plantation there? The Covenant takes its denomination from the Promises, (saith one of them) but the Promifes are mixt; some Evangelical, belonging to those to whom the Goffel belongeth; some are domestick or civil Promises, specially respecting the bouse of Abraham, and the policie of Israel. To this I readily agree, and then the distinction falls to nothing; Seeing in Golpel times, in New Testament-dayes, this will denominate a not pure, but mixt Gospel as well as in those times, we our felves are under fuch a Gospel as well as the Jewes. I know not how we could pray in faith, Give us this day our daily bread; in case we were without a promise of these things, or how man could live by every word that proceeds out of the mouth of God, in case we had no word from God. The Apostle tells us, Godlinesse hath the promise of this life, and that which is to come, 1 Tim. 4.8. It would trouble many a perplexed man incase he could not make good, that those words, Verily thou shalt be fed, Pfal. 37. 3. did not at all belong to him. There is no believing man in any relation, but he hath Gospel-Promises in concernment to that relation, as appears in that speech of Pauls encouragement of fervants, Epef. 6.8. Knowing what foever for good thing any man doth, the same shall be receive of the Lord, whether he be bond or free. It

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It were ill with all forts, had not they their domestick relation-

promifes, which thefe fpeak of, as making a mixture.

2. As their expressions are untoward, so taking them at the best, their proof is weak, That the Covenant takes its denomination from the Promises; but the Promises are mixt, say these men. The most eminent Promises, which contain the marrow of all, give the denomination, and not such that are annext as Appendants to them. The Promise of the land of Canaan, is an appendant to the great covenant made of God with Abraham, 23 Chamier with good warrant from the text, Gen. 17. 7, 8. calls it, lib. de baptif. cap. sec. The Covenant being made of God, to be the God of Abraham and his feed, which might have been made good wherefoever they had inhabited or fojourned, the promise of Canaan is over and above added to it. The reason given in by one for his dishike of Chamiers expression, calling it an Appendix to the covenant, is little to purpose, Pfal. 105. 10, 11. The gift of the land of Canaan is called a Covenant, faith he, and therefore is not an appendant to it. By the fame reafon Circumcifion must be the Covenant, and not a Seal appendant to it; seeing Circumcision is called a Covenant, Gen. 17.10. they are not ignorant of these Scripture-metonymies.

3. As the proof is weak, to make the Covenant not a pure Gospel covenant, but mixt; so, they are not constant to themselves, pointing that out, which makes pure Gospel, Gen. 17. 5. Gen. 15. 5. Gen. 12. 3. Gen. 18. 18. illustrated by some New Testament-Scriptures, Rom. 4. 17, 18. Cal. 3. 8, 9, 16. Alts 3. 25. one observes, it is to be noted, that those Promises, which mere Evangelical, according to the more inward sense of the Holy Choft, do point at the priviledges of Abrahams house in the outward face of the words, and thereupon raises a doubt, whether any covenant made with Abraham be simply Evangelical? And fo he findes out Evangelical-Promifes in the inwards of that covenant, which is non-Evangelical in the outward face, So Bellarmine, with whom he so much (to speak in his own language) fymbolizeth, finds out spiritual Evangelical Promises, in that which he concludes to be of another nature: denying that the Promise made to Abrahamin the letter, was any Promife of forgivenesse of fins, but of special protection and government, and earthly happine fe; yet confesseth that in a mystical sense they were spiritual Promises, both of pardon of sin, and life eternal, and that they belong to us, Beilar, de Saer, Bapt. lib. 1. cap. 4. whereupon Chamier observes, That which is promised mystically, God in covenant doth promise, but heaven is here promised mystically; therefore in this covenant here is a Promise of heaven; so the inward, and outward face, will be all Evangelical.

Lastly, they yet know not how to bring any thing home (were all granted) to serve their interest, they seem to contend that the Evangelical Promises are vested in the persons of true Belevers. The other which are civil, or domestick, serving to make up the mixture, were priviledges descendable, and traducible to posterity, and upon this account, circumcision of the natural seed of Abraham came in for confirmation and seale of that which alone was civil, domestical, and non-Evangelical, and being not considered, as a leading Sacrament of the whole Church, as Baptisme is now, but only of the Jewish Church, as such, proper to Abraham and his posterity, and much differing from Baptisme, it is no argument that we in Gospel times transmit any such priviledge to posterity, or that our seed before actual faith, have any title to the covenant. This seems to be

their meaning, to which we have many things to say.

First, that Orthodox Divines, both ancient and moderne have made circumcision to be of the same signification and use as Baptism, and till Anabaptists closed, they had no adversaries but Papists, who to advance their opin operatum in the Sacraments of the New Testament, will have them, as far to exceed the Old, as heaven doth earth, and the substance doth the shadow; This is observed by Chamier Panstrat. Cathol. Tom. 4. lik. 2 cap. 19. st. 58. having reckoned up several testimonies to this purpose, he addes, (a) There are very many like testimonies, by which is appears, that Christians were heretofore persuaded that there was no so grest difference between circumcission and baptisme; and why saith he, is it now changed? Truly in savour of the Papists, and ac-

Secondly, if circumcifion have respect to those Promises that

were no Gospel mercies, but civil, domestical, restrained to Jews, and not appertaining to Christians; How could it be a distinction between Jew and Gentile respective to Religion? it might have

Milito quodam
fensus fe

Circumcission was a Seal of piritual mercies of the same
that Baptisme

a Plurima funs eju/dem tefimonia exquibus con frat perluafum olim fuife Chriftianis, non fuiffe admodum diveran circumci. fionis rationem & Baptismi. Cur bodie mutatum! & quidem in Papiftarum grafiam & anidem ad arbitrium fofu. itarum.

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made a civil distinction, and the want of it have been an evidence against other Nations, that they had been none of the multiplied seed of Abraham according to the stefn, and that their interest had not been in Canaan. But how it could have concluded them to have been without Christ, strangers from the covenant of Promise, having no hope, and without God in the world, as the Apostle determines upon their uncircumcision, Eph. 2.11, 12.

cannot be imagined.

Thirdly, How is it that we hear fo much in Scripture of eircumcifion of the bears Jer. 4.4. Rom. 2.28. Deut. 10 16. Deut. 30. 6. Ezek.44.0. and the circumcifed to have this character, that they worship God in Spirit and in Truth; if circumcision have not relation to Promifes that are foiritual? When complaint is made of uncircumcifion in heart, is it not (as it is ordinarily understood) that their mindes were carnal and not taken up with spiritual things ? or is it that they were not fixt on their civil and domestick interests? when they are said to be uncircumcifed as Ier. 6. 10. is it not upon that account that levemy there gives that they could not hear the Word of the Lord, that they had no delight in it, that it was a reproach to them; or is it because they could not fuck in Promifes of meer civil, home, and felf interests? So it must need be if circumcision be such a Seale, when they emproved it for the use to which it was instituted, they kept the right use of it, and were not worthy of reproof concerning it.

Fourthly, what Sacraments had the Jewes of any Gospel-relation, if this respected alone their civil interests? There might be more spoken to that of the Passeover, to carry it to peculiar National mercies, than to this of circumction. See Exad. 13. 14.15. And it shall be when thy some asketh thee in time to come, saying, What is this? that thou shall say unto him, By strength of hand the Lord brought us out from Egypt, from the house of Bendage. And it came to passe when Pharaoh would hardly let us go, that the Lord seem all the sirst-borne in the land of Egypt; both the sirst borne of man, and the sirst-borne of beasts; therefore I sacrifice unto the Lord all that openeth the Matrix, being males, but all the sirst-born of my children, I redeem. I am sure far lesse can be said to carry it to that which is spiritual, and of common concernment

both to Jews and Christians.

Fifthly, how is it that the Apostle giving a definition of circumcifion refers it to nothing national, civil, or domestick . but only to that which is purely spiritual, Speaking of Abraham. he faith . He received the figue of Circumcision, a feale of the righteousnesse of the faith which he had yet being uncircumeised? The righteouineffe of faith, is a Promise purely Evangelical. Romanes 3. 22. Romanes 3. 30. Romanes 10. 3. Philippians 2. 8. and this Circumcifion fealed, the felf-fame thing that our Sacraments feale: So that as their extraordinary Sacraments are expressely affirmed to be the same with ours, by the Apostle, I Cor. 10. 3. They eat all the same spiritual meat, and did all drink the same spiritual drink, so aretheir appointed established Sacraments, Circumcision, and the Passeover. Will they with Bellarmine, lib. 1. cap, 17. de Sacramentis in genere, deny, that Circumcifion was an universal feale of faith, and affirme, that it was only an individual feale of the individual faith of Abraham, that so all may fall to the ground which is fooken from that Text of the use of Circumcision to the Jewes, all that is there spoken, having reference only to Abraham in person; I answer, 1. This Popsh shift is flat against the Apostle; He brings it as an argument for proof of the way, of our Justification to be by faith alone, which were a meer inconfequence, if proper to him, and not belonging to others. 2. It is flat against Moses, who referres this of circumcition to the covenant there mentioned. Genefis 17. 7. But the covenant is not with Abraham alone, but his feed also together with him, as is there plaine, 3. It carries feveral absurdities with it. (1.) By this meanes Gods covenant with Abraham in person, and his covenant with hriftians in Gospel-times is indeed the same; but his covenant with all beleevers in the Old Testament and with beloevers in the New Teltament are effentially differing. Abraham, and New-Testament beleevers, are under one covenant: Old Testament-beleevers are under a covenant effentially differing. (2.) Then Zachary, Luke 1. 72. interpreting the covenant made with Abraham of falvacion by Christ should have limited it to Abraham, and not extended it to the Fathers; But we see all are there, under one and the fame mercy; our father Abraham; and all that followed Gg 3

him, even all that came out of Egypt, and were for Canean, are called Fathers, 1 Corinth. 10. 1. All our Fathers were under the cloud, and all passed through the sea, and all these had the same mercy in promise with Abraham, To performe the mercy (faith Zachary) promised to our Fathers. and to remember his boly eovenant, the Oath which he fware to our father Abraham. (3.) Then Abraham himself in person, and Christians in the dayes of the Gospel are interessed in Christ. and all other beleeversiin the Law were without Christ; but the contrary is plain. Mofes esteemed the reproach of Christ greater than the treasures of Egypt, Heb. 11. 26. (4.) Then Abraham and Christians have from God the Kingdom of hea. ven and falvation; but the rest of the Jewes have nothing better than the land of Canaan. They have no more than the covenant reaches unto, and the feale of the covenant did confirm : But the covenant reaches only temporal Promises, as the land of Canaan, in their opinion. These evalions Bellarmine is put to, and Anabaptifts are glad to follow, both of them willing to fay any thing rather than confesse a truth.

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But they say, This was a seale to Abraham, of the righteous suffered of faith, that he might be the Father of all them that believe, &c. But only Abraham is such a father. Answ. This priority of receiving the Faith, and the signe and seale, is proper to Abraham; each one could not be first, but father and childe, both received it, and both had the righteousnesse of Faith sealed in it. If Bellarmine please so well, I shall referre to Bellarmines opposites, Chamier de Sacramentis in genere, lib. 2. cap. 9. Ames. Tom. 3. more especially Whittaker pralectiones de Sacramentis page 22.23. His desperationis, &c. So that which way soever they take truth sastens upon them, and the friends of truth slie in their sace; and all to make it appear that a pure Gospel was preach't to Abraham, and that the first covenant was not mixt, but truly Evangelical.

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# CHAP, XXXV.

The Covenant of Grace in Gospel-times admits Christians, in a state of unregeneration, and is not limited in the bounds of it to the Elect regenerate.

The two former supposed differences did lay the first coverant too low, not vouchfasing it the honour of a Gospel-covenant, or at the best, a mixt Gospel; Two others follow, which will hold us longer, that put too great a limit to the second covenant, in respect of the latitude and extent of it. A third difference therefore assigned by some, is, that the first covenant took in all the seed of Abraham, by Isaac and sacob, as many as prosessed themselves to be of the Faith, and that were willing to some in the worship of the God of Abraham. The New Covenant, they affirm, admits no more than Elect Regenerate persons. The Gospel strips us of all relative Covenant-holinesse, of all holinesse that is not real, and intrinsecal, and God ownes none, as his Covenant-people, but Elect regenerate persons. In the first place we shall take what is yielded, or at least not gain-sayed, and after proceed to the examination of what is affirmed.

In Old Testament-times the covenant was made with Ifrael in the attermost latitude and extent, with all that bore the name of Ifrael, as we may fee, Deut. 29. at large held forth. There is a covenant entred, and the words of it exprest, I. With Ifrael, verfe 1. 2. With all Ifrael, verfe 2. 3. With them to whom God bad not given on heart to perceive, eyes to fee, and eares to hear, ver. 4. viz. with unregenerate persons. 4. It is made with Capraines of Tribes, Elders, Officers, little Ones, Wives, Strangers, Homers of wood Drawers of water, verf. 10, 11. 5. With them that were present, and with them that were absent, verse 14, 15. All this clearly shews in how great a latitude this covenant is entred. No Israelite of any Sex, Age, Rank, nor any that joyned themselves to that body are exempted. Which also farther appears in those innumerable places of Scripture; where God owns that people enerally, promiscuoully as his people; professing himself to be their God, and he is the God of none, but a covenant-people, of his own covenant-people, others are without God, Epb. 2.12. He was the God of all that came out of Egypt, Exod. 20. 2.

A third suppofed difference between the Old and New Covenant,

All of Israel were in Covenant in Old Teflamenttimes, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of Bondage; Of all that whole family, Amos 3. 1. Hear this word that the Lord hath Spoken against thee. o children of Ifrael, against the whole family which I have brought up from the land of Egypt. Hear, O Ifrael, the Lord our God is one Lord, Deut. 6.4. Yea, Ifrael at the very worst is thus owned as Godsin covenant; Hear, O my people, and I will testifie unto thee. O Ifrael, if thou wilt hearken unto me : but my people would not bearken to my voice, Ilrael would have none of me, Plal 8 . 8, 11. The Oxe knows bis Owner, the Affe his Mufters crib, but Ifrael doth not know, my people doth not confider, Ifa. 1.3. Therefore my people are cone into captivity, because they have no knowledge, 1sa. 5.13. My people are destroyed for lack of knowledge, Hos. 4.6. And when they entred into the Heathen, whither they went, they prophaned my boly Name: when they faid unto them Thefe are the people of the Lord. Ezek 36.20. This is brought as a motive to withhold Israel from fin : Te are the children of the Lord your God, ye fhall not cut your felves, nor make any baldnesse between your eyes for the dead for thou art an boly people to the Lord thy God, Deut. 14.1,2. This is pleaded as an aggravation of fin; You have I known of all the Nations of the earth, and therfore you will I punish for all your iniquities. Amos 1.2. This is brought as a motive to prevail with God under mifery for mercy ; Behold we beferch thee, we are all thy people, " Ifa. 64.9. Yea, this covenant takes with God for national mercies : The whole of the Nation then is in covenant. Then will I remember my covenant with Jacob, and my covenant with Isaac, and alfo my covenant with Abraham will I remember, and will remember the land, Levit. 26, 42. The Apostles authority puts it out of question, Reckoning up the priviledges of Ifrael according to the flesh, nine in number, Rom. 9. 4. This is one, The covenants, Ifrael then after the fiesh was in covenant; All Israel were the covenant-people of God. There were many not Elect, not Regenerate; but there was not a man not in covenant, not owned of God as visibly his; Thou bast avouched the Lord this day to be thy God. - And the Lord bath avonched thee this day to be his people Deut. 26. 17. 18. This was the flate of the Church of old. But now as is affirmed it is far otherwise. God is not so large in his priviledges, nor fo ample in his munificence, none have honour to be in covenant in Gospel-times, but real beleevers, men truly fanof

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fanctified and regenerate. And here it cannot be denied, but there are many expressions, ordinarily found in many Orthodox Writers and like passages frequently heard in Sermons from godly Ministers, seemingly implying, if not afferting it, and restraining the covenant onely to the elect and regenerate. As when they give Marks and fignes of mens being in covenant with God, this must needs imply that some professing Christians are in covenant with God, and some without, which is yet farther evidenced, when they conclude, that in case a man be in covenant with God, then happinesse and salvation follows; But when these men fully explain themselves, they yeeld up again to us, that which seemingly they had taken from us, and ordinarily do diftinguish of an outward. and inward covenant, acknowledging the outward covenant to be made with every member of the Church and the Parents, with that hear and professedly accept the pomises, and their children, But the inward covenant as they fay, belongs to them onely, that receive the benefits of it, and are upright in it. An eminent Divine putting the Question, and returning answer, How a man may know himself to be in covenant with God; presently foresees an Objection against any such Quære. As Sant and all the people of Israel were in covenant with God, so all professing Chriflians are covenanters likewise; and hereby all diftinguishing notes of Professors, some in covenant, and some without must needs fall to the ground, one member then of the distinction, having no being for folution of the doubt, he layes down a distinction. There is (faith he) atwofold covenant. gle Covenant which God makes with his children when they are baptized, which is this; if ye will believe, repent, and walk in my ways, Te shall be faved, now if they break this condition, God is freed. 2. A double covenant to performe both parts, which is this if you will repent and beleeve, ye Ball be faved, and I will give you an heart, and you fall repent, believe, and be faved : So Preston on Attributes, part 2. page 85. 86. These distinctions, plainly yeeld that there is a covenant between God and man, in this latitude, of which we tpeak, and which here is exprest, and that all professed Christians so called, are in an outward and single covenant, which puts them into a capacity of Sacraments, and their children, which is a covenant properly so called, and which Scripture holds out for the covenant of God with his Hh people

Some Divines icem to put too great a restraint upon the Cove-nant in New Testaments cim. a.

Distinctions.
holding forth
the meaning of
these Divines
in these expressions.

Efe in fædere dicitur dupliciter, vel quosa jus faderis,vel quoad fuderis beneficia. Est in fadere , vel qui obtines beneficia fæder i. que funt remifso peccatorum, adoptio, regeneratio, false, vel qui tantum baet im, vel fymbolum fæde th externum, us focine faderis, non alienna cenfeatur.

people. These Divines yeelding so much, and their meaning being fo Orthodox, there is no reason of contraversie with them, or contention about words; Yet I should choose rather to expreffe my felf in Parene his words against Stapleton the Jesuite, on 1 Cor. 7. 14. objecting against this doctrine, for it is a dodrine which' Antipædobaptifts, and Independents have borrowed from Jesuites, and we have them all in this, as in many other things our Adverfaries, To be in covenant, faith he, is taken two ways, either according to tiole to the covenant, or to the benefits of the covenant. He is faid to be in covenant, that either chraines the benefit s of the covenant, which are remission of sinnes, adoption, &c. Or elle that bath onely the title, and ontward badge of the covenant, fo that he is repute to have interest in it, and is not an alien from The right of covenant belongs to all that externally make profession. These engage themselves upon Gods termes. The benefit of the covenant, remission of sinnes, justification, adoption, &c. belongs only to the Elect regenerate. Or farther we may diftinguish of the covenant of grace, and the grace following the covenant, The covenant of grace is in the latitude before mentioned, the grace following the covenant in that restriction that some contend for, or else we may distinguish of entring covenant, and stedfastnesse and faithfulnesse in the covenant; All enter that are visible professors, onely the elect and faithful are fleady in it. This diffinction is evidently grounded on Pfal. 78:34. They remembred that God was their rock, the high God their Redeemer, neverthelels their heart was not right in them, neither were they Stedfast in his covenant. All covenantenterers, are not covenant-keepers. To take off this restriction, and for overthrow of this imaginary difference, it were enough to require of these Afferters of this covenant-restriction and limit, where God bath put any fuch refraint, for affirmanti incumbit probatio, and to require fome reason, why men in nature, in Old Testament times should be honoured with that neare relation to God, as to be of the Common-wealth of this people. enjoying not barely civil and domestick Priviledges, but faving Ordinances, and under the Gospel, must stand shut out of all fuch visible relations why unregenerate men in order to regeneration, may not come under the discipline of God under the Gospel, as well as under Old Testament-dispensations? Why 2000

poore finners that confesse with their mouth with the Eunnch, that Jesus Christ is the Sonne of God, All 8.37. may not be indulged those proviledges (now Christ is come in the stess to fave sinners) whereby they may be brought to be believe with the heart that they may be saved? To those that would make such a distance between the covenants, as to throw our of the covenant of God, and visible communion, all that are unregenerate; we may speak in Christs words, From the beginning it was not so, and either we must see some good ground, that in this there is by the will of God this great change, or else we shall believe, we it was then, so it now. But I shall deale more liberally, and make it appear, that the Gospel doth not only not quit us of it, but establishes it; doth not only not abolish it (as it doth the Types of the Law) but holds it forth, and gives testimony of the continuance of it.

### CHAP. XXXVII.

New Testament-Scriptures asserting the latitude of the covenant of Grace in Gospel-times.

Let that Text Matth, 28.19, in the first place be weighed Go, teach all Nations, Ge. which our adversaries in this cause willingly consent to have translated, Disciple all Nations, and therefore there needs no words nor stir to be made about it, and that a Disciple of Christ is in covenant with God, is as freely consest, betakes God in Christ to be his God, he layes claime to salvation by him; this ground being laid, in which I think I have not an adversary, I draw from hence a twofold Argument.

First, that covenant between God and man, which is committed to the Ministry of man to work, to judge of being wrought, and to put to a Seale for confirmation of it, is a covenant one-ly visibly entred, and doth not require any inward real change, or work upon the foule to the being of it. This Proposition is

New Testament-Scriptures holding out the Covenant of Grace in its full and just latitude. Matth. 28:10

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clear, man can judge no farther than of that which is outward and visible. Man looketh on the outward appearame, but the Lord looketh on the heart. If none but a regenerate elect person be in covenant, then none but God knowes who are in covenant, Then we may apply that of the Apostle spoken of the Seal of Election, The Lord knoweth them that are his , 2 Tim. 2.19. unto every one that as a Church-member, is to be received into visible fellowship: A Church-member, and an elect person, according to this tenent are termini convertibiles; and the feale of the Spirit. and the feale of the Sacrament are in equal latitude. To baptize an unregenerate person is to put a seal to a blank, as high an abuse of that facred Ordinance, as the circumcilion of the Sichemiter, Gen. 14.24. That this covenant is fuch, appears in that Text. It is committed to man to work, and to judge of it being wrought, to put a feal for ratification and confirmation of it. The Apostles were to make Disciples, to bring men into covenant with God and being discipled, to baptise them, fealing them, as Gods in covenant; So John 4.1,2. When the Lord know that the Pharifees had heard that fefus made and baptized more disciples then John, though Fesus bapsized not, but his Disciples. Here John made Disciples: and baptized them being made . The Disciples of Jesus made Disciples, and baptized them being made. An outward work then to make profession of the faith, is sufficient to make one a Disciple, and to bring him within the verge of the covenant.

Secondly, That which a whole Nation, in Gods ordinary way of administration is in a capacity to attaine, and enter into, is a covenant onely professed, visibly entred upon and doth not require any inward change, or work upon the soule to chebeing of it; this is plaine, it cannot be expected in Gods ordinary way, that a Nation should be brought forth at once, all really holy and sanctified, Such a field bath not been seen without tares, Such a stoore without chasse, Such a draw-net without any fifth that is bad; Such a Feast and no one without a wedding garment; But whole Nations are in a capacity, in Gods ordinary way of working, to enter into this covenant, as is plaine in the Text; The whole of the Nation, is, in their commission, where they come, and in many Nations it hath had happy successed. Whole Nations without exceptions (unlesse strangers

fojourning) have been brought within covenant. One would faine fasten another interpretation on those words, and make the commission to found, not according to the letter of the words, nor yet according to the fuccesse by grace attained, but to his liking, and therefore is put to it to change the word as buriosan. into min un antis and then fall Nations | most either be put by apposition, mility pushing warra of ider, or with the Prepolition min't ua Same on walver min about and to inflead of disciple all Nations, it will be, make disciples in all Nations. This he thinks is very colerable, because to disciple, and to make disciples is all one. But chough they may be one in themselves , yet it makes a maine difference in the phrase, and with the addition of his prepolition, inverts the whole meaning of the words, as to the thing in controversie, which is such a violence offered to the Text as is not to be endured in him, that is about to draw a Logical argument for his advantage against an adversary. And as it is against the letter of the Text, so it is plainly against our Saviours scope and end in giving this commission. This enlargement unto all Nations in this place was in apposition to the restriction, Matth. 10, 5. as by the adversary is confest. Now in that Nation, to which there they were limitted, the whole of the Nation was in covenant, all the land wasthe land of Immanuel, Elay 8.8. and confequently fo it was to be in other Nations, by vertue of this happy enlargement, on elfe the opposition is utterly taken away, the meaning of the words clouded, and the Apolities at a loffe for the understanding of them . Having before spent their paines in a Nation, all Disciples, and now having a commission for the discipling of all Nations, how thall they understand the words, unlesse the whole of the Nation, where they come are to be discipled ? And hereto accord the prophecies of Scripture, for the calling, of the Nations of the Gentiles, God fall enlarge fapher, and he fall dwell in the venes of Sem, Gen. 9.27. Sem, was wholly incovenant, not by pieces and parcels, but universally in covenant , fapher is to come in succession into covenant in like latitude . Pfalme 2. 8. Ask of me, and I will give thee the Heathen for thine inheritance, and the attermost parts of the earth for thy polleffion. It is not fome among the Nations of the Heathen that are, to be the inheritance of Christ, but the Heathen, To which agrees; Rev. 11415. The King-

The literal grammatical fense of the words vindicated.

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By Old Teftament-propheKingdomes of the earth, Ball became the Kingdomes of the Lord . and of his Christ : Immunuel of old had one , now he shall have more Kingdomes, and they become his, no other way, than by discipling; Gods Ministers are his men of warre, for subduing and captivating them 2 Cor. 10.4, 57 and Kingdomi are promifed them, not some onely in Kingdoms. Alexander would not fit down with such a conquest, neither will Christ Jesus. If to possesse some in a Kingdome be to possesse a Kingdome, then Antichrift of long bath had this Kingdome; All Kings Ball bow down before him, all Nations thalt ferve him, Plat 72.11. All Nations whom then baft made halt come and worfin before thee , O Lord, and foull glerifie thy Name, Pfal. 86.9. Thou foult call a Nation which thou knowest not , and Nations that knew not thee , foull run unto thee, Efay 35. 5. There God calls the Nation . and the Nation doth answer Gods call. In that day Ifrael shall be a third with Egypt, and with Affyria, even a bleffing in the midft of the land, whom the Lord of Hoft's fall bleffe, faring, Bleffed be Egypt my people, and Affyria the work of my hands, and Ifrael my inheritance. There, Egypt and Affria are in equipage with Ifrael, all three fifter-Churches, Ifrael without any preheminence: Either Ifrael then was not a Nation of Disciples. a Nation wholly within covenant or elfe thefe are to be National Churches, the whole of the Nation to be discipled and brought into covenant. Paffing by other Scriptures in filence, one tells me, that he marvels that I am not ashamed to produce, Plalme 72. 11. Plalme 86. 9. to prove that the whole of the Nation even infante muft be included, Matth. 28, 10 Asif (faith tie) is were foresold what the whole Nation, even Infants fould come before God and wer flip. But it is strange, if he be ignorant, that prophecies in the Od Teltament, of the glory of New Teltament-times, are in Old Testament-phrases by way of allusion to the worship of those times, set forth to us. It was the practice of the people of the Jewes, for their males of growth and ftrength to appear before the Lord, and neither females nor Infants ; as Ainfworth on Exed. 23. 17. observes, yet they appeared in the name of females and children, and their females and children, were in covenant, together with them . Deur. 20. 11. fo that, as the rest of the prophecies, to which be bath nothing to fay, for thefe two prophecies (against which he excepts

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cepts) speak fully for the discipling of Nations in New Testament times. The successe of these Propheties hath happily answered in many Nations, which may well serve, as a cleare Comment both of these Prophecies, and the commission granted by the Lord Jesus, though by the working of the man of Sinne, and other Hereticks, the glory hath been much dazeled, yet, in most of the Nations of Europe, it hath been happily estected. Let any man finde equal Reasons for the variation of the words, as I have done for keeping to the letter of the Text, then I shall hearken to him, in the meane time all indifferent men may well challenge their reason that heed him.

A second Text holding out the covenant in its ancient la-

tiende, we have from our Saviour Chrift, March 20.16, and 22.

14. Many are called, but few chosen. The close of two several

By the happy fucceffe that in many Nations hath followed upon it.

Parables: The one of the labourers hired into the Vineyard where fome claimed a more large pay upon merit : The other, of the Parable of the Wedding-feaft, where one intruded without a Wedding garment; whence our Saviour inferres, Mamy are called are of the number of guests at the wedding feast, are of the labourers in the Vineyard, but few are chosen; from whence I thus argue: If there be a call from God in the times of the New Testament in a farre greater latitude than the grace of Election, that, of many called, few only are elected, then the covenant in New Testament-times, is not to be restrained to the elect and regenerate, but containes all that professedly accept the termes of the covenant, and visibly appear a people of God. This is evident, feeing the call is, into covenant, all at the Feaft were called ones, all the hired labourers were covenantfervants. To conceive men to be called of God, and not to bein covenant with God is a full contradiction. The call bath its terminus a que and its terminus ad quem ; a state which upon call they leave; and a new flate on which they enter. They are upon this call in a nearer relation to God, than the reft of the

world, otherwise they were the same as ever, and not called at all, they are not in so neare a relation, as men borne of the Spirit, so they were elected. They have a call by the Word, and ministerial ontward Ordinances, to which they yeeld a professed subjection. They have not attained the inward working of

Mar. 22.14. Mar. 20. 16

the

the Spirit co a real Sanctification. Now for the Assumption, that there is a call in New Testament times in this latitude; in a far greater latitude than the grace of Election, our Saviour evidently shews in the Text quoted; There are those at the feast that are not accepted; There are those that are taken into the Vineyard, that at the evening of the day do displease, there are those therefore that are called into covenant with God, and yet are rejected of God, a full, and a clear Text for covenant-holinesse.

3. Those several Parables, Mat. 13. 24, 25 Mat. 13. 47. Mat. 23. 12. 2 Tim. 2. 20.

This is farther evident in those Parables of our Saviour Christ. of the field with Wheat and Tares . Matth, 13.24, 25. of the draw-net with fishes good and bad, Matth. 13. 47. of the floore with chaffe and Wheat, Matth. 3.12. of the great house where there are not only veffels of gold and filver, but also of wood, and earth, and frome; fome to honour, and some to difhonour, 2 Tim, 2. 20. In which parables by the floore, the field (expressely compared to the Kingdome of Heaven, and the great house) the Church is understood, which stands in covenantrelation to God, and containes those that are in covenant with God. A man in the Kingdome of Heaven is a man in covenant with God, unleffe he stood in a covenant-relation, he could have no flanding there, and the comparison were very ftrangely drawn if this Kingdome thus fet out, had all that were good, none badinit. But of this more when I shall speake to some Corolaries that follow from this Affertion.

Another Scripture, in which the covenant, in the ancient latitude is held out, is Rom. 11. thoroughout a great part of the chapter. There is (as all know) a large discourse of the Apostasie of the Jews, and the call of the Gentiles, of the rejection and breaking off of the one; and the taking in, and ingrassing of the other, which I shall presently have a further occasion to open, when I shall speak to another pretended difference between the covenant, as it stood then, and as it stands now. In the meane time this is clear, into the same Church state, and covenant-latitude from which the Jews sell, Gentiles were taken in, and do still continue. This cannot be denied, we being grassed in their stead, come in upon like termes as they left. They sell from a visible Church state, and that latitude of covenant which did receive regenerate and unregenerate, justified and unjustified. That

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covenant-latitude then still remaines in the Churches of the Gentiles in Gospel-times. Nothing here that I can see can with any colour be objected, unleffe any will fay, that the invisible Church is there spoken to, and not the visible, that the Jews fell from the invisible body, and that the Gentiles in their call are generally taken in . into the fame fellowship. Which (as I think) few will affirme; fo I shall have presently occasion to examine. If any shall further fay , that they have this title in Fore Ecclefia , and not in Fore Dei as to men they have fo far right that Ministers may not refuse them, or in their administrations deny them admittance, but in the fight of God, who knows their unregenerate & unjustified condition, they have no title at all Thall refer them to the whole tenor of that chapter where they shall see this engrassing of theirs ascribed to the power of God, that it is done by the election of God, and mentioned as his gift, and choice mercy to that people. All of which fpeak the mind of God in it and his approbation of it.

This is farther clear in that Text of the Apostle, Heb. 10 29. Of how much forer punishment suppose ye, shall be be shought morthy, who bath troden under foot the Sonne of God, and bath counted Heb 10. 19 the blood of the Covenant wherewith he was sanctified an unholy thing, and hath done despight unto the Spirit of Grace? Where we fee those that are fanctified with the blood of the covenant, do tread under foot the Son of God, and count his blood an unholy thing have an effeeme of it, as that which is common, and never devoted at all to God. These must needs be granted to be wicked, yet cannot be denied to be in covenant, being fanctified with the blood of the Covenant. There is indeed a threefold interpretation of this Text; One of the Arminians, and those of that party, enemies to perseverance in Grace, and they understand by fanctification in this place, an internal change and renovation of the foul, from whence by Apollafie fuch persons fall. They that will embrace this tenent, may indeed fay that in the frate of fanctification, they were in covenant, but falling from fanctification, they fall from covenant. But this is not affirmed by those with whom I have to deale, and therefore I shall not lanch out into this controversie. Two other interpretations are given by those that are adversaries to this way, and make it their work to vindicate this text from these mens glosses. The

A threefold interpretation of the Text

first refers fanctification, not to those delinquents, that tread under

foot

foot the Sonne of God, and do despite unto the Spirit of grace, but unto Christ himself : Christ was fanctified (they fay) with this blood. This indeed clearly takes this Textout of their hands. that would from thence inferre the Apollalie of fanctified, that is, regenerate persons. And if this hold, it, as little serves our purpose, Here is Christ in covenant, but no reprobate or wirked person in covenant. But this reference of the words and the interpretation which is grounded on it hath (I suppose) come into the thoughts of few Interpreters, and it feemes to be very much strained, the scope of the place being for aggravation of their finne, that fet themselves against the Sonne of God and the holy Spirit. The common interpretation (which is obvious, and clearly held out in the Text) fully vindicates it from any favour thew'd to the doctrine of Apostalie of the Saints, and fully confirmes the point in hand. There is a fanctification by separation for God, and dedication to him, as there is by inhefion and infusion. Matter Dixon on the words having fo fully spoke my thoughts, I had rather expresse my selfe in his words, than my own, putting the Question, How the reprobate can be faid to be fanctified by the blood of the covenant? answers: There is a fanctification to the purifying of the flesh, and a fanctification to the purifying of the conscience from dead works, to serve the living God, Heb 9. 13, 14. The faultification external to the purifying of the flesh confishesh in the mans separation from the world. and dedication unto Gods fervice, by calling and Covenant common to all the members of the visible Church, and it is forcible thus farre, as to bring a man into credit and estimation as a Saint before men, and unto the common priviledges of the Church, wher supon, as men, fo God alfo fpeaketh unto him, and of him as one of his people, and dealerh with him in his external diffensation as with one of his own people. In this fenfe all the Congregation of Ifrael, and every one of them is called holy, yea Core also and bis followers Num. 16.3. The fanctification internall by renovation confifteth in a mans feparation from the flate of nature to the state of grace, from his ald conditions to be a new treasure indeed; by this latter fort a reprobate cannot be called fandlified, but by the former he may be called fanctified, and that by versue of the blood of the rovenant, albeit he bould not get my farther good thereby; for as the blood of Christ hath vertue to cleanfe the confoinion wand xrupe the foul which cometh un-

to it truely and spiritually, so it must have force to do that which is leffe, that is, purific the fleft, and external condition of the man who cometh unto it, outwardly only as the types did under the Law whereupon an bypacrite in the Christian Church must be accounted one of the congregation of the Saints, as well as an hypocrite under the Law was lo called, because Christs blood cannot be inferiour to the Types, which were of this force to fanctific men to the purifying of the flesh : Or we may fay more fortly. There is a fantification by conferration, when any thing is devoted or dedicated unto God , and a fanctification by inhabitation of the boly Spirit, 2 Cor. 6. 17. 18. Of the former fort the Cenferes of Corah, Dathan, and Abiram, are called holy, and the reason is given, Because they offered them before the Lord therefore they are ballowed, Num. 16:38. And in this fedfe all the members of the wifible Church , even fuch as afterwards de prove Apostates are fantified, because they offered, and offer themselves unto the Lord. But the inhabitation of the body Spirit, is proper onely to the elect, and Godschildren. To the fame purpole Param on the words, \* The fanctification of Apostates was not internal, (faith he) but external, confisting in the profession of Faith and participation of the Sacraments. They were fanctified, that is, feparate from the fews and Pagans in profession, and accounted for true Christians. In the fame feple as men are ordinarily called Saints as after we shall hear, so those that are turned Apostates , were fanctified by the blood of the covenant, and therefore were men in covenant.

Neither can all the noise that hath been made about that Text, I Pet. 2 p. adversaries take it off, but that it speaks fully to hold up a covenant in this latitude, and from thence I thus argue: If those phrases, a chosen generation, a royal Priesthood, and body Nation, a peculiar people, be applied to Christians; as to Jewes, in an equal latitude, to one as to other, then it must needs follow that there is a covenant in Gospel-times in like latitude, as in the time of the Law, including all that accept the termes of the covenant, and visibly appears as the people of God, and is not restrained onely to the Elect regenerate. The consequence is evident, seeing the termes plainly imply a, covenant, Here is a covenant people of no where. But these termes, a chosen Generation, a royal Priesthood, an body Nation, a piculiar People, are applied to Christians, as well as to Jewes, to one, in as great a

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\* Erat fantiig. catio apoftma rum non interna fed externa professione fides at participatione Sacramentorum externs confi. ftens. Erant fandtificati, bo eft, à Fudail & Paganus profesfione (egregati G pro veris Christianis babiti.

1 Pet. 2. 9.

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latitude, as to the other. That which God speaks to Israel in the wildernesse, that Peter speaks to the Church to which he writes, All Israelites in Moses dayes, all Christians professing in Peters time, had those titles, when only those that kept covenant, were at any time worthy of them, and had the comforts of them. Here its objected that this Text is meant of the Church, as it is invisible; and so it follows not, that it is spoken by the Apostle in that latitude, as it was by Moses to the Israelites, but in as great a difference as the Church visible, stands from the Church, as it is invisible; but I would wish that it might be taken into more serious consideration.

Arguments carrying this Text to the Church as yifible.

Asoni mon

First, whether the first Verse of this second Chapter, be meant only of invisible members? Whether the Apostle perswades Regenerate men, and only Regenerate men, to lay aside all malice,

and all quite, and bypocrifies, and evil Speakings?

Secondly, whether the third verse be to be thus limited, whether the Apostle makes doubt in that manner, whether invisible members had rested that the Lord is gracious? and yet the words in both those verses must need be understood of the same men, and under the same notion as these, vers. 9. The Apostle brings his speech to no full period till ver. 11. Those that must lay aside all malice, guile, &c., and those of whom he makes question, whether they had safted that the Lord were gracious, are this chosen Generation, this royal Priest-bood.

Thirdly, let us more seriously consider the Apostles farther enlargement of this honour of these Christians, Which in times past were not a people of God, words borrowed from Hos. 1.10. Hos 2.23 and spoken of the call of the ten revolted Tribes, and in Dent. 32.21, of the call of the Gentiles into a visible Church-state and profession, and so applied by the Apostle, Rom. 9.24,25,26. Whence I argue, The call of the ten revolted Tribes, and of the Gentiles into a visible Church-way, is not to be meant of the Church, as it is invisible onely. This one hath already taken into consideration, and answered. Honosever it be in the places in which the allusion is, yet it is certaine that here it is meant of such a calling as is from darknesse to marvellous light. Taking it, it seems, for granted, that there is no marvelous light in visible Churches, that in the land of Zebulon and Nepthals, where they saw a great light, there were, only invisible members, Mat. 4.15, 16.

Fourth-

Fourthly, as honourable titles as these are frequently given in Scripture, as shall be shewn to visible professours, why should

then thele be limitted to invilible Members?

Fifthly, this Text by adversaries is made to be parallel with those Texts, Gal. 6. 10. 1 Tim. 3. 15. 1 Pet. 2. 20. And those Texts I have demonstrated to be meant of visible Churches. To which nothing is replyed. Arguments to evince it, to be meant of the Church, as it is invisible, come to be considered.

(1.) I argue (faith one) from the termes, chosen Generation, royal Priestbood, an Mly Nation, a peculiar people. This is by hrists death, which can be understood of no other than Elect and true

Beleevers Tis.2.14.

Answ. 1. Such a way of arguing would not passe with him in his Adversary. As [peculiar people] is taken in one place of Scripture, so it must be taken in all places; but in one place it is taken for the Elect regenerate. If this would hold, much labour might be spared in finding out the various acception of words in Scripture.

2. These termes and others equipollent to these, are given to the Israelises, Dent. 14.1,2. Dent. 9.6. Dent. 32.9. not as a Church invisible, but as visible Members. Their qualifications are often as low as their appellations by reason of their relation to God, raise them high. And setting apart Christs death, I would

know how the Ifraelites came to this honour.

3. The gift of Apostles, Prophets, Evangelists, Pastours and Teachers were the gift of Christ, and the purchase of his death. These are for constitution of visible Churches, and visible members, enjoy these priviledges in common with regenerate persons, to which more is already spoken.

(2.) An Objection is raised from that which is said of them, They are called of Godby his power, and versue into his marvelow light; and verse 10. Which now had obtained mercy, which they had not before, which cannot be affirmed of any but true Beleevers

and Elect persons,

Answ. Men brought into a visible Church-state, are brought into a marvelous light. The seven golden Candlesticks, Rev. 1. 20. had a marvelous light in their lamps, and yet in some of those there were onely a few names that had not defiled their gar-

Objections

ments; And this light is a mercy, the fruition of it is a great mercy, Pfalme 147.19,20. Yea, it is applied by the Prophet, Hof 2.
23. whence the Apostle gathers it unto the mercy enjoyed in a visible Church-communion, which is not denied by the adverfary.

(3.) It is faid, that shofe persons did beleeve contra-distinguished to them that were disobedient, and stumbled at the word; but such

are onely the Elect. Ergo.

Anjw. So did all they that made spipmrack of the faith, Tim. 1.19. So did Simon Magus, Acts 8.13. So did the hearers compared to the rocky ground, Luke 8.13. And whereas it is said, these Beleevers are contra-distinguished to them that were disobedient and stumbled at the Word, it sully makes against this interpretation. Those disobedient ones are, those that disallow Christ, as we see verse 7. that reject Christ upon tender, that persist in Indiasse or Gentiles, are in that place Beleevers, and in all other Scriptures respective to visible prerogative, all which are visible Church-members.

(4.) They are said to be built, as living stones, &c. which can a-

gree to none, but Elett perfons and true Beleevers.

Answ. That is left out in the Quotation of this Text, which would wholly spoile the argument, and carry it on the other hand; namely those words, To whom coming as unto a living flone. The Apostle shews them the way, and points out the condition called for, which being done, they are then built as living stones. And this implies that it was fo, with some, but not with others. Here is that which was done by some and neglected by others, and their happineffe upon discharge of their duty declared. I am told by one, that he hardly beleeves, that any approved Writer joyns with me in this Interpretation : But though I were alone init, yet I might learne of him to adventure, not barely on the interpretation of one fingle. Scripture-Text, but on a conclusion in Theology, against all Protestant Writers, and herein I should have the advantage, in that few comparatively (I think) have flarted this question, much lesse have they ferioully handled it, minding more what those titles engage us to be (in which there is an agreement of all parties) than to whom they are given, when some of my opposites, dare affront the whole bo-

dy of Protestant Writers, in that, in whichex profess, they have to deale against Papists. Estim indeed upon examination of the thing in question, appeares to be of a contrary minde, and cenfures those that fet out this bolineffe by Religion, dictrine, Sacraments, which Authours by him thus cenfured may be (for ought I know) as approved as himself, and they, as we see himse it not to the Church invitible, I doubt not, but that holineffe, which is intrinfecal, is here aimed at, yet all those have these titles that do make profession of the way of it, and are of the number of those that engage themselves to it. Gerrard also on the words . Duts it to the question, and determines the same way, but tells us of others, that understand it of common and general election. His name ( I suppose ) is waved in that his Arguments are borrowed. and have been answered. But on the other hand Mafter Ball (who if authorities must carry it, will fway with me as much as either) treating on those words, Hof.2.19,20. I will betreet thee unto me for ever, de faith, The external betrothing, by outward covenant, fo as God betriche bimfelfe to all professing the true faith. may be broken, for though God offer them mercy if they will believe yet be gives not not faith to them, and quotes for proof, Rom. o. 24, 25. 1 Pet 2.8, 9. And Zanchisu de perfeverantia fanctorum cap. 1. Tit. de Sanctie, bath these words, Hear now what I understand by the name of [Saints] This name [Saint] when it is Spoken of men, is, 1. Generally taken, for all those that have confecrated themselves to the true God, and given their name to Chrift. and do professe him and his Religion, whether it be done before God truely, and fincerely, or only before men, fo the people of Ifrael, although they were not all trucky boly, yet they are all called boly, fo Paul calls all those Saines, who had given their names to Christ; se Peter, I Pet. 2 calls all those Christians to whom he writes a boly Nation, and a royal Prieff bood. And Laurentine, 1 Pet. 1.1. page 6. diftinguishing of a threefold election. T. To any function on, civil or ecclesiaftical. 2.To the external communion of divine worship, or the outward Church or people of God. 3. To Salvation and esernal life, brings for proof of the fecond acception, Deut. 7.6. 1 Pet. 2. 9 both which Texts, with him there are parallel, and taken in the fame fense that I understand them, Ravaneline in verbum [electio] quotes divers Texts of Scripture in which election is taken for the adoption of any Nation, and puts this of I Pet.

1Pet.2.9. in the last place, adding these words, And this election is general as hath been faid, nor are all that are made partakers of it , necessarily faved Rom. 9.6. but respective to this general elettion, he is faid to be chosen of God, who is called to the participation of his free covenant, or a people whom God adopts to himself for a prople. So allo in verbam [Santtus,] which he fayes is taken three wayes. 1. By feparation or fegregation. 2. By imputation. 3. By incheation of holinesse in this life. He there gives many inftances of the first acception, of holinesse by separation, diffinet from the two other, and I Pet 2.9. for one. So Salmero, as I finde him quoted to my hand, understands it of election, distinct from that which is to eternal life; and calls it an election to faith, and all know that they mean no more than their Catholick faith, which (according to them ) doth not necessarily entitle to eternal life. A Lapide, with whom my adversaries in these controversies, frequently joyn, is also wholly on my part, in his Comment on these words; fo that it needed not to have been faid, that no approved authour joynes with me, Let the Reader judge as the strength of reasons given will perswade.

### CHAP. XXXVIII.

Arguments evincing the Covenant of Grace in Gospeltimes in that latitude as before is afferted.

s. Titles given to men in covensnt, and in Scripture applied to unregenerate men, prove it. The first Argument shall be borrowed from those titles; which undoubtedly and undisputably imply a covenant, and yet in Scripture, are still attributed to all that professedly accept the termes of the covenant, and professedly appear as the people of God. Those titles before mentioned by Peter from Moses, are consessed to be such that argue a people in covenant, and therefore adversaries are so shie to consesse them to belong to visible Professours; But titles as high as these, and as undeniably implying a covenant, are given to visible Professours; those then (even according to them) are on this account in covenant with God. And these are all of those titles wherewith the people of God are honoured. In New Testament-Scri-

Scriptures, which are especially source, Beleevers, Saints, Disciples, Christians. He that is a Beleever, a Saint, a Disciple, a Christians, he is a man in covenant with God. But all visible Professors that accept the termes of the covenant are Beleevers, Saints, Disciples, Christians; so they are still stiled in New Testament-Scriptures, Beleevers from the Faith that they professe, Saints from the Holinesse to which they stand engaged, or from the holy God to whose service they are separated, Disciples from the Doctrine which they professe to learne, and Christians from him whose they are, whom they serve, and from whom they expect salvation. I know some have intred themselves to that language, that those that are thus dignissed, are necessarily concluded by them to be Elect, Regenerate persons; It is grown, I know the Dialect of the times, but not of the

Scriptures.

To begin with Beloevers. He is in Scripture a Beleever that is. a visible Professour, that puts himself into the number of those that expect falvation by Christ Jesus, So it is through the History of the Alts, where account is given of the Converts made by the Apostles Ministry, Acts 4. 4. Many of them which heard the Word believed, and the number of the men was about five thousand. They that are thus numbred by the poll, are visible Professours, that outwardly embraced the Doctrine of Faith, This might be feene and the names of fuch taken. They are not all Elect, regenerate Christians, such could not be visibly known: The generality of men and women in Samaria beleeved, Acts 8. 12. But that they wereElect & Regenerate in that universality cannot be conceived. Simon Magus is an example to the contrary, of whom the Text fayes, that he did believe, verf. 13. and yet his heart not right in the fight of God verse 21. He was with those Ifraelites, Plalme 78. 34. in covenant; yet bis heart was not feedfast in Covenant. A great number of the Grecians beleeved upon the preaching of those that were scattered, upon the persecution raised about Stephen, Acts 11.21. yet Barnabas (whom the Church of ferusalem sent to them) well enough knew that there was no certainty little hopes that all of these were Regenerate persons; therefore he exhorts them, that with purpose of heart they would cleave to the Lord. He was afraid that the work might be overly and superficial of which the Church in every age hath fad experience; he defires and en-KK deavours.

Unregenerate persons, as to the name and outward priviledges, are Belecvers,

deavour that they may be rooted and established. Only those hearers which are compared to the good ground, are Regenerate perfons. But those compared to bad ground, beleeve, Luke 8. 13. Regenerate men, who alone are invilible Church-Members. have their hearts more right with God, than to love the praise of men, more than the praise of God; but many beleevers are thus censured, as we see, John 12. 42,43. Regenerate persons make no Shipwrack of Faith; They are borne of incorruptible feed, the feed of God abideth in them ; Yet there are beleevers that thus fuffer thipwrack, I Tim. 1.19. Myriads of thousand of Jews beleeve, Acts 21, 20. yet not all Regenerate. The Apostle, 1 Cor. 7. fatisfies a cafe (fconscience put to him by the Corinthians, that if any brother hath a wife that beleeveth not; if the be pleased to dwell with him, let him not put her away. If the beleeving brother, here be only a Regenerate man, then the unbeleeving wife is an unregenerate woman; So the question will be, whether a Regenerate, fanctified man, joyned in marriage to a Professour of the true faith, not of those hopes for the truth of fanctification may dwell with her? A cafe that never yet was disputed or doubted: The unbeleever is a worshipper of idols, one that facrifices to devils and not to God. The Beleever is a Professor of the Faith, one in name a Christian and not a Heathen.

Unregenerate perions, as to the name and outward priviledges are Saints.

Saint is taken in the fame latitude as Beleever, and is the most common appellation in the New Testament, for all that are separate for God, and dedicated to him. The diftinguishing name for profesting Christians, as the title of People of God, Circumcifion, was for the people of Ifrael; some do not hear of the word Saint, but prefently they understand a Saint in glory, and will not endure that any man should be a Saint upon earth; Others will have none Saints, but those that are really such, and shall be for heaven. They will have no denomination of a Saint, from a holy profession: But If we look into the Scriptures, and may be fuffered to speak in that language, we shall finde, Saint for the most part, taken for men upon the earth. The Pfalmilt profesfedly names Saints upon earth, Pfal. 16.3. And those Saints not often taken for other, than a Saint by profession. He is a Saint that makes a Christian profession. We read of Colle-Etims for the Saints, 1Cor. 16.1. Administration to the Saints Heb. 6.10 which can reach no higher than visible Professours, and

can by no means be limited to Elect, Regenerate ones. When Pant fout up many of the Saints in prifon, and did much evil against them, Acts 26. 10. he knew no other way of distiction, then an outward profession, and so he explaines himself, those of that way, Act. 9. 2. We read of Churches of the Saints, 1 Cor. 14. 33. and they were taken in, to be Church-members affoon as they made profeshion. that is affoon as they ceafed to be Jews or Pagans, and took them to the way of Christianity. As we see in those three thousand, Alts 2. The Samaritans, The Eunuch, Simon Magus, af-Soon as they were taken off from Heathenisme, Judaisme for Christianity, they had that name of Saints. The Epistles wrote to particular visible Churchs are inscribed to Saints, among which, what some are read both the Epiftles to the Corinthians; yea, what almost all are in some Churches, read the Epistle to the Church of Sardis. Amefine judged by some to be of the opposite party ) hath these words; It is most probable, that there is no particular Church, in which the profession of the true faith flourisbeth. but in the same we may finde some truly Beleevers, Medul. lib. 1. cap. 32. fect. 8. The Apostle tells us of the Faith once delivered to the Saints. Jude 3. the Doctrine of Faith, as is agreed on all hands is there understood; All that professe that Doctrine are Saints: no other Comment can be put upon it, than upon the Apostles words, Rom. 3.1. To the fews were committed the Oracles of God : Saint then is a name of diffunction, to fet out those that take the way, not of fews, or Heathens, but the way of Christians and Saints are men in covenant.

For the terme Disciple, enough hath been spoken before. This argues an interest in the covenant, as well as the former of Saints, and Beleevers, and whole Nations are in capacity to be Disciples, Matth. 28.19. that is, to be put into a way of salvation, as sometimes the Nation of the Jews was, in the fruition of saving Ordinances, And the Kingdomes of the earth, being made the Kingdoms of the Lord and his Christs, by a visible profession are Discipled. Indeed is called a Disciple, Matth. 10.1,4. as well as Simon Magnus is called a Beleever. Sant breathed out threatnings against the Disciples of the Lord, Asts 9.1. In case you will know who the holy Ghost there means, see verse. all that Sant could finde of that way. He made it not his work to enquire after their Regeneration, or inward work of Santification; we may well

Unregenerate persons, as to the name and outward priviledges, are Disciples,

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think he understood as little of that as Nicodemus, It was enough to him that they made such a profession. Complaint is made, Acts 15.10. that those that urged the necessity of circumcision, put a yoke on the necks of the Disciples, which neither they nor their fathers were able to bear; and they urged it upon all in visible profession, and not upon regenerate ones alone. Let that one Text speak for all, in what latitude the word Disciple is taken, and in how large comprehension it is used, John 6.66. From that time many of his Disciples went back, and walked no nove with him.

For the last of these termes. Christians, it stands in the same latitude as the other, where we first heare of it, we finde it the same with Disciples, Acts 11.26. The Disciples were first called Christians in Antioch. And in what acception through all ages it hath past, is also manifest. All of these imply an interest in the covenant,

and these are given to unregenerate persons.

Here that of our Saviour is objected, Luke 14. 27,33. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and fifters ; yea, and his own life also, he cannot be my Disciple. These qualifications are signes of Regeneration and thefe only that are thus qualified, are Disciples of Christ: Revenerate men then onely have that honour of Disciples. I answer . They only do the duty of Disciples, they onely are worthy of that title as Christ explaines himself , Mat. 10.37. He that loveth father or mother more than me, is not worthy of me; Yet others have the name. as we have heard, and the outward priviledges, in order to bring them to the duty of true Disciples. There are Disciples as to the fruition of wifible priviledges, and those are they that make vifible professions. There are Disciples for glory and life, and those onely areRegenerate ones, John 3.3. Except a man be borne again be cannot fee the Kingdome of God. Ordinances are granted in a greater latitude than Regeneration. All that enjoy the priviledges of Ordinances are Disciples, and therefore it is no honour proper to Regenerate persons,

Secondly, as these titles argue a covenant-interest, when the parties are yet short of Regeneration; so the manifold absurdities that will sollow upon this restraint of the covenant, alone to Regenerate, plainly evince that it is to be taken in a larger extent, and

that it takes in unregenerate Professours.

1. This restriction of the covenant, to out shut all non-Regenerate,

Unregenerate perfors, as to the name and outward priviledges are Christians-

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The aburdities that follow upon the refit idion of the Covenant to the Bieck Regenerate do evince it.

nerate, makes an utter confusion between the covenant it felfe. and the conditions of it; or (if that expression do not please) the covenant it felf; and the duties required in it; between our entrance into covenant, and our observation of it, or walking up in faithfulneffe to it: All know that a bargaine for a fumme of money, and the payment of that fumme, the covenant with a fervant for labour, and the labour according to this covenant, are different things. Faithful men that make a bargaine, keep it. enter covenant, and fland to it; But the making and keeping, the entring and observing are not the same, many enter and transgreffe, covenant for much and performe nothing; So it is in the covenants of men, and so Scripture speaks of those covenants which God enters with man. There are those that enter covenant, and keep covenant. Pfal. 44.17.18. All this is come upon in yet we have not forgotten thee , neither have we dealt falfely in thy covenant; our beart is not turned back, neither have our flens declined from thy way. These have mercy promised; All to which God enegages himself, is theirs, Pfalme 103.17,18. The meecy of the Lord is from everlasting to everlasting, upon them that fear hims and his right confue fe unto childrens children, to fuch as keep his covenant, and to those that remember his commandments to do them. There are those that break covenant, Pfal. 78. 10, 37. They kept not the covenant of God, and refused to walk in his Law. Their heart was not right with him, neither were they stedfast in his covenant. And these are threatned with a curse, fer. 34. 18, 19,20. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant, which they had made before me, when they cut the calfe in twaine, and paffed between the parts thereof. The Princes of Judah, and the Princes of Jerusalem, the Ennuches and the Priests, and all the people of the land, which passed between the parts of the calf: I will even give them into the hand of their enemies, and into the hand of them that feek their life; and their dead bodies shall be for meat unto the fowles of the heaven. and to the beafts of the earth. The Lord brings a fword that avenges the quarrel of his covenant, Levit. 26.25. When the beaviest of judgements is mentioned, and a large list enumerated, as Efay 24. Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be as with the People, so with the

Priest: as with the Servant, fo with his Master; as with the Maid. To with her Miftreffe ; as with the Buyer, fo with the Seller ; as with the Linder, fo with the Borrower; as with the taker of wfury, fo with the giver of usury; to him the land shall be uteerly emptied, and utserly spoiled, for the Lord bath spoken this word. The earth mournetb and fadeth away, the banghty pecople of the earth do languish the earth also is defiled under the inhabitants thereof. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. therefore the inhabitants of the earth are hurnt, and few men left; the new wine mourneth, the vine languisbeth, all the merry-hearted do figh. The myrth of Tabrets ceafeth, the noise of them that rejoyce endeth, the joy of the Harp ceafeth. They shal not drink wine with a song, frome drink shall be bitter to them that drink it. The city of confusion is broken down, every house is sout up that no man may come in. There is a crying for wine in the streets, all joy is darkned, the mirth of the land is gone : In the City is left desolation, and the Gate is smitten with destruction. The reason of all this is given in the close of verfe 3. Because they have transgressed the Laws, changed the Ordinances, broken the everlasting Covenant. Now according to this opinion. Regeneration is our entrance into covenant, and Regeneration is our keeping of covenant before regeneration we make no covenant, after Regeneration we break no covenant, there is no such thing as covenant-breaking. All this makes an utter confulion in the covenant.

2. Then there is no such thing as an hypocrite in the world, as in reference towards God; no such thing as an hypocrite in the Church as in reference to Religion, and wayes of godlinesse. An hypocrite is one that personates the man that he is not, with Jeroboams wise, seignes himself to be another person, 1 Kings 14.6. He that acts Tarquin or Lucretia in the Tragedy, is not Tarquin or Lucretia, that acts a King is many times a peasant. Now an hypocrite respective to Religion, and in Scripture use of the phrase, is one that pretends for God, and is not Gods; pretends to be wholly his, and is some others; of these God frequently complaines, These in the Scriptures are menaced with heavy judgements. Now according to this opinion; that only Regenerate men are in covenant, there is no such thing as an hypocrite, No such sinne as hypocrite; Where the Gospel is preached, God makes tender of himself in covenant, and in case none but Regenerate enter Co-

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venant then only they take upon them the persons of people in relation to him, onely they firike hands with him, and thefe as they professe, so in sincerity and reality they are; as they cove. nant with him . fo in the uprightnesse of their hearts they walk before him, and so all of Ifrael, are Ifrael. There cannot be found a man'in Ifrael that is not a Nathaniel; Men out of covenant are without, and aliens to the Common-wealth of I/rael, Ephel. 2.12. And if they be in covenant, then according to this opinion, they are men fincere, and upright hearted in it. But you will fay, They pretend to the covenant, and are not in covenant, and fo are bypocrites. To this I fay. (1.) It is plain against the Scriptures that makes hypocrites false in the covenant, men whose hearts were not ftedfaft in it . as Pfalme 78. 8, 10 a ftubborne and rebellions generation, a generation that fet not their heart aright, and whose spirit was not stedfast with God. They kept not the covewant of God, and refused to walk in bis Law. More fully, verse 36,37. They did flatter him with their mouth, and they lied unto him with their tengues, for their hearts were not right with him weither were they stedfast in his covenant. Therefore they pretend not barely to a covenant, but the covenant which they enter, is their pretence for God, and their breach of covenant argues them guilty of hypocrifie before the Lord. (2.) According to these such pretend to the stage, but are never admitted on it. They pretend to act the part of a Servant of God, but never act in it; lo we may fay, they pretend to hypocrifie, but never are in the honour to be in any capacity of it.

3. If the covenant be with this limit, only to Regenerate perfons, then no Minister in any Church, no Church-Officer, nor any
other Church-member, in case you will make it to be their work,
may baptize any person. That Disciples are to be baptized, is
out of question with all that acknowledge such a standing Ordinance as Baptisme; It being in the Apostles commission, to disciple Nations, and haptize them. These are brought into the bond of
the covenant, as Exch. 20,37. But those only, passing for Disciples, and men in covenant that are Regenerate, they can by
no eye of any Minister, Church-Officer, or member be discerned.
This is that work that cometh not with observation, or unward sem,
that men should say, so here, or so there, Luke 17, 20, 21. Christ might
indeed have baptized in his own person at pleasure, seeing be

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knew what was in man, John 2. 2. He could have diftinguished a Beleever from an unbeleever, a Saint from an unfanctified man, a Christian from him that is no Christian, a Disciple from one that is no Disciple, taking these titles in the sense of these persons. So can no other man. It is the Prerogative Royal of God to fearch the heart; If Paul could have discerned false Brethren by a spirit of infallibility, he had never been in that danger, 2 Cor. 11.26. But Christ baptized none, but left all to his Disciples . John 4.2. And they being thus tied up to baptize none, till they be discipled; of which according to this Tenent they could be no competent Judges, it must needs follow that none at all must be baptized. If any fay, those are to be baptized, that in the judgement of charity we judge to be Disciples on whom we have grounds of hope that this work is wrought, as I know it is faid by many. I shall give heed to them when they can thew that Christ bath faid it, that he hath made known that the inward work, is alone the true ground, on which this priviledge is granted, and charity is our rule in judging of it; But I finde Christ giving charge to Disciple Nations, and to baptize them . But I finde him not giving commission , that when in the judgement of charity, men have cause to conceive them to be Disciples, then to baptize them; We finde the Apostles and others in the Primitive-times, making that hafte to baptize upon profeffion, that they flayed not for observation of those signes that might in a well-grounded charity perswade that they were Regenerate persons. And those that fix it here too or linarily make interests the chief ground to carry their charity to a more favourable construction; charity (according to the Proverb ) beginning at home, they that are most like to make a party with them, or drive on an interest their way, will be judged persons meet for Baptisme; Of this in a short time we have large experience. As for those that gather up Churches, and initiate them by Baprisme; the way of the Apost les I confesse, in case that they would make good that they have to deale with Heathers, and therefore a way of more colour than theirs, that fet up new Churches, and retaine the old Baptisme, we see what manner of Saints are received among them fuch that civil persons ( respective to sobriety chaftity, or upright dealing with men) cannot without staine of their reputation, make their companions. And congregations 0

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gations of Saints have just cause to say, that they have lost none of their gold, but much of their sikh and drosse by such Saintseparation; That I speak the truth, and lie not, I need not to appeal to my conscience bearing witnesse, (which alone is satisfaction to my self) but to thousands of witnesses which may give satisfaction to others.

### CHAP. XXXIX.

luncine whether cars he rolled on Parti.

Objections against this latitude of the Covenant answered.

It is here objected, that in Old Testament-times, God speaks to all in visible profession, in that may of compellation as his people, as appears in those places that alreadie have been quoted; but in New Testament-times, we finde not that title in such generality, only the Regenerate, those that yield ready and loyal subjection to God, are bonoured with the name of the people of God, they therefore onlie are in Covenant. The title is restrained peculiarly to them, and so also the mercy. To this much may be said.

First, if this were granted, that this way of compellation, or speech of God to man, is not found in all the New Testament, in this latitude, as to take in men of Christian Profession, not yet regenerate, yet there is little gained, seeing as we have found, there are termes equivalent. Beleevers are the people of God, so are Saints, Disciples, and Christians. But those that are yet unregenerate have these titles, as we have heard at large, and therefore it argues the Covenant to be as large, as when that terme was so frequent.

Secondly, it is not often, that that phrase is found in New Te-stament-Scriptures, with such restriction, only to regenerate persons. Tit. 2. 14. is the most pregnant place, where it is said, that Jesus Christ gave himself for us, that he might redeem us from all iniquitie, and purific sonto himself a peculiar people, real-one of good works. But if it be granted, that it is sometimes taken for a people separate by grace out of the state of nature, it will-

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not follow that it is never taken for a people Separate for God by Profession : Tlesow that Text, Revelution 2113. well be urged Phened a great voice out of Pleaven, fating, Behold, the Tabernacle of God is with men, and he will dwell with shees, and they that be his people, and God himfelf hall be wish them, and be their God. But this will hardly ferve for their purpofe, There is no small dispute whether this be to be fulfilled on Earth, or in Heaven; if in Heaven, as learned Interpreters contend, then it is nothing to our purpole, if on Earth, then it fets out a fingular glory in the Church through Ordinances in purity; nothing that offends being suffered, yet such a one in which yet there is a mixture of elosehypocrites. As for those that interpret it of Christs personal reigne uponearth, when he in person shall manage all, and work nothing by his Agents, I leave them to enjoy their own opinion, how they shall be qualified on earth that do attend him. But if we may make conjecture by a confiderable party of those that publish it, and receive it. we shall have strong cause of doubt, that all will not be found regenerate.

Thirdly, I fay, the expression mentioned of my people, or people of God, is used more frequently in the New Testament in the Old Testament-latitude, than with restriction to the Elect Regenerate. That in 2 Cor. 6. 16. with me is plain; I will dwell with them, and walk in them, and I will be sheir God. and they shall be my people, quoted out of an Old Testament Scripture, Levit, 26. 16. and there it is a National Promise, and here, to be understood of Gods visible abode in Ordinances as may be made out from the context, being tendered to those that were over-buffe to meddle with idols, from which he diffwades with this Argument, that they were the Temple of the Lord, feparate of God for his worship and service, and the Promise is no more than is made good to visible Churches, Christ walks in the midst of the seven golden Candlesticks. Revel. 2. 1, and fome of them (witnesse that of Sardu) had not all their Members Regenerate persons. That of the Apostle, Ross. 9. 25. I will call them my people, which were not my people, and her beloved, which was not beloved, is to be understood no otherwise; That of the Prophet of the call of the ten Tribes, from Hofea 1. 10. Hof. 2. 23. is there applied to the call

of the Gentiles into a Church-state and condition. Neither is that of force against it, that is objected from verse 23. where the Apostle saith, That he might make known the richus of his glory on the wessels of weeks, which he had after prepared unto glory. God sets up visible Ordinances, and calls to a Church-state as is there prophecied, that he may there work to himselse a people of invisible relation, that thereby he may make them vessels of mercy, having after prepared them unto glory. So likewise, Rev. 18. 4. Come out of her my people, that to be not partakers of her sinues, and that to receive not of her plagues. All Professions of faith, and morshippers of the true God, are there included in that exhortation to quit Babylon; so all Ministers of Christ are to urge and presse it, Men therefore of visible Profession, have this title in compellation from GOD of my

people.

It is yet objected, feremiah 31. 31, 32, 33. Bebeld the dayes come, faith the LORD, that I will make a new Covenant with the bouse of Israel, and with the bouse of Judah, not according to the Covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my Covenant they brake, although I was an husband tothem, faith the Lord. But this fall he my Covenant that I mill make with the house of Israel; after those dayes saith the Lord, I will put my Leav in their inward parts, and write it in their hearts ; and will be their God, and they fall be my people. Here is a third our pofe or interest for which this Text is produced to ferve. The first was to affert an unconditionate Covenant in the dayes of the Gospel (which we examined chapter 25.) when the Gospel expressely bolds out Covenantconditions, more expressely than the Covenant of Works, which is confest to be conditional. The second to overthrow a publick Ministery, and all private mutual exhortation (which we foake to chapter 26.) when the New Testament doth establish both. And to fet up this Prophecie in a third particular, at painft all New Testament-light; none must be of the called of God into Covenant, for fruition of Church-priviledges, but those that are regenerate: Men in Old Testament-Covenant, broke Compant as is there expreft; Men in the New Covenant LI 2 thall

thall keep covenant, and these are only the Elect and Regene-

rate. To this I might have many things to fay.

No fuch fense must be put upon this one single Text, as to reftrain the covenant only to those that are stedfast in it, and carefully observe it when other New Testament-Scriptures clearly and unanimously hold it out in that latitude to comprehend those that are transgreffours of it, no more than it must be brought (though there be like colour for both) to overthrow Gofpel Ordinances private and publick exhortations, when in the New Te-Ramene there is a clear and full establishment of them. There are those that are in the faith, fo farre as to enter Covenant, that make hipmratk of the faith, 1Tim 1.19. Difciples of cherk that to back and walk no more with him. Job. 6. Men fandified by the blood of the Covenant, that tread under foos the blood of the Son of God, and do defright to the Spirit of grace, Heb. 10.20 There are that escape the pollution of the world, through the knowledge of the Lord and Saviour Jefus Christ, and are again entangled and overcome. Those that have known the way of righteonfuese, that turne from the holy Commandment. To whom is happens according to the true Proverb, The dagge is turned to his own vomit again, and the few that was washed to her wallowing in the mire, 2 Pet. 2 22. It is farre easier to returne answer to this Scripture held out by way of Prophecie what hall be, than to give answer to all these Scriptures. and far more than thefe, ferting out what is in New Testamenttimes all or

2. That we may interpret, and not commit Scriptures, finde out the sense of all; and not created offerences in any; we may observe that though it be granted, that those that have the Law written in their hearts, and put into their inward parts, do enter covenant; and not break it; yet it is not said, none shall enter covenant and transgresse it. There may still be an outward covenant, according to Interpreters, that may be broken, as we as an inward covenant that shall be observed. If it be said, that these are two distinct covenants, one succeeding the other, one abolished when the other takes place, according to that of the Apostle, Heb.8.13. In that he saith, a New Covenant, he hath made the sirst Old; note that which decayeth and waxeth Old, is ready to vanish at

way; then it will follow (this being the characteristical difference) that, as none in New Teltament-times enter covenant, but they keep covenant; to none in Old Testamenttimes were in covenant, but they did transgresse it; so least that the covenant that then was was wholly transgresse able and the covenant that now is is not in any possible lity to be transgreft. But the contrary is evident, there were those that kept covenant in Old Testament-times, Pfal 44-17 All this is come kpon to, yet have me not forgotton thee, weither have we dealt fallely in the covenant, Plat. 103. 17. And alfo there are those that break covenant in New Testament-times, I Tim, 5, 12. Having dammation, because they have cast off their first faith. The Law was written in mens hearts, and put into their inward parts in the dayes of the Old Testament, and fome were (as it is called) in an inward Covenant Dent 30.6. The Lord thy God will circumcife thy heart, and the heart of the feed; to love the Lord thy God with all thing heart, and with all thy foule, that then mayeff live, Plat. 37.31. The Law of his God is in his heart, none of his steps shall slide Plal. 110. 11. Thy word have I hid in my beart, that I might not finne against thee Encline your care, and come unto me, bear, and your faule Shall live, and I will make an everlasting Covenant maste rom even the fare mercier of David, Ifa. 55.3. And fo by confequence it fairly holds, notwithftanding this Text that there is (as bath) been proved) an outward covenant in the dayes of the Gospel. The oldnesse to be abolished is only in circumstances, wherewith one and the same covenant that now is, was then clothed.

3. The covenant then spoken to by ferencias the place quoted, is not a covenant properly so called, or at least, as Master Baxter observes, not the whole of the covenant. So there must be two distinct covenants, one in being when the Prophet wrote, and another to have its being in the time of which he prophesied; one covenant made with the Jewes, and another covenant distinct from it made with Christians, and so of necessity there must be two distinct Gospels. If that spoken of by ferency be a covenant properly so called, holding out the whole nature of the Gospel-covenant, and that New distinct from the former, then the old covenant must need in the whole nature of it be a distinct covenant likewise. In what

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fense freezy is to be understood according to the genuine meaning of the Text, I have endeavoured to clear, as in my answer, page 105, 106, 107. So also chap, 26, of this Treatise, and whether I have answered the objection, which some divine that I cannot, without enervating the Argument, for effectual grace and perseverance in it, I must appear to the impartial Reader. I am sure none can build effectual grace, and perseverance on that Text (making it a distinct Covenant from the first) without the overthrow of effectual grace and perseverance in Old Testament-times.

## CHAP. XL.

Professed believers, are under a Covenant of Grace, and not

Fird Corollary

IT necessarily follows, by way of Corollary, from that which hath been delivered, that no professed believer, that is a member of the Church visible, is under a Covenant of Works, but co monine, that he, professedly, gives his name to Christ, he is un-der a Covenant of grace. That a man cannnot be under two Covenants, respective to the same thing, I suppose, is agreed upon, on all hands. A manthat holds by one title, if he accept a fecond, makes void the first, whether his former title were better, or worfe , whether it tends to his prejudice, or benefit, thus to make change of it, As it is with covenants among men, fo it is in the Covenant between God and man. If the New Covenant make wold the Old, where both Old and New are substantially the same and the difference only circumflantial, as the Apostic sheweth that it does Hob. 8. 13. much more then, in those coverants, which are effentially differing, asare the Covenant of Works and the Governant of grace. Some, that would limit the Covement, only to the regenerate, and men of justifying faith, as to the just lantade of it, make use of this Maxime, that the lame man cannot be under two Covenines, which is, indeed, a right way of arguing; from principles granted on both parts. Now they

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they affume, that all unregenerate, and persons not justified, are under a Covenant of Works. This, they take for granted when it refts to be proved , and fo conclude that thele are under no Covenant of Grace, but a Covenant of Works. I affirme, on the other hand, that so many of them as are Christians, though, pot Regenerati, but, Regenerandi, as Parene speaks, are under a Covenant of Grace, and therefore, they are not under a Covenant of Works. Here to avoid miltakes some things are to be oremifed, 1. That many of them have not any explicit knowledge of either Covenant, either that, under which originally they were or that under which, through grace, they are. They arothe people of God (and therefore under a faving Covenant with God though not emproved for falvation) that perifh for lack of knowledge. Hof. 4.6. all that bear the name of believers in primitive times, were not got up in knowledge to the first principles. 2. As to their prefent qualification and condition, they are in no better an effate, than if the obligation of the Covenant of Works, were fill upon them. A men dealing fallely in the Covenant of grace, is in as fad a condition, as he that is underthat hopeleffe. and destructive Covenant of Works, yea, his condition admits of many fad aggravations, in that treachery is above rebellion, and perfidiousnesse exceeds bare disobedience. They were a people in Covenant, that God owned as his, to whom he faid, Ezek. 16.48. As I live, faith the Lord God, Sedow thy fifter hath not done, the nor her dang beers as then half done, then, and thy dangheers. Bleffednesse, is no where in scripture said to be on the head of all those that are in covenant, unlesse it be meant comparatively, or respectively only, but, on sich as keep his covenant, and remember bis commandments to do them. Pfal. 103. 18. And, if all that were in covenant, did keep covenant, there would not be fo much complaint as there is in Scripture, of breach of covenant, nor could men be under that charge, that their hearts are not ftedfaft in covenant. 3. They are yet in a more desirable effate, and in a fairer way towards bappinesse, than those, that are as the Apostie speaks, Arangers from the covenant of promise, Eph.2.12, As the Jowes were a people night a the Lord, Pfal. 148.14. So they are, Epb. 2.13. Salvation is of thefe, though they be not as yet, by a thorough work of graceins faving Hate. There are of thefe that that be laved, Afte 2.47. and fo there is not, for ought that

that Scripture speaks among those that are without covenant, such are, in Scripture language, wisbons God, wisbons hope, Eph. 2.12. under the wrath and indignation of God, Jerem. 10. 25. Pfal. 79. 6. When the Apostle therefore, had spoken much against the Jew outwardly, and the circumcission of the siefs. (that is, men circumcissed in sless and not in heart) Rom. 2. upon the question put, yeu concludes, that these Jewes have. This circumcition hath much profit, every way much advantage, and the advantage is, as he expresses it, especially, the Oracles of God, which are the covenant draughts, and if they were urterly out of covenant, I would desire any to shew, where the advantage lies. That they are in covenant with God and in a covenant of grace appears therefore, the grace appears therefore.

the Jew outwardly, these Oracles of God. To them, that is, to the Jew outwardly, these Oracles were committed, as the Aposselle tells us, Rom 3.1. They were committed to them as their inhesitance, Deut. 33.4. They were possess of them, in order to everlasting life, John 5.39. And these Oracles, being Covenant-tables, Covenant-draughts, the professed believer, that by favour from God, stands possess of them, is in Covenant with

God.

2. They have the feals of the covenant. Covenant, and right to the feale, where feals are appointed, cannot be fevered as shall be shewen. They are in covenant, as Abraham was: and. they have the feales of the covenant, as Abraham and his feed had. Those were circumcifed, and these are baptised; and, that it may appear, that they had not this honour barely from man, without approbation from God (as fome feem to hint, in their diftinction of Forum Dei, and Forum Ecclefia, as though the Church received them, when in the fight of God they had no right to be received) we finde, T. That the Spirit of God in the Scripture, still calls them, in way of honour, by the name of circumcifion, and men may, but God will not thus give, an equivocal or nick-name to them. As they were circumcifed in the felh foir was the minde of God, that they hould beare in their fieth, this figne and feale of the Covenant. 2. Upon it, they had many and great priviledges, yea, all Church priviledges, followed upon this leading priviledge, though otherwife, firangers to the Common-weale of Ifrael, now they were look't upon as of Ifrael. 3 . An40

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3 Answering unto and in fincerity making good, that unto which they do actually engage, the whole bleffing of the Covenant is theirs. They that undertake the termes, on which covenant falvation according to the Gospel is had, are actually vested in a a faving covenant; but they undertake the termes, on which covenant salvation according to the Gospel is had, they are therefore in a faving covenant.

4. In case unbesief and impenitence in them, be not only Law-transgressions, but also Gospel-sins, and breaches of a Gospel-covenant, then these professed believers are under a Gospel-covenant. This is evident; They sin not against the Gospel that are not under the Gospel, they break not covenant that were never in covenant, but their unbesief and impenitence are above Law-transgressions, they are Gospel-sins, and breaches of covenant, as I think, need not to be proved, and therefore it is plain that they are in covenant.

Upon this account, I confesse. I have often marvelled why many eminent and godly Divines do earneftly perswade their people to whom they speak, to enter covenant with God, giving dire-Gions what way they are to take to come into covenant with him. telling them that it is of great concernment to them to know under what covenant they are, whether under a covenant of Works, or a covenant of grace! when the fame men expressely fav that we all entred covenant in baptisme; and that unbelief and impenitence at least, if not every lin, is a breach of our baptism, vow and covenant. Might not any think that thefe did perswade to be baptifed? and that they tell their people that it is of great concernment, to know what covenant it is that baptisme feales, whether it leales the covenant of Works, or the covenant of Grace. If we enter in covenant in our baptisme, as they truly say, that we did, as to the 7m in re, then how comes it to passe that any that are baptiled are out of it, and being already actually in it how are they perswaded to enter into it. These perswalions therefore, and motives to enter covenant. I think should be to presse men on to keep covenant, and so the directions which they lay down are indeed of divine and excellent use. And when they say it so much concernes men to know what covenant they are under, I conceive it should rather be to let them know of how great concernment it is to them to fee that they have their interest in the mercies of the Mm

the covenant through grace answering to the termes of it, and requifites in it, and to the entring of covenant, which is done, as thefe fay, in baptisme, and keeping of covenant, or obtaining the mercies of the covenant, would not be confounded but diffinguifhed. Their labours would likewife be of excellent use which otherwise scarce suit either with their own words or the Scriprures. It may be objected, that in case they are from under the covenant of Works, and under the covenant of Grace, then they are exempted from the curse, and acquitted from the condemnation which is annext to that covenant, which cannot be affirmed of any meer Professour of Christianity in unbelief and impenitence. and enough is spoken in this Treatise it self against it. To this I answer. 1. The curse may follow upon the transgreffion of the Law, as a Law, without confideration of any covenant at all, whether of Works or Grace, and it is not interest in Covenant, but interest in Chrift, (which these, supposedly such, have not) that frees from condemnation. 2. What if it be yielded that they heare no more than the penalty annext to the breach of the Covenant of grace. If the Gospel be consulted that is sufficiently fed and heavy. If they be put to beare that, nothing more needs to be added to the burden, and indeed with submiffion to better judgments, not resolvedly determining any thing, it is mythoughts, that professed Christians in unbelief and impenitence, suffer not upon account of the penalty annext to the breach of the covenant of Works, but upon account of the penalty annext to the breach of the covenant of Grace; and let not any here object that the transgression of the Law shall not then be laid to their charge, for the Gospel bindes us to the obedience of the Law. though not in exact perfection, yet in fincerity and truth. And this, I suppose, receives strength from that of the Apostle, 2Tbel. 1.7.8. The Lord Jesus shall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Golpel of our Lord Jefus Christ, which character therof [not knowing God Interpreters (faith Dr. Slater upon the words) generally take to be a defcription of the Gentiles, who though they know God by his Works. yet they know him not by his Word, and to this he subscribes. The other character of I not obeying the Golpel of Jefus Christ ] is, as he faith, a circumfeription of Christians, according to Inpreters.

terpreters; Gospel-disobedience is then their guilt, and upon account of this they fuffer. Had they believed and yielded fincere obedience which they professed, and to which they engaged themfelves they had not perifhed, and the want of this appears to be their deftruction.

#### CHAP. XLI.

Interest in a Church-state is of equal latitude with the Covenant.

Hen it follows by way of necessary corollary, that Church- a. Corollary. membership, interest in a Church-state, is of equal latitude; not only the elect and regenerate, but all in covenant (as before spoken to) have their right, stand entitled to Church-priviledges, And here left I should be mistaken, let me explaine my selfe, that my meaning is not, ipfo facto, because in covenant with God, and called by his name, to entitle them to the Church invisible, and so to suppose them lively members, living in grace, by influence of the Spirit from Chrift; This would clearly enough contradict, that which before I have spoken, and were indeed a contradiction in the adject, I mean it of a visible Church-state, and interest in visible priviledges. If any quarrelat the distinction, as some have done on either hand, endeavouring to take off both members. The Church of Rome not admitting any Church invitible, and others not brooking any Church, but fuch as confifts of invifible members, as may appear in their definitions of a particular Church, putting in those clauses, that belong only to the Church invisible : I shall refer them to Doctor John Reynolds, in his fecond Thefis, fully bottoming it on that Text, Mat. 22. 14. Many are called, but few chofen, which yet, must be confest with judicious Master Hudfon, that it is not a division into two diffine Churches, or species of Churches, but a distribution of the subject by the adjuncts, viz. à duplici modo communionis, externo, o interno, Vindication, page 4. One, and the same Church, bath members of a visible, and invisible notion, a more full explanation may there Mm 2

ubi fædus, ibi esclejis. be feen. This being premifed, I affirm, that interest in Church. membership, in a vilible Church-flate, is theirs, and may be claimed by all those that have interest in the covenant before named an external interest or an interest in the external covenant. as usually it hath been called This is a fure rule, Where the Covenant is there the Church is; and in what latitude foever men are taken into covenant, they are received into the Church. Lawes tendred by a Prince, and received by a people (whether they be tendred immediately by himfelf, or by his Heraulds or Embaffadours) make up the relation of King and people : A marriagecovenant tendred by a man (as by Abrahams fervant in the name of Hace to Rebecca, Gen. 24.) and accepted by a Virgin, makes up the relation of husband and wife: covenant draughts between man and man for service, (as an apprentice his indentures) make up the relation of Master and servant, now the Gospel-covenant is all of these, between God and a people; where God tenders it, and a people receive it, there God hath his Spoule, his Subjects, his Servants. These are his people, and all of these are Church-members. 'The Word preached and received hath ever been affigned by Orthodox Divines, as the characteristical note of a Church of God; a Church stands and falls withit; where it is professedly received, there is a Churchinterest. Let one man apart receiveit, as was the case of the Eunuch, he forthwith becomes a Church-member, and is to have (as we see he had) his present matriculation, and to be admitted by baptism a member (not of this or that Congregation, but) of the Church univerfal visible; and upon this account wherefoever he comes, is a Saint, a Disciple, a Christian, a' Beleever, and to to be received and acknowledged; This is abundantly confirmed in those parables of our Saviour Christ, of the floore, where there is both chaffe and wheat, Mat. 3.12. of the field, where there is both wheat and tares. of tied aught-net, where are fishes good and bad, Mat. 13. 24,47. As alfoin that of the Apollle, 2 Tim, 2.20. In a great boufeshere are not only veffels of gold, and of silver, but also of wood and of earth, and some to honour, and some to dishonour. The Church is this floore, this field, this draught-net, this great house in which there is chaffe, tares, fift unfit for use, and vessels of difbonour, to which may be added, the parables of the wedding

feaft, in which there is a mixture, of, fome without a wedding garment. Mir. 22. of the Breefold with kids and godis. These parables are brought by Bellarmine for proof, that the Church doth not confitt only of the elect, bb 2.de Ecel, Mil-

sap 7 to which (a) Il bitaker Controv fecunda, queft. prima cap 7.aniwers by diftir chion. Bellarmine faith he) ought to prove, that in the Catholick Church (which is the body of Christ) there are both good and bad, reprobate as well as elect, and for proof of this (faith he) be brings the parable of the floore, in which there is wheat and chaffe; but by the floore in this place is not mount (laith he) the Catholick Church, but each particular Church, in which (we confesse) there are bad as well as good, and for the most part more, bad than good. And though he makes fome exceptions sgainft fome of the Parables, yet he applies the fame answer to others. Concerning that of the draw-net he faith, The fense of !

(a) Debuit Bellarminus probare in Ecclefia Ca bolica qua cft corous Ch ifti,effe tam ma los quam bonos, tam reprobes, quamelectos. Hoc ut probares affert banc parabolam de area inqua Grisicume polea eft. At per aream bos in loco non Catholica, fed particularis que que ecclefia intelligitur, in qua nos fatemur tam malos quam bonos effe, & plerunque plures matos quam bonos.

the parable is manifest ble bappens in the Church when the Cospel is preached, as in the sea, when Ecclifis evenire solve Eungelium the draught-nes is cast to take sish. 1. All the pradicatur, we can versiculum in mare sishes that are in the sea are not enclosed in the projection ad pisce capiculus. Primo non net. 2. All are not good that are inclosed, omnet pisces qui funt in muri capiuntur. but some are unfit for use. 3. The bad fif Secundo non omnes boni sun qui capiunare not separate from the good, tell the net be parantur mali pisces à bouis donce versidrawn to land: so when the Gospel is preached, culum ad reviam extractum fueris. Sic all men do not come in , all are not good that in Ecclefia cum Evangelium pradicatur, come, and the good and bad are not feparate non omnes bomines accedunt, non omnes till the end of the world. And Doctor Reynolds qui accedunt funt boni, non separantur bomaintaining that position, That the boly Ca-

ni a malis ante finem mundi.

tholick Church, which we believe is the whole company of Gods elect and chofen, faith, The wicked muft needs be a part of the Church, if the name of Church did fignifie the visible Church, as we call it confifting of she good and bad. Amefin who (as we heard ) judges it very probable that there is no visible Church where the Word is truly preached, in which there are not fome that are godle, , and therefore is farre from concluding the godlineffe of all faith, in his Bellar. Ener- Falfin efft invatus, lib. 2. de Ecclef. cap. 1. It is falfe, that inward graces arere-

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ternas virtutes quired require à mobile ut aliquis fit in ecclefia quoad vifibilem ejm flatum. quired of m, to a mans-being in the Church as to the visible Rate of it: fee Apollonism Syllog. pag. 8. Professores Leyden diffent. 40. 200.3. If any man judge it to be abford, that Christ should have wicked men (who are limbs of Satan) to be of his myftical body, carnal wicked men to be members of fuch a gracious and glorious head. Christ is the head of his Church. lay they ; if fuch be Church-members, then Christ is their head; I thall referre them to a full and fatisfying answer to Mafter Hudfons Vindication, page 6, 7, 8. And for those that deny any being of a Church universal visible as Master Blackwood in his Storme, page 65. who faith, the objector, is overtaken in a groffe absurdity, to think there is some universal Church visible begun in Abraham, into which upon the rejection of the fewes, the believers among the Gentiles, and their feed are to be received; for besides the invisible Church, the body of Christ mystical, there are only particular Churches under the Gospel. I would learn of them, into what particular Church the Eunuch was received, and by baptisme actually and solemnly admitted, or whether he was still no Church-member, but an alien and stranger to the Common-wealth of Ifrael, not added to the Church. To what particular Congregation, the Apostles, Prophets, and Evangelists joyned themselves by covenant and to fave farther labour, leave them to Mafter Hudfons Vindication of the effence and unity of the Church Catholick visible, which will receive a fatisfactory answer when the Sun hath no more being in the Heavens.

#### CHAP. XLII.

A manin Covenant with God, and received into the univerfal Church visible, needs no more to give him accesse to, and interest in, particular visible Churches.

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zly. IT farther followes that a man by vertue of covenant, being thus enrighted to membership, in the Church universal visible, and baptized into this body, there needs no far-

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ther covenant to give him accesse to, and interest in particular visible Churches, What the Apostle gives in charge to the Church at Rome, concerning those that are weak in the faith. that they must receive them, giving this reason, for God hath received them. Rom. 14.1,3. we may apply to those that make profession of the faith, being able to make application of his reafon. God takes them into communion, unto visible fellowship. we are not then to reject them. Is the necessary qualification of a member of the visible Church universal one thing, and the necessary of a member of this or that particular congregation another? and may one be fit to be a member of the universal visible Church, and ret not qualified to be a member of a particular congregation, faith Mafter Wood, Append p 169, 170. If I should enlarge this to heathens brought to a profession of the faith, and argue their right to baotifme, upon profession, and by baptisme their right to Churchfellowship in any visible Church-fociety. I should finde the Scriotures abundantly to favour it. Of so many thousands, myriads of thousands of converts. All 21.20. which were added to the Church, and received by baptisme, / baptized the same day for a great part, sometimes as appears the very houre of their converfion) there is not one, that we reade, refused, but all received; yea, not a scruple raised, save of one only, as I remember, which was Saul, when he offered himself into Church-fellowship, and that not upon this account that we are now upon, but good A. nanial fearing that he came, not to joyne with them, but to feile upon them, knowing that at that time, he had authority from the chief Priefts, to binde all that call on Christs name, Alls 0.14. If the competentes, as they were filled in the primitive times, (viz. men that offered themselves for Church-fellowship) had them entred at fo strait a door, as now in some places they are put to paffe, where a glib tongue is in a farre fairer way to take, than an upright heart, we should have heard of no small buftle about it. When we finde murmurings of Grecians against the Hebrews, because their widows were neglected in the daily ministration, Asta 6.1. we should fure have heard of it, had they been neglected in Church-fellowship and communion. But when no such thing can be found in the practice of the Church, after the Holy Ghoft was given, which is called by way of eminence the Kingdom of Christ, or the Kingdom of Heaven, yet they think they finde exceptions

a Competentes non funt admitrendt in ecclefi. am, quia compesunt fine ulreriore fatisfactioue. bPharifees baptifnum peprismum indignos nonadmifit, inquit Param. cBapti mum petierunt, inquit Aretius, at baptigatos fuiffe nullo medo videtur judicare.

exceptions taken, and some refused by the forerunner of Christ. John Baptift. One laying down this Proposition. (a) That men feeling admission into the Church are not to be received without farther latisfaction, gives instance, in no other but John Baptiff, and faith. The Baptift did not admit all that fought it, unto baptifm. and proves it from no Text, either of Marthen or Luke, which give us the narrative, but by the authority of Parem; (b) The Pharifees (faith he) did feek baptisme, but fohn did not admit them, being unworthy; to whom he adds (c) Aretime, who fayes, They fought baptifme, but he feems to think (faith our Authour,) that they were not by any means baptized. But how eminent foevertheir authorities are, their reasons are very weak. The Baptist reproved them, called them to repentance and therefore did not baptize them; when the text feems to fpeak the contrary. For, as foon as his reproof with his exhortation is endthere follows. I indeed baptize you with water, verfe 11. And it feems by Saint Luke, that those Pharifees and Lawyers that were not baptized of John, were not refused, but did refuse, Luke 7. 30. But the Lawyers and Pharifees rejected the Councel of God against themselves being not bastized of him. When the same learned Authour cannot instance any precedent, or produce any Scripture-Ordinance for it, he endeavours by arguments drawn from the forme of a particular Church, the way of reformation of Churches, the relation of inferiority and fuperiority among those that are free, and such like reasons to evince it; To which (but that I will not here make it my bufinesse) an easie anfwer might be given, it is more than strange, that when the Apostles had by Commission from Christ planted Churches. and were to leave them to be propagated in future Ages, and knowing a covenant to be effential to the conflitution, as now by fome is afferted; would yet wholly be filent in it, especially when no fach thing was known in Old Testament-Scriptures, that we might gather it by analogy, and through all Ages, till this last Age, had lien hid and never discovered, and leave us, by our reason to discover it. In which we are in danger to set our threshold by Gods threshold, of which he so sadly complains, Ezek. 43.8. or rather justle out his threshold with ours, denying baptifme to be any door for admission, at which the primitive Saints entred, and fetting up a covenant, of which Scripture **fpeaks**  speaks nothing; and Master John Goodwin was sometimes as confidences confidence could make him, that it had no ground in the holy Scriptures. But to leave heathens, haply called by Gofpel Ordinances, to speak a word or two to our own case, who are a discipled Nation, a Kingdom subjugated to the yoke of Christ Jefos, enjoying faving Ordinances, and therefore have a Church of Christ fixt among us. Here we might lay down divers politions for the regulating of our judgements.

First, where nothing is wanting to the being of a Church, God having a people owning him in covenant, yet much more may be required for the well ordering and regulating of it, where a people accept of a King, and receive his Lawes, there he hath a Kingdom, and isa Monarch, yet much more is required for the ordering of such a Monarchy, for the publick weale and fafery; fo it is, where there is a Church of God, accepting the Lawes of heaven, there the Lord Christ roigns as a Monarch, yet farther care must be used for the right regulating of it according to his Will, and the Lawes tendred by him, and received by them.

Secondly, a people in a vicinity, or neighbourhood, dwellling together, ought to affociate themselves and joyne with those of that neighbourhood, according to their best convenience, for the participation of Ordinances. Asit is against all dictates of reason, that a people scattered at a great diffarice should combine themselves in a Church way, for Ordinances, in which God rules, fo it is as clear against the Scriptures. You read of a Church of God, at Ephofus, at Corinel, at Bhilippi, at Theffalonica, at Landises, But you reade not of any one Church made up of members reliding at all those places; or in any places at like diffance. That collabitation or dwelling together, makes not up a Church congregational, will be 'eafily granted, Infidels, Turks. Pagans may cohabit, they may make an idol church, but not a Church of God, but co-habitation or dwelling rogether, is one ingredient; Saints cohabiting, that is, in New Testamentlanguage, men separate for God, not Jewes, nor Infidels, but Christians, and joyning in Ordinances, as in duty they ought are a congregational Church A Paffour ought to water over his people, and a people ought to attend to their Paffour, which how it can be, when the Paftour makes his refidence at Ephofie; the Nn

Postitions concerning particular visible Churches, where nothing is wanting to the being of a Church, yes much more may be required for the well ordering and regulating of it.

A people in a vicinity or neighbourhood ought to affociate according to their beft convenience for participation of Ordinances

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people, some at Ephison, some at Corinth, some at Philippi and so featuered, it cannot be imagined. We finde fever feveral Epiffles. written from heaven to feven feveral Churches, all which had their abode at the place, whence the Church bore its name thefe are Scripture-Churches. Now if any one Church be made up of Christians, some inhabiting at one of those places, some at another, a third at a third place, scarce three of one Town. no more than of one minde; here is not Scripture order, which is of God, but an Apocryphal confusion; Exceptions may be ta-Parochial Congregations, which calls for Reformation, coming too near the inconvenience before mentioned, but Parochial Affemblies, not the name, but the thing : viz. a people inhabiting at convenient distance, and joyning together under Officers, according to Scripture, is the way that comes up, both to the light of reason, and the Presidents of primitive times. Our diffenting Brethren will have the limit of a particular Church, to be within that number of persons, that may congregate in one place for Ordinances, if this be yielded (as it must be for Churches meerly Congregational,) then it will easily be proved, that Parish-congregations, that is, congregations of men dwelling in a vicinity, are of divine institution; Saints that made up a Church were still Saints in cohabitation, such convenient numbers as are fit to make up a Church, did not live divided in place, and scattered, some here, some there, but were, as in faith, so in habitation joyned together.

Professing Christians upon tender of themselves ought to be efleemed members in the places where they inhabit. Thirdly, all professing Christians in such cohabitation (especially the civil power authorizing) are to be esteemed and judged members, and not to be resused, when they offer themselves as members; where there is a holinesse of separation for Gost, and a professed engagement to real holinesse, there is no Scripture-warrant for repulse; Those that offer themselves to learn, are taken into the School, and not those only that have made a good progresse in knowledge, and sit for the uppermost forme. Me thinks this should be a Proposition agreed upon between us, and our dissenting brethren, seeing reverend Master Cuton saying down certain Propositions consented to on both sides, in his Treatise of the holinesse of Church-members, page 1. saith, That such, as are borne of Christian Parents, and baptized in their Insance

Infancy into the fellowship of the Church, are initiated members of the fame Church, though defistate of spiritual grace, until they justly deprive themselves of the priviledge of that fellowship. For even of such is the Kingdome of God, as Mar. 10.14. This was the case as we conceive of those that have gone from us into those parts of America. Here they were, in infancy baptized, here they have joyned in Communion at the Lords Table, If they fay, they were not baptized here into fuch Church-fellowship, then they must fay that here is no Church of God amongst us (which as we abhorre to fpeak or think of them, fo we must not yield concerning our felves ) and farther conclude their baptism here a meer nullity, and no more than an application of a little common water. They whose baptisme is valid, are baptized into one body, I Cor. 12. 13, and therefore in a baptized efface, cannot be out of fellowthip with that body. The late Confession of Faith agreed upon by the Affembly of Divines, not excepted against in that particular by our brethren that I know, define baptisme to be a Sacrament of the New Testament, ordained by fesse Christ, not only for the admisfion of the party baptized into the visible Church, but, &c. Admilfion into Church-membership they then lay down as a thing never doubted, which reverend Mafter Cotton feems to affirm likewife, and I know no Orthodox Writer that questions, Assoon as any were discipled through the Acts of the Apostles, according to Christs commission, Mat. 28.19. they were thus received. I have often marvelled what men mean, when they fpeak of admission of members into Churches, when the parties of whom they speak have already equal right with themselves to membership, Have they any other or better right than title to the covenant, and admission by the seal of baptism? if they have let them produce it, and then submit it to Scripture-trial. I know none other that will abide the tefte; If they confesse baptism to be an admission, then their title is as good; that were thus before admitted, as theirs that give them admission. Their plea in both is one viz. birth of Christian parents, and baptism. For those that they passe, by, either forbearing to give them admittance defiring, or that through scruple cannot joyne themselves, not seeing warrant for fuch a way, varying from the way of all the Churches of the Saints heretofore, what do they judge of them? Do they look upon them as men without, and unworthy of their Communion? Then Nn 2 thev

they leave them without hope, without Cod in the world, Eph. 2. 12. yea, they put them into an incapacity, according to Gods ordinary way of falvation. All 2. 47. All were not faved, that were added, nor faved in the judgement of charity, that is a comment, as ftrange as new, but all were added, and none refused that would enter themselves into salvation-way, which they might do out of affection of novelty, at that time poffett with amazement by reason of the miracles, under great present convictions, through Peters powerful Scripture-applications, and upon twenty other accounts which might be but fits, flashings, or prefent workings, yet all that were to be faved were added. All the maids that were brought to Abalbuerse and offered for purification, Effber 2.3, 4. Were not made Queens, but none was made Queen that was not thus offered and purified. If it be faid, they are within, as many passages from several hands would feem to imply, as well concerning fuch that averefuled, as those that do refuse, the modelty of many is uch, that they are loth to unchurch all but themselves, then they are heires of the same promise with themselves, and all the essentials of a Church of God are with those that in this way of Communion are none of theirs, and confequently their covenant or separate way, is not of necessity to Church-constitution, whether it be at all according to Scripture-pattern, sells farther to be enquired and debated.

Reformation of abuses in Churches is much rather the work of Christians in Churches, than separation from Churches. Fourthly, many by Providence seated among those that are thus in Covenant by a visible Profession, and joyning in Ordinances, as before, must, much rather make it their businesse to resorm and redresse abuses, that are found in the respective Societies on which they are east, than by any means withdraw and separate from them. We finde frequent advice in Scripture of confidering one another, provoking to lairs and to good works, Hebrews 10.24, of exhortation one of another, Heb. 3.13. of comforting of themselves together, edifying one another, 1Thes 5.11. of worning them that are anothly, and conforting the feeble-minded, supporting the meak, 1 Thes. 5.14. of converting sometric from the errour of their mayer, fam 5.20. which angues a well-ordered real for God, and hatred of sin, bowels of compassion towards a brother, we finde their praise that have followed this councel, 1Thes. 5.11. we reade of separation from ways of sin, and session desilements, 2Cor. 5.17.

fames 1.27. but we reade not of any separation from Churchcommunion, and fellowship in Ordinances thus given in charge, nor in this way approved, nor any prefidents to go before us in it. but we reade of an heavy brand laid upon it, Jude 19. Thefe be they who feparated themfelves, fenfual, not having the Spirit; yet, feeing things may be fo carried in focieties that be ar the Name of Chrift, and Christian Professors brought to those straits, that there is no abiding for fuch as would keep their garments unspocted, it will be of use here, to deliver certain rules for our help and guidance.

1. A Church in covenant with God, as before, and keeping A Church is up communion in Ordinances, is to be accounted pure, pure where the where the pollutions or taints are not great, nor many, it is Pollutions and to be accounted a right beleeving Church, notwithstanding fome few leffer Errors. We account a corne-field clean where fome few tares and weeds are found, a body healthful that is not without grudgings, Christ from heaven gives commendations to those Churches which yet he taxes. Rev. 2. 3. for failings. There is that light in which Errors may be feen and flunned, and rules for difcerning things that differ. If cultom, education, conceit of Teachers, or the like fo dazle the judgement, that the errour is swallowed : howfoever that be a detriment, a blemish, as the Apostle shews of the wood, hayand stubble, built upon the foundation, If or. 3.12. yet it prejudices not salvation. There is power of truth remaining, to forme and frame Christin the heart, to direct the foul in a fanctified way to

falvation.

2. Where the Word is received and profest, though polluted and defaced with additions and falle gloffes, there is a Church, though polluted and erroneous, Where the effential parts of a man are in being, there is a man, though fick and difeafed; where corne is fowen and comes up, there is a corn-field, though over-run with tares and weeds. The Churches of Galatia have the name of Churches, though miferably defiled ; we deny not the Church of Rome the being of a Church, having the Scriptures and several fundamental truths from thence, as the Church in Christs time from the hand of the Scribes and Pharifees, though the

taints are not

Foully polluted and defaced, it is a Church. retains a being though polluted and erroneous.

Nn 3

worst deserving the name of a Church of any people with whom the Word is continued; No Church, some have ayouched, But do her the most right, and the being of a Church granted, she is a hurch certainly miserably defaced, monftroufly polluted: I will not rake in her fores, it were easie to name many and loathsome ones. I will only point at the causes. Where food is scarce, and that polluted and unclean, there must needs be bodies diseased, and diftempered; but so it fares with the Church of Rome, when the Word should dwell in us in all plenteousuesse, Col. 3.16. they will have theirs dieted, the Word kept in an unknown language, as under lock and key, that the children cannot come near it. That on which they feed, is not the fincere milk, which only nourishes to growth, 1 Pet. 2. 2. But they have their unwritten word, to stand in equipage with the Scriptures, mens Traditions made doctrines, how many doctrines do we there finde, by necessary consequence undermining those fundamental truths that are there profest? where food is in no more plenty, and no better, it is no wonder to fee difeafes follow.

3. That which especially denominates a Church pure or impure, sound or tainted, is the doctrine which they drink in, the principles by which they are carried. Where these are right, this is an high praise, where these are tainted, this is the greatest blemish. That which advances a Nation above all other Nations, so that no Nation is so great as they, that brings them nigh unto God, is that which is their greatest honour, and the pollution the greatest blemish, where all is right in doctrine, it can hardly be conceived, but that there are at least a few names, that defile not their garments, though the more the greater glory. This was the case of Sardis, and therefore hath the honour to be one of the golden Candlesticks where Christ kept residence.

4. Doctrines, which are as the covenant-draughts between God and a people, have their taints or crazes in the foundation, or in the superstruction; A breach in the foundation is the buildings speedy ruine, while that stands, somewhat of a building remains, when that falls, all falls, and therefore

Purity or impurity in dodrine, especially gives Churches den = mination.

Errours in do-Arine, are either in the foundation or Inperstruction.

tive.

Pernfalems enemies that thirfted after her total ruine, fay, Raze it, raze it, even to the foundation thereof, Plal. 137.7. Thele foundation breaches in buildings may be either crazes threatning danger, but repairable, taken betimes may be holpen, though a failing there is foonest helplesse, or elfe, it is a ruine or rottennesse that is irremediable, irrepairable. Truths doubted, disputed, questioned, I call a craze in the foundation wonderfully dangerous, not alwayes damnable; the case of the Galatians, of whom the Apostle stood in feare, and was jealous over them, through a godly jealoufie, even of their revolt from Christianity to Judailm, from Christ to Mofes, from the Golpel to the Law: These, he calls Churches, the members brethren. though in a way to be no Churches, entertaining those dodrines, that cut off from Christ, Gal. 3. 2. Here, all those that are builders in Christs work, that are pillars, or any part of his house, must be zealous, as we see Saint Paul was, in this Epiftle quoted; who will fee the foundation of the house where he lives so undermined, as every day to threaten ruine? much leffe may we fuffer the foundation in Christs house to be thus used. This faith once delivered to the Saints is the common falvation, for this we must earnestly contend, Inde 3. for this we must ftrive together, Phil. 1.27. Truths denied, abjured, and resolved against (as it was with Hymenens and Philerus, and the Apostle saw the Churches in Galaria in danger) is a ruine, and rottennesse, that is irremediable, and irreparable. Besides breaches in fundameneals, there are breaches in superftructions, and these either more neer to the foundation, or at a greater diffance. The nearer the foundation, the more danger; a breach is more fufferable near the top, than at the bottome of a tower, or castle. There are errours of more affinity with those that overthrow bottom-truths, and there are those that are not so nigh, and therefore not so dangerous : Such crept into the Latine Church before Antichrist was raised to his height and strength in his delusions, and Antichrift still holds them of all forts and fizes; Either of both of thele, may be Negative, or Politive. Negative, are such where the doctrine of faith is not laid, Politive, where it is mis-laid; where edifying doctrines are not preached, and where they are mis-preachet, both tend to the Churches danger; a house never compleat or built upentire, but desective in several parts, little differs from that which is ruinous: The Apostle, who is worthily stilled a wife Master-builder, 1Cor. 3.10. makes known the whole counsel of God, Astr 20.27. and builds not up desective Churches.

Errours have their estimate accordingly as they rise up against Christ and obscure his glery. All errors being against Christ, who is the foundation to bear up, and carrie on the whole work, accordingly as they dash upon Christ, and obscure his glory, whether more, or leffe, the estimate of the danger is to be taken. These are either such that render Christ in an uncapacity to be our Mediatour and Saviour, or such that are inconsistent, in whole or in part with his Mediatourship; of the former kinde are those that are against his person. Those that impugne the Godhead of Chrift, fuch, that though they give him the glory, to be above Angels, yet will make him no more than a creature; a God in title and place, as are Magistrates, not in nature or power; An opinion that involves the Apostolick Church, and all Churches in foccession in idolatry, giving the honour of God, the worthin due to God, unto him who by nature is no God: A doctrine that will make Christ an impotent, and not an omnipotent head, too weak for his work, to govern the world, and bring under his enemies. 2. Those that deny his manhood, as having not taken our flesh, and so, no spitable head, but a phantaftick or feeming body. These that are against his Mediatourship; are, either fuch that obscure. or some way eclipseit, as every errour doth that is any way confiderable, or fich that raze, it not utterly overthrow it, in some of the necessary parts of it, his Kingdome, Priefthood, or Prophetical Office. These are overthrown, either directly, in termes of full opposition, or else by confequence, and this such that is either immediate and evident, the truth being confest, these cannot be denied, or elfe the confequence more remote, and not fo eafily differned. These things being premised, we must bring it home to our purpole. I. Where fundamental truths are not only questi-

Separation in lome cases nerestary.

questioned, doubted and disputed, but abjured and denyed errours directly or by immedate clear confequence introduced fo, that the truth cannot be known, but the errour must be seen, and this declared by publick confession, and generally held, Christians are to be gone, here are not fufficient edifying truths, nor yet antidotes to preferve from danger, when they would have healed Babylon, and the would not be healed, then it is time to forfake. If any man come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, 2John 10. faith John, much leffe then, may we hold fuch communion with them It is faid of Mice, that when the house, through ruines is falling they will be gone, shall nature teach them to provide for their fafety, and shall nothing teach Christians to fee to their own falvation? When fernsalem was to be destroyed according to Christs prediction, and not one ftone to be left upon another; a voice is faid to be heard crying, Get out to Pella. Foundation-breaches feen, and fuffered, are, as this voice to be gone, fuch a ferufaleme walls are falling. There is a flight too foon, when care might keep up the buildings, when with the poore man we may fave and deliver the City, Ecclef. 9.15. They that preached Christ in those Churches of Galatia, and preached down Circumcifion, and other points of Judaifme, pleafed the Apostle better, then they that without such endeavour fhould defert it; so those that had preached the refurrection in Corinth, had better pleased then those that had left the place for their fakes that denyed it. A Church may not onely degenerate, but apostatize; may not onely languish, but lose her vital spirits, may not onely displease her Bridegroom , but fuffer a divorce ; perhaps keep the title of a wife, and indeed be a strumpet, and want all evidence of relation to the Bridegroome, 2. In the case of pollutions of a more inferior alloy, a Christian may be necessitated to leave. 1. When the food of life, knowledge in the word or means to compasse it, cannot be had. In such a case it must be fought, They must resolve with the Lepers, 2King 7.3. not to fit fill and die. When the Priefts and Levites left their suburbs and peffessions, under feroboums government being

being cast out of their employment, and the lowest of the people, men of felf-confecration, fet up in their stead after them out of all the tribes of Ifrael, fuch as fet their bearts to feek the Lord God of Ifrael, came to ferufalem to Cacrifice to the Lord God of their fathers, 2 (han. 11.16. Being without a reaching Priest, they were ( as the Prophet tells Afa, 2( hron. 15.3.) without the Law, and without God, and there was no staying there, 2. When a man by compulsion is necessitated to give approbation to such pollutions, in any fuch way that speaks his compliance, whether it be by the civil power, through unfufferable fines, mulc's, imprisonments unavoidable, or peril of life. Or by the Ecclefiaffical power in excommunications, when men are driven out, or necessitated for soul-subfiftence to go out. there is full liberty and warranty to leave, . But when Ordinances in a faving way, may be enjoyed, with liberty and fafety, no Laws being enacted for their fo heavy perfecuti. on, or through indulgence or connivence not put into execution, there the Churches good calls for good mens flay. There was not a little not their fecession or separation leaven in the Churches doctrine, in Christs time, errour was advanced into Mofes chaire, yet ( hrift himfelf, with many other that waited for redemption in ferusalem; held communion as Church-members. All was not right in every Church of the Saints to whom Christ wrote, Revel. 2. 3. and to whom Paul fent Epiftles, vet as they retained ftill the honour of Churches, and the happinesse of Christs presence, so we hear nothing of separation enjo ned, or practifed. The condition of Beleevers in the Synagogue of Rome was otherwise. The key of knowledge is there taken away, the people not allowed to read it, in private, or to heare it in publick, but kept referved in an unknown language, neither could they without capital danger keep themselves from compliances in their finne, so that reformed Churches did not in any unwarrantable way of Schifme leave, but rather were left, They for look not the Church. but the botches and corruptions in it, though we were never forbidden to partake of their truths, yet we are forbidden to partake of their fins, left we partake of their plagues, Rev.

Rev. 18.4 and therefore to depart and be gone, when their truths could not be enjoyed, but their guilt through finne contracted, and it is onely their finne that we relinquish. It is their Schisme, in that or any other Church, that obtrude these Heterogeneal things, and not theirs that do resuse them.

6. Corruptions in conversation scarce admit of separation, provided that doctrine be fuch in which men may have communion for edification. If we look upon the people of Ifrael through the revolution of all times, after they were a vifible body come out from Abrahams loines, we may finde high titles given them of fingular glory by reason of priviledges, which they enjoyed by their call into Churchfellowship, children of God, holy people, Gods peculiar ones, his portion his beritage. The apple of his eye . Deut. 14.1.2. and 32.0 Zach 2.8. and abundant the like Elogies in fundry other texts of Scripture, A people near unto God, Pfal. 148. 14. the adoption, and the glory, and the covenants, and the giving of the Law; and the service, and the promises did appertaine to them . Rom. 9. 4. Therefore Prophets and righteous persons, kept their residence among them, held communion with them, and faw no ground of separation from them, the words of eternal life being with them, as Christ testifies in his speech to the Samaritan woman, John 4. 22, when in the meane time their qualifications were as low, as their titles high, their conversation no way answering their calling, but branded to be stiffenecked, of an iron sinew, adulterous, a sinful Nation, a people foolish and unwise, as Sodom and Gomorrah to the Lord, Deut 9.6, 1fa.48.4. Ezek. 16 32. 1fa. 1.4 Deut. 32.6. Isa. 1.10. It is a great contradiction with some men, to name men at all Sairits, beleevers, professours, when their lives evidence an unfuitablenesse to such a glory, yet we know the Churches to whom Epiftles are directed in Scriptures, are so honoured as we may see in their frontispieces, and among them the choicest, and most upright-hearted. had converse and communion, when yet they did wrong, defraud, contended and disputed for Idol pollutions and defilements, prophaned the Lords Table, were fornicators.

Corruption in conversation hardly admis of separation, Aut de fatuis
virgivibus es
aut de prudentibus si de fatibus si de faprudentibus tu
congregationi
Cotruption in
discipline
hardly admits
ofseparation.

boclean, lascivious, luke-warm, baving onely a name to live. when they were dead, I Cor. 3. 3. I Cor. 6.7. 1 Cor. 8.10. 1Cor. 11.20.2Cor. 12.20. Rev. 3.16. Rev. 3.1. So that Calvin on I Cer. 1.2. puts a question how Paul could give the name of a Church to them. If we would know what the Prophets and Apostles held concerning lawfulnesse of communion in fuch Churches, we may enquire what was their practice. They did not leave them, but made it their bufinesse, by all ways in their power to reclaim them, to work a change and conversion among them. The advice that was fometimes given to a maid, that for religions fake would retire her felf to a folitary life: if the were bad, the needed the City to better ber; if good, the City needed her: may be given to these persons either they stand in need of the Church, or the necessities of the Church call for their help and affiftance.

7. The same that I have said of corruption in conversation . I may affirme of neglects in discipline. Reverend Master Cotton judges, that the many notorious scandalous Persons, that were found in the Church of Israel, did argue the nevlest of Church-discipline, in the toleration of such publick scandals in the Church. Holineffe of (hurch-members, pag. 21. And yet none of the Prophets or men of God, who could not be ignorant of the Churches duty, and their finne in fuch neglects, ever made attempt of fetting up purer felect Churches nor made separation from that which was in this fort (as is faid) faulty. All was not right in exercise of discipline, in the Churches planted by the Apostles some are centured as foully faulty. The Church of Corinth, I Car. 5 2. The Church of Smyrna, Rev 2 14. The Church of Thyatira, Rev. 2.20 Neither could the hurch of Sardis be free, feeing that the greatest part, as it appeares, were openly bad, there being but few that had not defiled their garments, Rev. 3. 4. and yet nothing is heard by way of advise for any to make separation, nor reproof for their holding up communion, nor any one instance of a feparatift given. Those that for many years together, during the Reigne of the three last Princes, denyed to come up to a full conformity to this Church, had a low opinion of the difcipline.

cipline then exercised, of which they have left behinde) them large evidences, yet how tender were they of the Churches honour to keep Christians in Communion? How zealous were they against separation? As may appeare in the labours of Master Parker, though distasted by him that prefaced before his work of Eccletiaffical Policy . Mafter Pager . Mafter Ball, Mafter Brightman laid us low enough, when he did not onely parallel us with lukewarme Lnodicea, but made that Church the type, and us the antitype, Our state, as we stood at that time by reason of our discipline, (according to him) being rather aimed at by Jesus Christ in his Epistle, then the Landicean State in Afia, then existent; yet how zealous is he against separation from these Assemblies? Having largely set out a double and fingular honour in that Church, (ashe files it) viz Christs entrance into those that open to him, and his sweet residence and

abode being entred with them, he breaks out into these words. [a] Therefore their er: rour is wicked and blafphemous who fo for-Take the Church, as if Christ were altogether banished thence, o no hope of salvation left for those that do remain. Let them think upon Christ, as feasting here with his. Will they be ashamed to sit down where they fee Christ is not ashamed? Will they be more holy and pure then be? wherfore do they not convince themselves in their own pra-Slice ? they cannot deny but they believed in brist, before they made a divorce from me? where lad they this faith; came it not by the preaching in our Church? and can any one preach unleffe he be fent? Rom. 10.13. Wherefore then do they fo perverfly nause ate the word upon any pretence of blot in an external calling, when they are sensible of its divine pomer in their hearts? Wherefore returne to the unity of the Church, which bath begotten and bath nourished you; if you flie from Christ wh

aSceleft m igitur & blafphemm eorum error eft qui fic ab bac esclefia deficiunt, quifi Chriftus binc prorfus exularet nec ulla fpes falutis manentibus effe poffet. Cogitent bee Christum convivantem cum fuis. An pudebit cos illic difcumbere, ubi vident chriftum non pudere An illo fanctores & mundiores ernut? Sed quare fe non convincunt suo ipsorum usu. Non poffunt inficiari quin print in Chriftum crediderint . qu'm fecerunt nobis divortium? unde bac illi fides? Annon expradicatione in noftra ecclefia? Nuoquid autem predicare qui pateft nift mittatur ? Rom. 10. 13. Quid ergo verbum propter 11bem aliquam externa vocationis tam pervefe respuunt cuju vim divinam in cordibus fentiunt ?- Quamobrem redite ad unitatem ecclefia que vos genuit & aluis ; ft fugiatie bunc Christum , qui cum electu in noftris catibus canet, ac cos vicifim excipis , profecto aufquam invenictis.

feaft's with his elect in our Congregation entertaining them mutually, truly you will finde him no where. How doth Reverend Master Cotton in his preface to Master Hildersams work upon the fourth of John ( whom without honour I cannot mention) fet forth his renoune for this work of oppoling separation? of which he still appeares to be tender though he seeme page 13. of his Treatise of holinesse of Churchmembers to be over indulgent to it. Speaking in excuse of those that withdraw from communion in publick Ordinances of Christ, when Church-Officers receive in, for members of the Church, those that are most scandalous and wicked, and not fuch Saints as Paul writeth to at Rome, Corinth, Epbesus, Colosse, and defending them against Mr. Rutherford, he faith , But if private members be perswaded in conscience from the word of God, that themselves have due right and interest as well in the admission of members as in excommunication of offenders or in election of officers, bow shall they keep themselves from partaking in the sinnes of their Officers, if they suffer them to go on in such a manifest breach of rule without due proceeding against them for their reformation? and after some caution given he concludes. It is esential to Community to have power to admit unto communien, and to withdraw from communion. To which I fay. 1. We have not a full account of the Saints in those Churches, respective to scandals, it seems by divers passages, that many in Coloffe, were none of the foundest in faith, as appears by the Apostles reproof, chap 2 20.1 am sure, that if any Church, have such as were to be found in Corinth, for ignorance, Idolatry, faction, oppression, adultery, lasciviousnels, prophanation of the Lords Table, they will be judged fufficiently scandalous.2. If such a perswasion in conscience, wou'd warrant a separation, it would be worth enquiry to know. what separation is not warrantable? The error that Mr. Brightman brands, as wicked and blasphemous, is here abundantly justified; (hurch-guides (at least in some places) were then, fo far at least, guilty in their admissions. 3. What warranty is there, for any mans withdrawing himself, from publick Communion in the Ordinances of Jefns Christ, when he may with freedome enjoy that glorious priviledge, up-

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on that account that he cannot enjoy the whole of those priviledges, or actual exercise of them, in which he takes himself to have any interest. Sure I am, Ministers of Christ, in many reformed Churches in the world. have judged themselves to be overmuch coopt up, in feveral particulars, when yet they judged the very thought of separation in this case, to be the greatest piaculum. 4 This right or interest in every particular member to vote in this way for admission or ejection, may well be questioned; If there had been this freedome in primitive times claimed, and exercise, there had not been so much, in fo short a space dispatched, as was done in ferusalem and Samaria, Acts 2. Acts 8. If all must vote, in businesse of fo high concernment, as in proceeding against officers, and to give definitive fentence concerning their proceedings, either many a meet member will be kept without. or elle many an incompetent judge, must be taken in . many a poor foul weak in the faith is fit for the Lords Table. who is not yet fit to judge of the abilities of his Pastour. All, that I know, that is produced with any colour, is that direction of Paul to the Church of Corinth , 1 Cor. 5. 4, 5. When ye are gathered together with the power of our Lord felus Christ, to deliver fuch a one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Fefus. But if it be considered, that Corinth had more then one Congregation (as several Diffenting brethren have veelded, and as to other Churches may easily be proved) then, it must follow, that this meeting was only of officers. and not of all Members. And how this power is effential to a community, I cannot conceive. The English Nation have judged themselves a community, and yet there is many a free-borne Subject, that never had a thought of interesting himself by way of vote; to naturalize strangers or to make them free Denizons, nor yet to expulse them in case of introlion. The Corporations of England are communities, yet every Member hath not his interest, for vote to receive into their body. When the chief Captaine bought his Freedome in Rome, Acts 22 28 1 scarce think, every Freeman of that fociety was consulted in it , neither did Paul when

when he heard of it enter his exception, because his interest was infringed. The several companies in London, are so many several communities; yet every one of the members of those Companies, doth not claime an interest, in receiving in, men, as free of their respective mysteries; an opinion of such a Liberty, will soon bring Church Members under an heavy yoke, taking themselves to be so farre interested in every publick act of their Officers, that they may not without open opposition (which is seldome borne) or actual separation, keep themselves from guilt in their aberrations.

To ga her Churches out of Churches to make up one Congregation out of many is unwarrantable.

Fifthly to gather Churches out of Churches; to make up one congregation of Members appertaining to and locally feated in many, is most anti-Scriptural. It were easie to bring abundant arguments against this practice. The disorderly confusion, which of necessity it doth occasion; The weakening of the work of God in the place where providence hath feated them, and conferred many mercies upon them: The robbing of Pattours of their flock spiritual Parents of their children, who, they confesse are of use to fit men, for such a new congregated way, that is to beget them by the Gospel to Christ Jesus; but unfit to instruct or build them : The animofity of Spirit that is wrought in these separating ones, judging them whom they leave as no Ministers of Christ, nor their congregations any Churches of Christ withdrawing from thence, where Christ is pleased to keep residence. But letting these passe, I shall onely urge this, that it is without all Scripture-president, or example, to gather up one Church (as these pretend)out of the cream and quintescence of many Churches. There was much amisse, in several of the Churches, of Asia. Philadelphia it appears was the foundest, yet Saints they left not, but held communion with the feveral Churches, where by providence they were placed, and did not pick up one out of all, as a Church in eminence of purity and glory; neither there or elsewhere hath there been found any fuch practice. I know but one instance of this kinde, that is pretended, that is John Baptiff, who while the Church of the Jews flood a Church of God, gathered a Church out of them, as is objected, and did embody them. To this I might have much to answer.

Object.

1. John Baptift fet up no new Church, diftinct from the Church

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of the Tewes: Christ and his A postles submitting to that which John did introduce, yet kill held communion with the Church of the lews: They were not Members at once of two diffinct Churches; of the new, because more refined, and of the old tainted and corrupted.

2. If John Baprift according to duty, fet up a new gathered Church in a Church of Chrift; then all the Prophets from Samuel to John the Baptift , fell short of duty. If they follow John in what he did, we follow all the Prophets and Apostles in what they did, All the Prophets till John, did prophetie in the fame Church of Christ and not any of them did set up new Churches.

3. The old Church-way of administration among the Jewes was then to fall, that prefent administration to be taken down by Gods appointment, and a new one to be fet up according to his detre spire which is recular to my libit themp prefeript.

4. John fet up a new Sacrament in a new way which after his days was the slone Church-way. If any can shew (as our seekers look after) that Jefus Christ, shall now put an end to this way, and that they have a Commission, for a new Sacrament of initiation. then they speak somewhat, for setting up new Churches, in like manner. communication that is juliaring.

# The Leithengard on CHAP. XLIII. moquelie Lad T.

#### was haptized, is that which admitteth to benefine A doomatical Faith entitles to Bapti fine.

Santon pusioning to module

TT farther follows by way of confectary, that a dogmaticall Faith fordinarily called by the name of Faith biftorical, fuch that affents to Golpel-truthe, though not affecting the heart to a full choice of Christ, and therefore was those of Faith which is justifying and faving ) gives title to baptifme. The Covenant is the ground on which baptime is bottomed. otherwise Church-Membership would evince no title either in Infancs, or in men of years to Baptisme; But the Covenants as we have proved) is entred with men of Faith ; not faving, and therefore to them Baptisme is to be administred, How the consequent Pp

3. Corollary.

can

Arguments evincing the title of men professing faith to Baptilme.

canbe denved by those that grant the Antecedent : Baptisme denied in foro Dei, to men short of saving faith, when they are in covenant. I cannot imagine ; yet fome that have confessed their interest in the covenant, now deny their title to Baptisme; and affirme, If men be once taught that it is a faith, that is fort of justifring and faving Faith, which admitteth men to Baptisme; it will make foule work in the Church.

(1.) All that hath been faid for the latitude of the covenant . may fitly be apolyed in opposition to this tenent, for the like la-

titude of Baptilme

(2) All the absurdities following the restraint of the covenant to the Elect, to men of Faith faving and justifying follow

upon this restraint of interest in Baptisme.

(1.) To make the vifible feale of Bapuime which is the priviledge of the Church visible, to be of equal latitude with the feale of the Spirit which is peculiar to invisible members; is a Para-

4. The great condition to which Baptisme engages, is not a prerequifite in baptifine. This is plaine to man is bound to make good his covenant conditions before his engagements to conditions : no fervant is tyed to do his work to gaine admillion into fervice : no fouldier to fight in order to get himfelf lifted under command But Faith, that is justifying, is the condition to which baptisme engages, and no condition necessarily required to vest him in it.

5. That Faith upon-which Simon Morns in Primitive times was baptized, is that which admitteth to baptisme; Simon himfelf beleeved and was baptized . A. 8. 13. But Simons faith

fell thort of faving and justifying.

(6.) In cale only inflifying faith, give admillion to baptime then none is able to baptize; feeing this by none is differned. and to leave in to our charity affirming that we may admit upon presumption of a sittle when God denies . I have spoken somewhat chip 38 and I refer to Mafter Hudfon in his Kindication whom learned Matter Bexten to highly commends; to thew the unreasonablenesse of it. Hereit is objected.

First When Christ faith make me Disciples of all Nations haptizing them; the means fincere Diffiples though me cannot ever know the cothem Benefine is to be advisified. Lastraid of os mode

Objections onfwered. Object.

I infwer. In case I make this first objection brought against me my feventh and last argument for me, it will fully diffcover the weaknesse of it , and thus I forme in All that are Disciples unto Chrift, and made disciples for Chrift, are to be baptized . but some are made Disciples to Christ, that are short of faith faving and justifying, as bath been proved at large. This Disciple thip that Christ there mentions, is such, of which whole Nations are in capacity, as is plaine in the Commission, to which this Nation (with others) hath happily attained according to the manifold prophecies before cited; of thefe the whole univerfal visible Church consists as is irrefragably proved by Mr. Hudson in his Treatife of that fubject; and his Vindication; and most amply fooken to by Mr. Baxter in his plaine Scripture-proof of Infants Church-membership and baptisme, page 279, 280. Sir, if you were my father, I would tell you that when you fay f Christ makes no one City , Countrey, Tribe his Disciples you speak most malignantly and wickedly against the Kingdome and dignity of my Lord felus. Hath be not commanded to difeiple Nations? Hath not the Father promifed to give him the Heathen or Nations for his inheritance, and the uttermost parts of the curth for his possession? Pfalme 2. And that Nariour shall ferve him? And that the Kingdomes of the world hall be become the Kingdomes of the Lord and his Christ? and do you not fee it fulfilled before your eyes? Are not Bem ly Keder Minfters, well and Sugland (rill of line) as full, Christs disciples, and so Church-members, as the fewes were in covenant with God, and fo Church-members? We are not all sincere: True no more were they for with many of them God was not well pleased, but shut out all that Nation of covenanters from his reft, (ave Caleb and Joshuah. We may have Pagans and infidels lark among ft us unknown; but they bad many amongst them known. In the mean time we as generally professe Christianity, as they did to serve the true God. And are you fare there is never a City or Town that are all sincere? Ithink you be not; or at least is obere never a godly family as Abruhams was 3 you cannot be ignorant that the terme Diffiplis in Seripture is given to more to the sincerely godly And if whole Nath tions; yea, the whole Universal visible Church (confifting of discipled Nations ) were all beleevers, it were a happinesse. then election would be as large as Vocation - when Christ faith many are called, but few chofen. Secondly,

Object.

Secondly When he faith he that believeth and is haptized Ball be faved here faith goes before haptifm, and that me a common, but a faving faith for here is has one faith Poken of and that is before haptifm.

Anfw.

1. This is the weakest of all arguments, to reason for a precedency of one before another, from the order in which they are placed in Scripture, So we may fay, John baptized bofore he preached the baptisme of Repentance; for his baptizing is put before his preaching of baptime, Mark 1.4. and that those that he baptized did confesse their sinnes after their baptisme, seeing it is mentioned after that it is faid, that they were baptized, Mat. 3.6. and both of these with a farre greater probability of reason. feeing in both there is a narrative of the thing by the Evangelifts and in the place in hand there is neither commission given for the work of baptizing , nor yet any narrative of the work . but onely doctrine given in charge which they were to de liver, which leaft of all speaks the order in which the duties specified must necessarily be practifed. All that can be collected. is that we must in Gods ordinary way of conferring falvation have both Faith and baptisme; though there be not the like abfolute necessity of baptisme as of Faith , baptisme being necessary. necessitate precepti; Jesus Christ having instituted it, and commanded it : but Faith is necessary both necessitate medis, and precepti : feeing Christ not only commanded it, but salvation at no hand can be obtained (by men in capacity of it) without it: And therefore it hath been well observed that in the words following, the like streffe is not laid on Baptisme as on Faith; not he that is not baptized, but be that beleeveth not , Ball be damned,

2. Let Peter where he speaks of salvation by baptisme, interpret these words; Baptisme doth now also (saith he) save m by the resurrection of Jesus Christ, i Pet. 3. 2.1. and then explaines himselfe; Not the patting away the filth of the sleep, but the answer of a good conscience towards God. This answer or restipulation, unto the outward administration of baptisme, is that which follows upon baptisme; but justifying Faith is that restipulation (at least a principal branch of it), and therefore there is no necessity that it go before, but a necessity that it must follow after baptisme. It is true that in men of yeares, justifying faith sometimes goes before baptisme, as in Abraham it went before Circumcision, but it is not of necessity required to interest us in a

right

right neither of baptilme, nor circumcifion

Thirdly, That faith to which the promife of Remiffion and Julication is made, it must also be fealed to for that faith which is the condition of the Promife is the condition in foro Dei of the title to the (cal :) But it is onely folid true faith, which is the condition of the promise (of Remission: Therefore it is that onely that gives right in

foro Dei to the feal.

Here is an Argument first proposed, secondly in a parent befis paraphrased, for the proposition I say faith is not sealed to but remission of sinnes or salvation upon condition of faith. A profesfour of Faith that goes no farther, may engage himfelf to a lively working faith, and upon those termes God engages for, and puts his seale for Remission and Salvation. For the parenthesis That faith which is the condition of the Promise, is the condition in foro Dei of the title to the feale . I judge the contrary to be undeniable. That faith which is the condition of the Promife, is not the condition in foro Dei of title to the feale. An acknowledgement of the necessity of such faith with engagement to it is fufficient for a title to the feale, and the performance of the condition of like necessity to attaine the thing sealed. To promise fervice and fidelity in war is enough to get lifted, as to do fervice is of necessity to be rewarded.

Fourthly, as for the Argument ad bominem framed against those who make initial or common faith sufficient to entitle to Baptisme, and yet affixe remission of sins to all Baptisme, even so received without any performance of farther engagement; I leave to them to defend who maintaine fuch doctrine, and to fpeak to

the absurdities that follow upon it.

Fifthly, that of Philip to the Eunuch feems to carry most colour. The Ennuch must believe with all his heart before he be baptized, and I have known it troublesome that are fully convinced that as dogmatical faith gives title to Baptilme, fatisfying themselves with this answer . That howsoever Philip called for such a faith which leads to falvation, yet did not expresse himself to far that no Faith. thort of this gives title to baptilme.

It may be answered that a dogmatical faith is true faith, suo genere as well as that which justifies; therefore I know not why men should give it the terme of falle faith, feeing Scripture calls it faith, and such as those beleevers, and the heart in such a.

Anfin.

Faith (as to an entire affent) is required. If we look into the Eumuchs answer on which Philip did reft fatisfied, and proceeded upon it to baptifine, it will take away all scruple; his answer is, I believe that Jesus Christis the Sonne of God. There is no more in that then a common faith, this is believed by men not justified; yet this faith entitles to baptisme, and upon this confession of faith, the Eunuch is baptized.

#### CHAP. XLIV.

breach of Covenant.

4. Corolary.

4. TT vet follows by way of confectary, that men in impenirence and unbelief that lie in fin, and live in neglect of the facrifice of the blood of Chrift, live in a continual breach of covenant. They engage by covenant to believe in Christ, and forfake their fin, when yet they lie in unbelief & impenitence, are convinced that they are Fornicators, Idolaters, Adulterers, Effeminate, abusers of themselves with mankinde, thieves, covetous, drunkards, revellers, and extortioners, These do not only transgresse the Law (which on the severest penalty forbids these waves ) but break covenant with God, and so are shut out of the Kingdome of Heaven; the reward upon covenant, to those whose hearts are upright. For howfoever, I fully affent to learned Mafter Baxter, that all weakneffes are not covenant-breaches, and therefore with him, judge it to be their mistake, who in their confessions acknowledge that we break covenant all that we do; yet those men in the fift mentioned, having given their names to God, and entred covenant with him, walking in these forbidden wayes, are found covenant-breakers; and therefore the Pfalmist deservedly sayes to them, Psalme 30 16, 17. What hast thou to do to declare my flatutes, or that thou shouldest take my Covenant in thy month; seeing thou hatest instruction, and castest my words behinde thee? that is to claime any mercy or favour by vertue of Gods grant in covenant, as appeares in the context; Engaging to him, and thus flying off from him, they defert

the mercies which they might receive from him. As a wife by adultery to they by fin forfake the covenant by which they fland betrothed, and by consequence it must needs follow, that Christ died for breach of the covenant of Grace, as well as for breach of the covenant of Works; unlesse we will say that all men by name Christian, and found in any of these sinnes, are in a loft and unrecoverable condition; joyning with them that have faid. that there is no grace or pardon for those that fall into finne after baptisme. That he died not for their sinnes that live and die in final impenitence and unbelief, may be eafily granted, and that rifes to no more then that he died not for those, that finally and unrecoverably break covenant with him. It is granted by a learned adversary that final unbelief and impenitence, are violations of this covenant, but no other impenitence or unbelief; but that which is final, and for this, as is affirmed Christ never died: To this I say, If unbelief and impenitence be not breaches or violations of covenant properly to called then final unbelief and impenitence is no breach or violation of covenant properly to called. This is clear, Final perfeverance in unbelief and impenitence is no more, then a continuance of the fame posture or state of Soul God ward, in which they before frood, in impenitence or unbelief; As Perseverance in faith and repentance, is the continuance of faith and repentance. If then final unbelief and impenitence be a breach of the covenant of grace, then all unbelief and impenitence, denominating a man. an unbeleeving and impenitent person, is a breach of covenant likewife. sinced ford whether law at a the line of

# e la cate . VIX qQAHO cosor, in that manner : all the time of this Circumcifon he had not say title tost;

The question stated concerning the Birth Priviledge of the

Fourth difference supposed to be (and assigned by some)

between the first and second covenant is. That the first

Covenant was in that Intende to comprise, not alone unregenerate
men professing the morship of the true God, but the mhole of the seed

The fourth supposed difference between the Old and New covenant.

of those that made such profession. But the second covenant is entred personally, and so vested in them that make actually profession of it that it is terminated in them , and none of their feed are taken in with thens. Here I cannot be fo clear in my method as in the former, fome have to mudded the way, that it is not easie to proceed in any faire and cleare order; As to the latter branch (concerning the New Covenant) their opinion is fully and clearly enough held out. All beleevers according to them are in covenant, and onely those that actually beleeve; They entitle themselves, but cannot interest their feed in any title to it. But as to the first Covenant some make it to consist meerly of carnal promises, and Circumcifion they answerably make a carnal badge, and so their opinion is clear, that the first descends to posterity, but not the fecond. The feed is included in the first carnal covenant, but excluded from the second. But one undertaking a full Comment upon those words of the Covenant, Gen. 17.7. I will be a God to thee and thy feed, diftinguithes of the feed of Abraham, and faith it is many wayes so called, and by his diffinction inflead of clearing much darkens the thing in question.

D.ftinction of the feed of Abraham examined

ence between

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1. Christ is called the feed of Abraham by excettency, Gal.

2. All the Elect, Rom. 9.7. all Beleevers, Rom. 4. 11, 12, 16, 17, 18. are called the feed of Abraham, that is, the spiritual feed.

3. There was a natural feed of Abraham so whom the inheritance did accrue, shis was Isaac, Gen 21.12,

4. A natural feed, whether lawful, as the fons of Keturah, or bafe, as Ishmael to whom the inheritance belonged not, Gen. 15.5. Here by

the way he much miftakes himfelf.

(1.) In cashing Ismael out of Covenant, in that manner that all the time of his Circumcision he had not any title to it; as afterwards he more fully explaines himself, to that end that he might make (were it possible) the Covenant and the Seale distinct of themselves, without any relation one to the other, Conceiving some to be sealed, that were never in Covenant; and some to be in Covenant that were never sealed. But Ismael was in covenant, as was Esas also at his Circumcision, and his circumcision were there no more arguments) doth witnesser Gen. 17. 11.

To shall Circumcise the sless of your fore-thin, and it shall be a token

token of the Covenant between me and you. Circumcision was bottomed on the Command, we grant, had there been no institution; no man might have presumed to have signed it with such a Seale, but the Command had relation to the Covenant; Men in Covenant were the adequate subject of Circumcision, and are of Baptisme; Gen. 17.9, 10. God said to Abraham, Thou shalt keep my Covenant therefore, thou, and thy seed after thee in their generations. This is my Covenant which you shall keep between me and you, and thy seed after thee, every man-shilde among you shall be circumcised. He was indeed after cast out, with his seed, as was Esan; not by a Church-censure, as Master Cosson affirmes, Holinesse of Church-Members, Church-censures, fall not so heavy as to reach all posterity; but by divine prerogative as the Apostle, Rom. 9. abundantly declares. His casting out sufficiently argues that he was once in, and when he received the token of the co-

venant, he was in covenant.

(2.) He does ill, in laying upon Ishmael the brand of bastardy, as though he were a sonne of whoredomes to faithful Abraham; Concubines in Scripture have the name of wives, and their feed was ever accounted legitimate; neither will this ferve his purpose at all to argue Ishmael out of Covenant. It was the case of Dan and Nepthali, Gad and Asher, (out of whose loines a confiderable part of Gods Covenant-people didiffue) as well as Ishmaels. And could be fasten that ignominy on Abraham. and Ishmael, to make it an illegitimate iffue; yet this would not cast Ishmael out of covenant. It was the case of Pharez, Zarah : Jephthah, and yet they were all in Covenant with God. 2. He makes applicat on of this diftinction, and faith, Of the three former kinds of Abrahams feed the promise recited is meant, but in a different manner thus : That God promifeth be will be a God to Chrift, imparting in him bleffings to all the Nations of the earth, to the fpiritual feed of Abraham in Evangelical benefits to the natural feed inheriting in domestick and political benefits. So that it evidently appeares, that he casts out all the natural feed of Abraham, (legitimate or bale, as he calls them inheriting or not inheriting) from any title to that Covenant, fave in domestick and political benefits. Here I shall undertake a Position in full opposition, that that Covenant in chose words exprest; I will establish my Covenant between me and thee, and thy feed after thee in their generati-Qq

our for an everlasting Covenant, robe a God unto thee and to thy seed after thee, Gen. 17.7. in their fullest latitude, as they are there, spoken, in the largest comprehension (which according to Scripture they can be taken) are entred with all the natural seed of Abraham, by Isac and Jacob. But before I come to the consirmation of it (which is a matter of ease, if any) give me leave, (as well for the help of the Reader, as satisfaction of the Adversary,) to premise some things to avoid all misunderstandings being necessitated to it, by the soul miscarriage of some in their stating of this question.

Positions premiled for a right underflanding of the question.
All the natural lead of Abraham is not in Covenant, but onely the feed by promise.

First, we take not in all the natural feed of Abraham, as the Polition plainly expresseth, but the seed by promise which I understand not of the Elect, or Regenerate feed ; but of that feed which God by miracle (according to promise) gave to Abraham by Sarab, when the was past years of child-bearing. The natural posterity ( which was the birth by Promise ) we only underfrand : And to the Apostile explaines it, Rom. 9. 7, 8. Neither because they are the feed of Abraham, are they all children; but in Ifaac hall thy feed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the Promise are counted for the seed: Where Schildren of God 7 is taken in the same latitude at Adoption ver.4 comprizing all the visible body of the Jewes, as it is also taken, Deut, 14.1. Only those that are borne by Promise are included, and all the fonnes of Ishmael and Keturah, (though their parents were once in Covenant ) are by Gods special command shut out. Neither are all these included; for as God cast off Ishmael and his feed, so he also cast out Esam, and his posterity, Therfore the Apostle having brought the former distinction of feeds, rests not there, but addes, verfe 10,11,12,13. And not only this, but when Rebecca also had conceived by one, even by our Father Isaae; for the children being not yet borne, neither having done any good or evil, this the purpose of God according to Election might stand not of works. but of him that calleth. It was faid unto her, the elder shall ferve the younger, as it is written; Jacob have I loved, but Efau have I bated. And therefore the denomination of the feed, is, in facob, firmamed Ifrael; Therefore when the head, or if you will, the root of the covenant, is mentioned in Scripture, it is not barely Abraham, but Abraham and Mane, to exclude all Abrahams feed of any

other line; not barely Abraham and Ifanc, but Abraham, Manc and facob. The natural feed of facob, then (not according to ours, but Gods own limits) is included in that covenant, in the

full latitude and extent of it.

Secondly, we do not fay that this covenant was entred with Abraham as a natural Father, nor his feed comprehended as natural children, we well know that qua tale is omne, then all nateral parents were in Covenant, in that they had natural children, and all natural children were in Covenant, because they were the natural iffue of their parents. Abrahams Father was a natural father, and Abraham was his natural fon, yet neither of them, upon that account werein covenant, we fay it was entred with Abraham, accepting the termes of it from God for himfelf. and his natural iffue, all his natural iffue, not by God himfelt excluded were in covenant, He that made the covenant (according to his good pleasure) might put limits to it; Abraham may be confidered, I. As a man, the Son of Terah, of the race of Adam. 2. As accepting of Gods call, and receiving his tender for him and his. 3. As a faithful and an upright man, regenerate and stedfast in covenant. It is not as man that God enters covenant in this latitude, for Abraham himself was not thus in covenant. If he had been in covenant, as a man, then no man had been out of covenant : Neither is it as an upright man before God, and keeping covenant, for those of his posterity, whose hearts were not ftedfaft, were in covenant, and did hand it over to their feed. But as a profession of the Faith accepting the covenant, taking God for his God, in contradiftinction to false gods, he accepted it for himself and for his seed, his natural posterity. And all that professe the faith hold in the like tenure, are in covenant, and have the covenant; not velted in their own persons only, but enlarged to posterity.

Thirdly, we entitle the feed of Abraham, as before, to spiritual mercies, and so the feed of all that hold in the tenure of Abraham to faving grace and life eternal; not by an absolute conveyance, infallibly to inherit, we know, though I fract be as the fand of the fea, yet a remnant only shall be saved, Rom. 9.27. but upon Gods termes, and conditions in the Gospel held out of God to his people. Salvation is made over by vertue of covenant, to all thus in covenant, in that sense, as Christ speaks, John 4.22. Salvation

The Covenant was entred of God with Abraham as accepting the termes of it for himself and his natural issue.

The Covenant entitles to ipiritual mercies, and life eternal upon Gods termes and condition, is of the fews. In that fense as Christ ufeth it of Zachens family. This day is falvation come this boxfe, Luke 19. 9. In that fenfe as the Apostle to the Hebrews speaks of it, where he fets out the danger of negletting fo great falvation, Heb. 2. 3. In that fense fas I conceive) the a postle speaks of it, where he faith, that upon the cal of the Jews, All Ifrael (ball be faved, Rom. 11.26. They that! enjoy those priviledges, in which salvation upon Gods terms may be obtained, and this is all that can by any means be fourezed out of their words, that fay, the covenant of Grace was made of God, with Abraham and his natural feed, or with beleevers and their feed. It is even irksome to read the large businesse that is made, to find out our meaning about the covenant of God made with Abraham and his feed; and we must per force confesse that we mean it of a covenant, infallibly, absolutely, to conferre grace, and confequently falvation. To be fo in Covenant, as that a man cannot fall from it. To this end, words of mine are produced, that I never uttered, and several arguments produced, against this supposed tenent and authorities multiplied out of Protestant Writers, Beza, Twiffe, Wallers, The Annotations on the Bible, Ames, Paraus, Downham. I am content that all these Worthies shall still stand up in their honour, and that this shadow should fall with shame, as well as I am that Bellarmine, Stapleron, a Lapide, Becanus, Estime should fall with it, whose arguments in this controversie one after other have been brought against me. To draw all up towards a conclusion, All that is neceffarily included in Gods entrance of covenant with a people. engaging to be their God, and taking them for his people; is here by this grand Charter of Heaven made over to Abraham and his natural iffue by Isaac and faceb. All their posterity are branches of this root by nature simply considered, and they are holy branches by vertue of this covenant, which necessarily implies priviledge of Ordinances, the fruition of Gods Oracles. which are his covenant-draughts; without which no people are in Covenant, but all are strangers: And this priviledge of Ordinances impliesalfo all Priviledges, leading to, and accompanying salvation, and salvation it self upon Gods terms, in his word revealed: and so before the disputation, the Reader hath my supposition.

### CHAP XIVI.

Arguments concluding the natural iffue of Abraham, Isaac, and Jacob to be taken into Covenant.

MY first Argument is taken from the addition annext to The natural this covenant in the words immediately following. The issue of Abra-Lord having made a covenant in full words with Abraham and bam poffet the his feed, he addes, and I will give unto thee, and to thy feed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God. That feed of Abraham that had possession of the land of Canaan, through the gift and by vertue of the promise of God, is the seed here taken into co. venant, to have the Lord for their God. This is fo plaine, that nothing can be plainer to any that read the words . But the natural feed of Abraham, all the feed of faceb in their feveral Tribes. (according as God fet them their bounds) inherited the land of Canaan, which is called the land of their inheritance, and not onely the spiritual seed Regenerate. Look into the History of of Scripture, who those were that inherited Canaan, and you may fee who were in this covenant. The natural feed were there, and not only the spiritual, Even those of Abrahams posterity that died, not baving obtained the promises, Heb. 11.13. that only sojourned in Canaan, and were never possest ofit, had title to it. It was theirs in reversion, though they never came into actual possession.

My next Argument is drawn from the Seale that is annext in the words immediately following this additional promise, ver. 9. 10.11. And God faid unto Abraham, thou shalt keep my covenant therfore, thon, aed thy feed after thee in their generations. This is my Covenant which you shall keep between me and you, and thy seed after thee; every man-childe among you shall be circumcifed. And ye shall circumcife the flesh of your fore-skin, and it hall be a token of the Covenant betwixt me and you. They that had the figne and seale of the covenant, that had it by divine appointment, were a people in Covenant. This is fo plaine, that nothing can be more plaine; God doth not enter covenant with one, and give

land of Canaan

Had the feal of Circumcifion

the figne and feal to another: but all the natural feed of Abrabam by Isaac and Jacob, had the feal, viz. all the males, all those that were in a capacity of it, it was not limitted to the spiritual feed. There had been no place for that distinction of Circumcision in the sless, and Circumcision of the heart; if none must be circumcised in sless, but those that are circumcised in heart.

Were owned of God as his people.

My third Argument is drawn from the Comment that God himself makes of this covenant, in the whole Series of Scripturehistory, holding it out every where in this way of tenure, to Abraham and his natural iffue as before; Where God himfelf fpeaks to the whole body of I/rael when they were newly come up out of the land of Egypt, he fayes, I am the Lord your God, Exod. 20 2. Dent. 5.6. God owned all of that whole people as his, all of them being Abrahams natural iffue, vet all of them were not spiritual, and while they were in Egypt, God speaks of them all in community as his; Let my people go, that they may bold a feaft unso me in the wildernesse, Exod. 5.1. We see the titles that he gives them, Children of the Lord your God, an holy People, a preuliar People above all Nations, Deut. 14.1,2. That speech of the Lord to Ifrael . Amos 3. 1, 2. is very full to our purpose : Heare ye the Word of the Lord that he bath fooken against you. O children of Israel, against the whole family which I brought up from the land of Egypt, Saying, You only have I known of all the families of the earth, therefore I will punish you for all your iniquities. Every one that descended from faceb, the whole of the family that came out of Egypt, were a felect people to God in covenant. He was according to the termes of that Covenant, their God. There is not a place, where God calls them by the name of his people (which are almost endlesse;) but there we have this confirmed, that that people were the Lords by vertue of this grant made to Abraham and his feed.

Pleaded their interest in the Covenant for obtaining of mercy.

In the fourth place, I argue from the practice of the people of God; making this Covenant of God entred with Abraham and his feed, a plea to obtain mercy from God for all Israel, the worst of Israel, in their lowest state and condition, Dent. 9 26, 27. O Lord God; destroy not thy people and thine in heritance, which then hast redeemed through thy greatnesse, which then hast redeemed through thy greatnesse, which there is a ferth out of Egypt with a mighty hand. Remember thy servants A-

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braham Ifaac and Jacob , look not unto the ftubbornne fe of this people , nor to their wickednesse , nor to sheir some. If this Divinity had been then known, Mofes might have been fent away with this answer; That he spake for dogges, and not for children; not for Ifrael, but for aliens and frangers to the Common-wealth of Ifrael. But as this and the like requels of the people of God were made in faith . fo they prevailed with God : Mofes there urges . They are thy people, and thine inhericance, verse 29. as doth the Church 1fa.64.9. Be not wroth very fore, O Lord, neither remember iniquity for ever; behold, fee, we befrech thee, we are all thy people; and Moses petition takes as the History shews, Exed. 32. 14. And the Lord repented of the evil which he thought to do unto his people. yea, when God vouchfafes mercy to his people thus in covenant, Levis: 26.42. it is upon this account of the Covenant : Then will I remember my Covenant with Jacob, and also my Covenant with Isac, and also my covenant with Abraham will Fremember, and I will remember the land, Lev. 26. 42. And appearing for the deliverance of Ifrael out of their hard and preffing bondage : he faith to Mofes, I am the God of thy Father, the God of Abraham, the God of Isac, and the God of Jacob, Exed 3. 6. and that to stay up his faith in confidence of deliverance.

To this here in this place delivered one replies, The Covenant (faith he) with Abraham and his feed I finde, Gen. 17.7. and the urging of this covenant I deny not, Exod. 32.13. Deut. 9.27. Lev. 26. 42. Exod. 3.6. And though I (ay not that it contained only the promife of Canaan, but grant it contained the Promife of Redemption by Chrift, Luke 1.17. yet I like not Chamiers faying, to call the Promife of Canaan an appendant to the covenant, fith the Holy Ghost me thinks speaks otherwise, Plalme 104.8.

9.10,11,

I shall say no more, but leave it to the Reader, whether this be any answer, only for his censure of Chamiers calling the promise of the land of Canaan an appendant to this covenant; the thing is so clear in the narrative of it, Gen. 17. that nothing can be more evident. The Covenant is full, wers. 7. To be a God to Abraham and to his seed, and this he might have been had he pleased, in the land of Ur of the Caldees, or in any land whatsoever where Abrahams seed had been planted: But when the covenant is thus made, there is added, And I will give note that and to

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land of Canaan for an everlasting possession. As for that of the Platmist, where he thinks the holy Ghost speaks otherwise; the force of this Argument must needs be this. That which is any where called a Covenant, that is not an appendant to a covenant; but the giving of the land of Canaan to the seed of Abraham, is there called by the name of a Covenant. He will not, I think, say, that Circumcision is the Covenant between God and his people, he will not deny, but it is a signe and seale annext to the covenant; and yet, Gen. 17. 10. it is called a Covenant, This is my Covenant which she shall keep between me and you, and thy seed after thee, every man-childe among you shall be circumcised. Metonimies of the adjunct are well enough known, and the common use of them in Scripture; but that it is his wisdome for his advantage to conceale it.

My sifth and last argument is drawn from those several Texts

thy feed after thee the land wherein thou art a stranger, all the

New Teftament Scriptures concluding Abrahams natural feed to be in Covenant.

Rom 9 1,2,

My fifth and last argument is drawn from those several Texts in the New Testament, which interpret this Covenant thus entred with Abraham, in that latitude; as extending to his natural issue, and not with limit to his spiritual seed; and that not barely in domestick or civil, but in spiritual promises; so that this one hath many in the bowels of it.

First, Rom. 9. 1, 2, 3, 4, 5. verser. The Apostle aggravating in the highest and saddest way, that great heavinesse, and continual sorrow of heart, that he had for Israel; (not respective to civil or domestick, but higher concernments,) even for the whole body of Israel; his brethren and kinsmen according to the slesh, as he expressed himself, v. 3. For amplification of the real grounds of his trouble, that such a people should be cast off; he reckons up their priviledges, the priviledges of all that according to the slesh were Israelites; Priviledges formerly enjoyed, but now lost, nine in number. Who are Israelites, to when appertaines the Adoption, and the Glory, and the Covenants, and the giving of the Lam, and the service of God, and the Promises. Whose are the Fathers, and of whom as concerning the slesh Christ came, who is over all, Godblessed for ever, Amen. Here sure is enough to conclude them of the seed thus in covenant, to be of Gods adopted seed under the Promises.

Rom. 11. Throughout. Secondly, Rom. 11. Throughout the whole body of the chapter, the Apostle speaks of the casting off of Gods people.

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Those that are cast off from being a people of God, wereonce his cople those that are put out of coverant, were a people in Covenant: but the natural iffue of Abraham (called natural branches, verfe 21. being by right of birth of that Olive) are there broken off, cast off , therefore the natural iffue was the feed in covenante do della tra abbas revent enew of

Thirdly, Mar. 8. 11.12. Upon occasion of the Faith of the Contarion, which Christ so magnifies, and preferres before the faith of any in Ifrael, he prophecies of the call of the Gentiles . and the rejection of the Jewes, I fay auto you, that many fall come from the East, and West, and Shall sit down with Abraham and Mase and Jacob in the Kingdome of beaven: But the children of the Kingdome fall be cast out into utter darkmeffe. Othere Ball be weeping and gnashing of teeth. Nations from all quarters of the world, every point of the Heavens shall embrace the Faith, and be received visible members of the Kingdom of God, when the children of the Kingdome that are now in it, and enjoy it, shall be cast out of it; children of the Kingdome that are to be cast out, are in the Kingdome only upon an interest of birth, for the fruition of the priviledges of Ordinances, and not upon any spirirual title, infallibly giving interest in Salvation: But the children of the Kingdome were upon our Saviours fentence to be cafe out therefore they were in the Kingdome only on an interest of Birth. that follow but to fare as they contain

Fourthly Gal 2.14. In that chapter among other things we have a parrative from the Apostle of his dealing by way of reproof with Peter at Antioch. In which we may observe.

(1.) The occasion given by Peter, verf. 12. Before that certain came from James, he did eat with the Gentiles ; but when they were come, he withdrew and separated himself.

(2.) Theiffue which followed upon this carriage of his, And the other fewer diffembled likewife with him infomuch that Barnabas alfo was carried away with their diffimulatsom.

(3.) Arguments brought for conviction of Peter of this error, which are two. The first in the 14. vers. If then being a Jew livest after the manner of the Gentiles, and not as do the Jewes, why compelleft thou the Gentiles to live as do the fewes? Thus the Argument runnes; It is unreasonable to draw others into a

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practice that thou thy felf purposely forbeared. But thou thy felf Respect nor the Jewish Rites and Ordinances, and therefore it is an unreafonable and blame worthy practice, by thy example to compel others to their observation; yea, thou being a Jew. takeff the felf to have freedome unreasonably, then dost thou draw on others, who were never under any fuch obligation. The second Argument is in the 19: and 16. verfer, We who are Trues by dat here mindnot framers of the Gentiles ; knowing that a man is not juffified by the works of the Law, but by the faith of Jefus Christ. even we have believed in Fefas Chrift, that we might be juftified by the faith of Chrift, and not by the works of the Law; for by the works of the Daw foull to fleft be juffified, which is thus enforced. In that way wherein we who are fews with all our birth-priviledges cannot attain to righteonfres, we may not teach the Gentiles to attain to it. But we who are Jews by nature, and not finners of the Gentiles, cannot this way attaine to righteoulieffe. We know that a manis juffified by faith, we are compelled to quit the Law, and to cleave to Parch without works, for jultification. These words which come up to our prefent purpole, containe. (1.) The priviledge of Preet Paul Barnabas with the reft of the Jewes. (2.) The character of the Gentiles in opposition to the Jewes As to the full purpole for which thele words are brought by the ApoRie they have for the fende of their their dependance on the worde that follow; but so farre as they contains the priviledge of the Jewes in opposition to and above the Gentiles, (to which we are to freak ) fo farre they are full of themselves ; thewing, First. Politively, what himfelf and Peter were, Jewer by mature. Secondly Negatively, what they were not finners of the Gemiles. Where [nature] is taken, not in the proper, but sulgar acceptation for birth or descent from Ancestours as asbally in our common phrase of feeth we fay men are naturally Dutch French, Spanish Irish, when they are fuch borne and bred; This Scripture therefore Camero tites for one, in which the Apostle speaks after the vulgar manner. We have a Scripture parallel with this, Rom. 11. 24. where [nature ] and natural is only by birth and off fpring, Peter. Paul, Barnabas were all naturally Jewes, borne of Jewish Parents, and bred up in the way and Religion of the Jewes; fuch onely hrift chole for A postles, being himself a Minister of the Circumcifion. Peter therefore being one of the twelve must necef-

27.11.2

ceffarily befuch, Poul was fuch as we know from his own mouth, A few, and of the Tribe of Benjamine, Barnely was fach of the Tribe of Levi. And being fuch they enjoyed a priviledge which the Gentiles wanted, they were by birth and off-foring of a Nation that is holy. No Nation was fo great as they who had God fo nigh unto them , who had flatutes and judgements to night ous. The Jew had every way prerogatives and advantages but chiefly the Oracles of God. God bad not dealt fo with every Nation , when other Nations were without God, they had God nigh unto them , when others were uncleane , they were holy This great priviledge of Birth, Gentiles wanted, and fo were by off-fpring finners; as Birth renders all, fo they remaine unholy and uncleane, among the unholy and unclean without and fuch title to the Covenant of God, that thereby they might abtained any other denomination; they are dogs, while the people in Covenant are children. And by this means the feeming opposition whichils between this text and that of the Applile an Habel has is easibe seconciled. Here the Apostic makes an opposition in on eure between Jews and Gentiles Jewes byonhoire had priviledge above Gentiles. There he makes Jewes and Gentiles in mature equal ? We (faith the) werendy vianore inhibitor of winds in well as where I ad well aschienching that have non Bir house ledge Thurber in that Lexuis not the lame annament to both and there is taken for the qualification of matone, which is count ly defiled in Jowes and Gentiles browhich is cheen and dented in the convertation of the Jewes, being thehope contention by grace! the very fame with the Generies of whendpointminitals be tall the our convertation in continue of the interior of the continue of the first of the continue con abordefires of the 1989 and of orderand under of since of the order obildren of wrath som he othersten of the area there in taken tions Birth priviledge and to the Jews though in them el ves sone sane reputed in holy people a people by povenant holy so the bond Muraw fishiphaconfidered; to trained; a)nd brenders fores ando septiles equally finners and obnoxious to Gods wrath; of which Tuftification by faith is an acknowledgement, as the A postle here thews, verfe 17. But birth of Jewish Ancestors, of the stock of Ifrael puts them into a felect condition, into the number of a Seople holy to the Lord. Neither is this any contradiction ! common things dedicated for holy service and use, are holy: A

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people by nature finners dedicated to the Lord, are for holy fervice and use, for the service of the Lord, when others are for service of idols. Therefore ferusalem a City, none of the holiest for any transcendent manners of the inhabitants thereof, is yet called by the Evangelist, the hely City, by reason of the Temple and wor-

mip there that were holy.

That which is a priviledge of nature or birth , belongs to the natural iffue; that cannot be denied : But to be incovenant with God as a people holy and exceeding others that are without as finners, is a priviledge of nature or birth; therefore this priviledge belongs to the natural iffue. This Argument, asit is cleare of it felfe, fo it hath this advantage, that for interpretation of the word Nature ichath approbation from profest adverfaries ; one lath, I grant his fense of the word Nature, and that the Apofile shere Speaks of himself and other fewes , as in reputation more boly then the Gentiles , because of their interest in Circumcision and observance of Moses Law : And this grant involves him not in a few contradictions. 1. That this was a Birth-priviledge as he here acknowledges, being the Jews priviledge by birsh of nature and therefore belonged to the natural feed when elfewhere he frich, they inherit onely domestick and civil henefits 2. This interoft in Circumcifion; and observance of Mofer Law was a priviledge of Ordinances, and he is wont to deny; that birth entities any to fisch priviledges 3. This is a fpiritual mercy which the lews Bere had in Circumcifion and Mafer Law. Circumcifion be his confession seales Gospel energies, the same that Baptism feat eth And Moferin the Law wrote of Christ Fibre 1 45 John 4 46. and yet he denies the natural feed any Promife of Spiritual mercies. Any one of these arguments severally much more all joynely make good this Polition that all the natural feed of Ahraham by Ifanc and faceb are in that great Charter (vouchfafed of God) taken into covenant, fo as to be the people of hod, and to enjoy all priviled ges of his people, in order (upon Gods termes) to everlathing fit. water county of the remain objections to a sods, terrain comparison Vent government of a selection ledgement, or state polices

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### CHAP. XLVII.

Rom. 9.6, 7, 8. Vindicated.

Though hear of none that have much to fay to all these Scriptures, as indeed little, rather nothing can be said; they hold forth with so clear a light a covenant in that latitude, and with those prerogatives, as you have heard; yet one hath a Text of Scripture, not to clear any one, but to silence and overthrow them all, and that is the words of the Apostle, Rom. 9.6, 7, 8. where the Apostle (having sufficiently binted to them the rejection of a great part of the Jews, in his profession of that great heavinesse and sorrow of heart in their behalf, and that he could wish that himself were accursed from Christisto them) undertakes to answer an objection. If I said be cast off shen the Word of God will be of none effect, his promise will faile; But the promise of God mide with his people cannot faile, therefore I srael in such a considerable name to not cast off. In which place (saith One) this very Text, that now is the apple of our contention, was brought into question. This Arient is the apple of our contention, was brought into question. This Arient is the apple of our contention, was brought into question. This Arient is the apple of our contention, was brought into question. This Arient is the apple of our contention, was brought into question.

gument thus held out in behalf of the Anabaprifts is borrowed from Scapleson the Jefuite, at least Stapleton hath gone before him in it, and he hath learned to a haire to follow him. [4] Stapleron in his antidote, undertaking to make good that Calvin contradicts the Apost (which he puts into his Marg. ) faith, Calvin fays, that the whole program of Abraham w boly, because God entreathe covenant of life with bim in thefe words. I will be a God to ther and thy feed that is according to Calvin, to all that hall defcend from bins, to all that according to the fleft uve borne to bim, at alfo now (the partitionwall being tuken away) to all the children of Otrifians, which acording to the flesh shal be born: to them; And Calvin addesh (faith he) that God calle all of the off-foring of Ifrael bis children: But (faith he) the Apostle Speaks the contrary expressely. They are not all Israel that are of

a Dicir Calvinus totam Abrahaprogeniemeffe faultam , quia fædm vite Dem cum illo pepigerat bis viz. verbis: Ero Dem ribi & femint sup, id eft , us Calvinus vult emnièm ab Abrahamo oriundio, omnibus ex focundum car-nem nath, ficut nuns, diruta maceria omnibus Christianorum parentum liberis ab fillis fecundum carnem natis. Addis, Deum omnes filios fuos vacare, qui ex Ilraele funt progeniti , Auqui Apostolm diffentiffime contrarium dicit , non omnes qui ex lfracle, ii funt Ilraeliras neque qui femen funt Abrahm omnes filit, fed in Itac vocabitur tibi femen, id eft, non qui filii carnis, bi funt fiti? Dei fed qui filit funt promiffionk, aftimautur in femine Filit autem promiffionis funt fitii (ecundum Spiritum fice ex Abraham et llaac carnaliter eriundi, five non.

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### 310 The Birth-Ruiniledge and Covenant-bolivefs Ch 47

Thrack neither because they are the feed of Abraham are they all children but in Ifaac foul thy feed be called that is they that are the children of the flesh those are not the children of God but the children of the promile are counted for the feed. But (faith be) the children of the promile are children born after the Spirit, whether they descended from Abraham and Isaac, or no, with much more to this purpose. We have drunk up the Protestants poison, and their great care is, to preferve their party by the Jesuites antidote; They are wholly beholding to them for the receipt; what probatum eft they can write upon it, must be examined. And that they may not deny, but in the examination of this triumphing Argument, they have square dealing. I shall give you the Authours words at length. I deay not (faith he) but there was some other promise included in that objection, to wit, some promise made to Israel, or the house of Birnel, probably that interm 32.33, 36, 37. For to the words, verfe 6. They are not all ifrael which are of Ifrael , do intimate. But without question the promise made to Abraham, Gen. 17.7. was one which was included in that objection; Beza, Twife, Ames, and others answering Arminius, call is the Governant of God with Abraham, which was that, Gen. 17.7. and the very phrase of Abrahams feed (in Haac fall thy feed be called, verfe 7. The children of the promife are counted for the feed verse B. Sarah shall have a fonne, as verle 9. ) do evidently frem, that the pramife (phieched) prove that if the fews were rejected from being Gods people, then Go failed in making good bis word) was that promife to Abraham, I wil be thy God, and the God of thy feed; whereso I may adde the the an-Inevery of Arminius and the cited Remonstrants to wie Baine and Ames, do fay it was the word of promife; not of the Law on Arminios conceived; for the word of promife faith Ames, Animadvin Remon ftran. Script. Synod, de prædeft. Cap. 8. Sect. 4. de diftingnifhed and opposed to the words of the Law, Gal. 3. 17, 18. Now the word of the premife there is to Abraham and his feed, verse 16. and this is there called by him verbum feederis, the word of the forenant o mos let us confider bow the Apost le answers it. He denies that Gods Ward made to Abraham did fall, though the from were rejected bread that promife, I willbe thy God, and the God of thy feed; as it campy bended faving grace, was never means by God of all Abrahams poffe rity or of any barely as they were descended from Abraham by no sural generation but of the Elett whether descended by natural gene

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ration from Abraham or not. And this is apparent , both from the words, verl. 7. Neither becauft they are the feed of Abraham, are they all children, but in Mane Shall the feed be coulted, verf. 8. It is expounded thou; there is they which are the children of the fleft, shele are not the children of God, but the children of the promise are count. for the feed. Whence it is apparent that the fame are not always the feed by calling, which are the feed of Abraham by natural general on; and that the children of the fleft are not the fame with the children of the promife, and thut the Apolile concerned this the right must of answering those that objected the falling of Gods word upon the rejection of the fews by restraining the promise of being God to Abrahams feed, only to the Elect, whether of Abrahams natural pofferies or not with fo little respect to any birth-right-priviledge, that be not onely rejected Ishmael, and took Isaac, but also loved Iacob, and hated Elau; by prophecie declaring his minde. The elder fall ferve the younger; and in this, the Apostle acquies God from unright confineste. in that be hath mercy on whom he will have mercy, and whom he will be bardens; notwithstanding his promise made to Abraham and Ifrael or any Birth-priviledge they could claime. Yeelding that this Text in that place is brought into queffion by the Apoffle : Before I come to the Apolities words themselves. I have divers Queres to put.

1. How Baine and Ames come to the name of Remonfrants? I had thought they had been on the party that are called Contra-

Remonstrants ?

2. Where it sppears that Arminim conceived that the covenant there fooken to was the word of the Law, and not of Promife; I am fure in his Analysis on this Chapter to the Remans he speaks in another manner even in our authours own Dialett, as though the ones Comment had been foit out of the mouth of the other. (b) The fons of the fleft, wirb the Apofile, (faith he) are those that by the works of the Law, follow after righteonfresse and fide in Christun The Cunes of the promise are those that seek after righreonfnesse and falvation by faith in Chrift, and he thus frames the principal Syllogism of the Apostle, for consutation of the Jews arguing from the rejection of the Jews, Gods failing in his promife. (c) If the word of God comprehend only the formes of the promife, font-

b Filii cernis Apostolo boc loco funt, qui per o era legis justitiam co falutem confest-

Filit verd promisfionis funs ille qui uftitiam & (alutem quarun c Si verbum Dei folos filios comprebendit, exclusis sitiis carnis . Jum-

fequitur verbum Dei non excidere, etiamfi filit carnis regiciantur, in dexidere fi admitterentur ifti qui defer iptione ipfa conditionis federis ex la luntar. I we bum Des clos filios promiffionis com Prebendit, exclusis filis carnis. Ergo verbum Dei non excidit etiam; filis carnis reficiantur.

ting out the fons of the fleft; then it follows that the word of God deth not faile though the fons of the flesh be rejetted : But the word of God comprehends only the lons of primile, Shutting out the formes of the flesh: Therefore the word of God doth not faile, though the sons of the flesh be rejetted Armin Anal. Cap. 9. ad Ro.p. 781. Let any now judge whether he can interpret this of the Law and not of the promife.

When he affirmes that to be borne after the flesh is all one with the Apostle, with legal justiciaries, as he doth (which is Arminim his Interpretation, how then can he by that diffinction of children of the flesh, and children of the promise. Thut out the nazural feed of Abraham? are the natural feed of Abraham, and legal

justiciaries one and the same?

4. If the Apostle exclude all the natural feed of Abraham from this Covenant of God (as Stapleton argues, and from him the Anabaptists ) and takes in only his spiritual seed, how can be be reconciled to himself? in the words immediately before this objection, he speaks of the Jewes (as his kinsmen according to the flesh, which were the natural feed of Abraham ) and faith, To them persaine the Adoption, the Glory, and the Covenants, &c. How then can his diffinction be interpreted to throw them out of Covenant, when in expresse termes he had affirmed that they were in covenant? How can he deny that these are children. ver/7. when he had affirmed that to them pertaineth the Adoption, verf. 4. Which may be confirmed by abundant other Texts of Scripture : Tourse the children of the Lord your God , Deut. 14.1. Out of Egypt have I called my Sonne, Holea. 11.1. It is not meet to take the childrens bread, and caft it unto Dogges, Matth. 15. 26. where all that were not Gentiles, all to whom Christ was fent, are called children; Te are the children of the Prophets, and of the Covenant which God made with your Fathers , Acts 3.20. Doth the Covenant appertaine to them, and they stiled the children of the Covenant, and yet are they out of Covenant? Are they children to whom the Adoption pertaines, and yet no children? When they have given any faire answer to these Quere's, especially the two last: we shall conceive some probability of truth in their Glosse on the Apostles words; in the meane time we cannot but look upon it in full opposition and contradiction to that which the Apostle expressely delivers. For the Text of

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the Apostle, it will be besides my purpose to make any full Comment upon it; it will be fufficient to take it out of their hands. and vindicate it from that which they would affert from it . and to let the Reader know the Apostles scope in that place, which is not to make a full Comment on those words . Gen. 17.7. but only to free it from an objection which the unbeleeving Tews might raise from it. God hath made a Covenant with them, to be their God, and the God of their feed. If he now cast them off as the Apostle doth affirme, the Covenant then is broke, and the word of God is of none effect. The Apostle denies that this follows, and thews that the terme [Ifrael, ] or [children of Abraham.] admits of distinction, and produces a Scripture, vers.7. where one di-Stinction is implied, viz. Gen. 21.12. In Isaac Ball thy feed be called, and fo a numerous company by Ishmael is excluded (who were Abrahams feed after the flesh ) and only the sons of promise by Isaac are accounted the feed, vers. 8. that come from Isaac. borne by miracle. And verfe 10, 11,12, 13. feconds it with others concerning the children of Isaac, Esan and Faceb. As then there was a distinction of feed; so also now, one member he had laid down before, viz. ifraelites according to the flesh vested in all those priviledges there reckoned up, ver. 4, 5. These they pleaded, and the Apostle yeelds them; And these men (according to the d scovery of these times ) deny them, The second member he after falls upon, the eternally beloved and chosen of God, and largely amplifies. In these Abrahams feed may continue. though the other be cast off; to whom yet God hath continued (in successive generations) a God in covenant, and continued to them the priviledges of being his people, though now he was upon the rejection of them: And that it may appear that I go not alone, I shall give an Exposition of this Text from a more able Penne, above the suspition of an Arminian, which is here charged, namely Gomarus, who (having in his Analysis on that Chapter, spoken to the Jews objection, and the Apostles answer) makes this inference; (a) From whence (faith he) the Apostles conclusion (in which he denies that Gods word concerning the Cove- fententia qua

cua eft Apoftoli negatur excide.

re feu trritum reddi Sermonem de fredere cum Abrahimo & femine ill'us , deque benedictione & falute per promiffum Melfram, Gal 3. 7 uamois Judzorum maxima pars a Chrifto & benedictione exclufa fir Anathema, Idque probit diftinctione Ifraelitarum o feminis Abrahami; caque ratione oftendingromiffionem Dei ratione efficieie illen effe indefinitam ac fenfu particularem, non autem

### 304 The Birth Priviledge and Covenant bolines Ch.4

miversalem, ac proposent universalim perperum indit constitui, men quamule Martine plerique pereant promissionem tamen. Dei minima neddi irritum inditanssit, quia in electu est est est est mam omnes, ut v. 6. dis, qui sunt extract livela gave prognati secundum curum, sunt veri illi Livalinux, ad quot fuderis gratia Dei non solum oblatio cum conditione ossicii prastudi; sed etiam collatio et bareditat embestivares suntenti sunt sideo conners sunt solicii prastudi; sed etiam collatio et bareditat embestivares suntenti sunt sideo conners sunt solici eu baredes beneditionis illium est est sun seguitat gloriaque participes, Rom. a. v. 2. Calia. vi. Quamuis cuim bas videanur et inter se est cum superiori bus paguare, quibus docuit Aposto los Juda etiancis est si activa est Abrahamica, non solum origine, carsis, sed etiam ratione suderum est promissiones mentiones princant, non propie reasumen suut ames vere stitus est partie est Adoptio est senim qua object actum. Juda's instinctibus ab Aposto iribiannum, quidem ratione vocationis externa. (quia salus iis sub conditione obsisionita anunciata est oblata est. est est siluis circumcisione obssis interna est esticati secundum propositum electionie, qua salux un solum externis cum conditione fidei viva anunciata est oblata st. verb act suntential est oblata est verb act suntential est suntential est suntential est oblata est verb act suntential est sunte

ment with Abraham and his feed, and the bleffing and falvasion by the promised Mestiah, Gal. 3, 17. did fall, or become void) is manifof , though the greatest part of the fews be fout out from Christ, and accurred. And this be proves by diftinguishing Ifractices and the feed of Abraham and thereby flows that the promise of God, refle-Hive to the efficacy of it, is indefinite, and therefore particular, not universal, and so an universal promise cannot rightly from thence be concluded: for though the Ifraclites for a great part perifb , yet that the promise of God is not thereby made void appeares, in that it hash its efficacy in the Elett; for as be faith, verse 6. All which are of Ifrael (borne according to the flesh) are not true Ifraelites; to whom not only the tender of the Covenant of Grace, with condition of daty to be performed; but the heavenly poffession and inheritance only belongs, as in ver. 7. and Rom 2.28,29. is more fully fleren; Neither because they are the feed of A braham, are they therefore all children, or beirs of that bleffing, and partakers of the fame grace and glory, as Rom. 4.12, Gal. 4.28. For though thefe things feem contradictory to themselves, and to that also which was delivered before; where the Apost le affirmes that the unbeleeving fewer are Abrahamites, and Ifraelites; not only by reason of their birth after the fleft, but also by reason of acceptance of the Covenants, and promises. yes there is no contradiction; For though the Fathers, and Adoption, and Covenants, and Promises belong to all the Israelites, get all

are me sherefore true children, and beirs of falvation a Fort shefe things which are objected, viz. The fewes great priviledges, are attributed by the Apostle to the unbeleving fewer, by versue of the outward call, because fatvation is revealed and offered to them under condition of obedience, and that offer fealed with Cincumcifion, from whence all Ifraelites are premifeuously called children of the government me Ads 3.25.) and not by reason of their inward call according to the purpose of Election effectual, because salvation is not only answard ly under condition of a lively faith revealed and offered in the word and sealed in the Sacrament; but also inwardly and efficacionsly, (the condition, that is faith being given them ) is conferred by the Holy Ghoft. For this belongs not indifferently to all, but only to the genuine Sonnes and true elect Ifraelites. Thus farre Gomarus, in which we have these three things. I. This objection wholly filved. 2. The Apostle reconciled to himself. And. 3. The Doctrine of Covenant-holineffe from the Apostle fully established, which when they have well confidered, with that which was fooke before : ( having the whole current of Scripture against them) they will have little lift to make this one Scripture their afylum.

It is farther faid; that when the Pharifees and Saddness came to John Baptisme, and were about so plead this Birth-priviledge, John beats them off it, and takes that plea out of their mouths: Think not to say within your falves, we have Abraham to our father, Matth. 3 9. that plea could not stand when the men were carnal.

I answer, First, when those that were no better than these make the same plea, John 8. 33. We be Abrahams feed, and were mover in bondage to any; Christ yeelds it, vers. 37. I know that ye are Abrahams seed; he allows them all that upon this account they can claime. And for Pharisees he doth not barely yeeld them to be Church-Members, but also Church Teachers, Matth 23, 2.

2. I say John Baprist doth not deny what Christ yeelds, but lets them know, that this plea, will not serve to avoid wrath, while they live in impenitence; They may perish not with sanding this plea, and yet Gods Covenant with Abraham hold; being able of stones to raise up children unto Abraham, to make good what in Covenant he had said. He no where sayes that they are not entitled to priviledges of Ordinances, and thereby

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interessed in the prerogatives of Gods visible people. What Pans, Rom. 9.4, 5. So largely yeelds them, John Baptist in that place doth not deny them, which also now they had in visible possession. All forts of men, fare better by priviledge of birth in civil things, Prov. 19.14. Honse and riches are the inheritance of facthers. The Jews fared better respective to Religious things, Rom. 3.1. FY hat advantage then hath the Jew, or what profit is there of Circumcisson? Much every may. Priviledge of Ordinances in the Church of God is a Birth-inheritance.

### CHAP. XLVIII.

The Covenant in New Testament-times takes in parents with their children.

D lit in case all this be yeelded in Old Testament times, that the Covenant entred was in this latitude, that the whole of Abrahams feed were taken with him into Covenant, and that then it ranin a race by carnal descent, yet it is otherwise at least in New Testament-times. No childe fares now the better respective to any visible Church-interest, for the Faith or Relia gion of their Ancestours. And here is a fourth difference between the first and second, the Old and New Covenant according to fome. The first Covenant was entred in that latitude to take in Children with their parents ; Pollerity with their Anceflours, according to the Charter lo long infifted upon: But in New Testament-times, the Covenant reaches no farther then the person that actually enters . He coverants for himself his seed have no more or farther interest then the feed of Heathens and Pagans. When I first published my Birth-priviledge, I here expected opposition, and did look that some would appeare to put this limit to the Covenant in New Teltament-times ; but fourthe fate of the Church under the first covenant I thought I should not have found an opposite, and therefore was leffe mindful of the confirmation of it, which I hope is now done to the Readers full fatisfaction. As to those that plead fuch a change of things in New Testament-times, we might interrogate them in fundry particulars. First.

First, when God by free Charter, did ones vouchfase such a grant Quere's preto his people, how it can be made appear that it was ever reverfed; or any fuch limit put to it, when the Church of God hath held it in fee from Abraham to this prefent hour they may well look that they should produce some plaine word from God (revoking his grant ) that challenge them for usurpation. It is true that Gods Sovereignty is fuch that he may contract his grace at pleasure; As he may wholly firike a people out of covenant, so be may put what termes he pleafes to it; but fuch that affirme it should make it appear, in which hitherto they have been filent. They that will eject us out of fo long a poffession , had need to

make their plea firm for our eviction.

Secondly, we might demand the reasons why the Covenant should run in so narrow a limit now, being vouchsafed in so great a laritude then being once made of God as with men of yeares, fo with little ones, Dont. 29. Why should little ones be now excluded, and onely men of growth admitted? when it is granted on all hands that God continues a people to himfelf. how comes it to paffe that he admits them on such new termes? That his favones are nowthus thortened, that as a leafe for terme of life. differs from a fee-fimple for inheritance, fo the Covenant in New Tellament times differs from the Covenant vouchfafed of God to our fathers? Where the abfurdity lies that Baptisme should he administred to those that do not actually believe when yet Circumcifion was administred to infants in as great an incapacity.

Thirdly, we might demand how they can avoid that great fcandall that must needs by this meanes be given to the beleeving Tewes, I who waved the old way of the administration of the covenant and embraced the new ) to have their infants upon this new admission struck out of Covenant, A man that should be feized on an inheritance for ever, will hardly be brought to quit that tenure and accept with limit for terme of life, God was their God, and the God of beir feed, Gen. 17.7. They did bring forth children to God Ezek. 16. 20. Now they bring forth children without God. They have a feed, but no holy feed; a world replenished, but not a Church or people to God continued; The favage Indians in a married condition have this priviledge that their iffue are not bastards, and this is all that can be claimed by Christians.

held in the Apostolique Primitive times , how it comes to passe that there was fush filence, no man moving a question abourse? The pomp of worthip and observation of places formerly in use. was laid atide in Golpel-times, but this we hear of and the reason of it Tobai 4:22. The initiating Sacrament of Circumcilion had a period par to it of this we bear, and many complaints about it ? Pfalteries, Harps, Organs, Cymbals, and fuch inftruments of mufick, in afe in the time of the Law were laid afide in Gofpel-times. and nothnown in the westerne Churches till after Thomas Agaimuchin dayes . As this was done , fo it was not paft in filence, but spoken of, (as elsewhere I have shewn, and given reasons of it ) by Puftin Mare, , for at least one that beares his name, Chryfoftome, Indore Thomas Aquinas. When none of these changes can passe, but observation is made, it is more then firange that so great a change as this in the termes of the Covenant between God and his people can be fo carried on without any observation at all or one word once moved about it, or spoken in it? See Master Baxters Treatife of Infants Church-memberlin, proving that Infants were fometimes Church-members, page 26,27, that there is no repeale of this agrant vouchfafed of God p. 27,28. Waiting for some faire answer to the former demands. I shall proceed to those texts of Scripture, where the Covenant in New Testament times is held out in this latitude to beleevers and their feed, comprizing their parents in the same priviledge of Covenant and participation of promife.

Ads 2, 38, 39 windicated.

First ter us look into those words of Peter, delivered in his first Sermon after the receiving of the holy Ghoft, (the first place in which the Covenant of promife, and Baptisme the Seale of the Covenant are mentioned ) to the Jewes, with whom the Apostles as vet held communion being not actually rejected out of a vifible Church State . Repent , and be baptifed every one of you in the Name of the Lord fafue Christ for the remission of sinnes, and yo shall receive the gift of the holy Ghost. For the promise is unto you and to your children; and to all that are afarre off , even as many as the Lordon God Balleall, Acts 2. 38,39. In which words we may observe. 1. An Exhortation, as, to repentance for the guile of the blood of Christ (of which they stood convinced) fo, also unto Baptisme, 2. A Motive thirring them up to embrace

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embrace baptiline in the name of Christ, drawn from the benefit which they shall reap, To Wall receive the gift of the holy Ghoff. 3. A farther encouragement to the acceptation of Baptilin drawn from their Covenant priviledge, which is here fet one in its full latitude and extent (as Calvin rightly upon the words observeth). 1. To the Jewes, For the promife is water you. 2. To their children, and to your children. 3. To the Gentiles upon call, and to you that are afarre off, even as many as the Lordon God Ball call Where an effectual call cannot be meant (which the Apostle calls a call according to purpole) proper only to the elect, It is a call unto fuch a Church-state, as the whole Nation of the Jews did then enjoy, as the first-borne in the family; A call that puts them into a like Church-state, and condition with the Jews. From whence this argument may be drawn. Those to whom the Covenant of promise appertaines have a right to Baptisme; But the covenant of promile appertaines to men in a Church-state and condition, and to their children. The major cannot be denied by any that will not make themselves the Apostles opposites. The minor proposition is now to be confidered. That the covenant of promife to men in a Church-state and condition is in that latitude as to comprize their children. For which the words of the Apostle are full and clear, To you is the promife made, and to your children, on which Calvin rightly comments. Peter observes (faith he) a due order, when he affigus the first place of honour to the fewes. That it takes in children, it depends on the words of the promise, Gen. 17.7. I will be thy God, and the God of thy feed. Where God joynes children with their parents in the priviledge of adoption, in the inheritance of priviledges belonging to all Church-members.

But this clear text wants not wits that fludy to cloud it; Some Objections except against the word [children,] and will have them to be the answered. fame as the fons and daughters mentioned, v. 17. of that chapter from foel, chap. 2,28. and consequently the promise to be meant of the Spirit of prophecie, and to appertaine to none but those of age and capacity for prophecie. To this I answer, 1. The extraordinary gifts of the holy Ghost in this visible way cannot be the promise here by Saint Peter mentioned, feeing it is enlarged to all that are afarreoff, even to as many as the Lord foall call. But all thefe have not the holy Ghost in that way extraordinary, nor any promile of it. Baptisme with the boly Ghost and with fire, is a

baptism

baptifine proper to those primitive Saints, wherewith they were told that they should be baptized not many dayes after 2 Howfoever the promise be interpreted so, as to belong to all that are beleevers, and call on the name of the Lord; as there followes, vet that promise is on condition of their baptisme; The meanes are to be used in reference to the end . Baptisme is the meanes . receiving of the holy Ghost (there specified) is the end; And the Apostle confirming them in the promise of the end, doth likewise encourage them to the use of the meanes, in Baptisme to expect the gift of the Spirit, and fo (according to this interpretation) that place is an encouragement to baptisme. The promise is the fittest encouragement to the Signe and Seale of the promife. Baptisme is the Signe and Seale to which they are here encouraged; and in that latitude as they had formerly known the command of Circumcifion. 3. Neither are the children here mentioned the same with sonnes and daughters spoken of by the Prophet, nor limitted to fuch fonnes and daughters as are of growth, and capable of the gift of prophetie. 1. The Apostle urgeth the promise in the way, as in the Scripture it is delivered, which is to men and their posterity, to them and theirs. So God promises to be aGod in covenant to his and their feed, and this the Apostle holds out, to draw them on to the Seale of the covenant to accept Baptilme on the same terms that Abraham did circumcision. 2. It is without reason to believe that the Apostie should instance in one peece of the distribution of the Prophet there, and to leave out the rest: to out in alone sons and daughters, when we have in the Text young men, old men, fervants and handmaids. 3. Children here are mentioned under a promise to the parents, to you and your children is the promise made, but not so in feel, nor in the quotation of the Apostle. That Scripture hath only an enumeration of the feveral forts and conditions of people in any Nation. on all which the foirit is promiled, without any reference made to the parents of those sonnes and daughters, more then to the mafters of those servants and handmaids; not the sonnes and daughters of their flesh, but the sonnes and daughters of the Nation. A Lauguage usual in our ordinary expressions speaking of men of any fort or condition, as your Lawyers, your Merchants, &c. fo here,

your fonnes, your daughters, your old men, your young men, &c. Others favi That the premise made, is the sending of Jesus Christ, and

bleffing by him as is expounded, Ads 3.25, 26. Ad .13.32.Ro.15.30. I answer it is true, that Jefus Christ is the most eminent mercy promiled, and may be called the promile virtualiter, being the ground of all promises, and therefore some interpreters have mentioned the gift of Christ on this occasion. But it is plaine that Gods Covenant, and this gift are to be distinguished; Christ is promised in priority to the Jew, before the Gentile; The Jew then is taken into Covenant before this gift of Christ can be of them expected. It is therefore the Covenant it felf (entered with parent and child, root and branch) that is here meant (as Calvis in the words before observes) from which the giving of Christ in the flesh follows. And therefore Diodari fully pitches upon the true fense of it, Seeing as you are Abrahams children, you are within the Covenant, you ought to acknowledge Christ to be the head and fountaine of the Covenant The Covenant I will be thy God, and the God of thy feed is here meant, which from Abraham had been the fewes priviledge, Rom. o.

It is farther faid, that the limitation, as many as the Lord our God hall call. Shewes that the promise belongs to them, not fimply as fewer but as called of God-which is more expressely affirmed. Acts 3.26. Toyon first God having raised up his Sonne felou , sent him to bleffe you in turning away every one of you from his iniquities. I wonder how it came into any mans head to call this amplification, a limitation, it plainly enough speaks their boldnesse in dealing with the Scriptures; Had the Apostle said; To you is the promise made, and to your feed, in case God shall give you a call, he had spoke to their purpose; but faying To you, and to as many as the Lord your God shall call; it plainly shewes that he does not limit, but amplifie the mercy, extending it not barely to the Jewes (who in present by reason of fruition of Ordinances were a people near to the Lord, Pfal. 148. 14.) but also to the Gentiles, who Ephel. 2. 17. we afarre off. 2. In that he faith, this promise belongs to them not simply as Jewes, but as called, is a full contradiction: A Jew uncalled (at this time before the Kingdome was taken from them) is as much as a Convert unconverted, or a Gentile disciple undiscipled : In case they think to come off by limitting it to an effectual call, the Scriptures by themselves quoted, doth evidently contradict it . Christ came to !give them, that effectual calling, and not onely to those that were thus called. It is yet faid, Peter doth exhort to repentance, and Baptifm

Baptifme together, and in the first place persmades to repentance, then to Baptifme, which forme repretance to he in order before bopeifme. To which I answer that these who had emcified Christ as a blas phamer, a feditious person, an impostour must needs repent before they would accept Baptilme in his name, or hope for remillion of finne by him, It had been loft labour for the Apostle to have preffed those, that had crucified Christ, and retained their former apinion of him, to become disciples to him, and to look to be fased by him. To perswade them to look for remission of sinnes in his blood, who rook themselves to be without sinne in shedding of it . Yet notwithstanding this guilt (of which the Apostle would have them so repent) he thews that they and their feed are under the promise of God, and puts them into a way, in acceptation of Christ in the Gospel-tender, in his present way of administration, to be continued his people still in covenant, and that (as is plainly enough fignified ) that they might enjoy it in their former latitude. to them and to their children. The promise of which they were not yet disposses, but stood as a people of God in visible Covenent and their children) is here brought as a motive to encourage them to hold correspondency with God (as his covenant-people) embracing the way which their long expected, and defired Meffigh had now inflituted & appointed. But this promife was to them and their children. Here is yet another evalion, The text freaks not exprellety of tofants, but of children indefinitely : And if infants be not children, we will be content that they be call out of covepant and will hold no more plea for their Church membership nor Baptisme. God in the Covenant with Abraham did not expressely mention infants, but seed, yet infants were his feed and as his feed, by Gods command to be circumcifed. And all our infants are our children, and confequently to be baptized. All 20.7. is an expresse Text with some of this party (without any help of confequence) to prove that women received the Lords Supper. Because it is faid that disciples came together to break bread, as though woman, and disciple, were francyma? But bere the promise being made to children, infants must peither be comprized in the letter, nor yet by any favour of confequence included.

It is further objected, that the text speaks not of the children of the Gentiles at all (of whom we are ) but of the children

of the fews, and therefore if that promife be exceeded to infants which doth not appear, the promife is to be expounded fo, as to note fomething peculiar to the Tem infants. If the Gofpel held out any fuch transcent ding priviledges appertaining to the feed of the Jewrabove the Gentiles, they may do well to produce a Text for it otherwise we shall take it for granted from Saint Paul, that there's none at all, that in Christ there is neither Greek mer 7 en Circumcifien nor uncircumcifion, Barbarian nor Scyshian, boul nor free. And when the Apostle addes, To shofe, that are usure off, even as main as the Lord hall call, he plainly meaner the Gentiles, as agreers, comparing Ephel 2. 13. and though I take not the boldneffe to adde to the words, as some stand charged, yet it is cleare, that the fame is understood there in reference to the children of the Gentiles that is expect before to the children of the Jewes. If any that grant an inheritance to Tiving and his heires for ever and to Cains | every one will understand that the herres of Calle are meant as well as the heirs of Tirim, especially if it can be proved out of the Grant it felf, that the priviledges conveyed to Caise are as ample, as that to Time. We can prove the priviledges granted to the Gentiles in the Golpet to be equal to those granted to she lows, when the fewschildren chen are under the promile with their parents, the children of beleeving Gentiles cannot be excluded. some of bash. And afterward applies and

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The Series of the Apostles dispute opened, and several Arguments deduced: algorom A &

THe next Scripture for proof of the Covenant in New Te- The Serlesof frament-times takes in children with the parents, is Romer Ti the Apoftles 16. For if the first fraite be holy the tump is alfo boly and if the dispute.

root be holy , fo are the branches ; which Scripture that it may be aright understood, we must look into the whole Seres of the Apofiles dispute in that place, Having before largely discoursed of the rejection of the Jewes, out of a prefent Church-flate and fellowthip with the call of the Gentiles, and their present Adoption. now fomewhat to allay the feeming harfhnesse of that dodrine of his against the Jewes, and to take down the insultings of the Gentiles over that people, in this chapter he fpeaks to both. 1. To the Jews by way of mitigation . limiting this doctrine of their rejection with a double caution. 1. That it was not rotal. 2. That it was not final. That it was not total, he first afferts: fecondly proves; afferts, ver. 1. I fay then hath God caft away his people? God ferbid. Proves by a threefold argument. I. By inftance in himself, verse In For Land also an Ifrachee post the fred of Abraham, of the Tribe of Benjamin, and he doth not dispute for his own rejection. 2; By instance in the elect of God, verfe 2: God hath not caft away his people which he foreknow. 3. From a pas rallel Scripture, out of 1 King. 18, which parallel he first lays down. verse 2,3,4 Was ye not what the Scripture Sailb of Elias, born be maketh intercession to God against Itracl, faying thordaber better killed shy Prophets, and dieged down thy Alcana; And him betralime and they feel my life? But what faith the answer of God unto him? I have reserved to my selfe seven thousand men, who have not bowed the knee to the Image of Baal. And afterward applies perfe 4. Even fo then at this prefent time alfo , there is a remnant according to the election of grace. And so falls into a digreffion concerning grace and works, verfe 6. to the 11. 2. He speaks to the Gentiles, and to take down their infultation over the Jewes , he shewes that this rejection of theirs is not final. And this as the former, is 1. Afferted, verfe 11. I fay then , have they frumbled that they Bould fall? (viz. irrecoverably fall) God forbid. 2. Proved by giving account of a twofold end of this rejection of the lewes. 1. The call of the Gentile, verfe 12. But rather through their fall falvation is come unto the Gentiles, for to provoke them to jealoufie. 2. A more glorious returne of the Jews, in emulation of the Centiles, verfe 12. Now if the fall of them be the riches of the moveld, and the diminishing of them the riches of the Gentiles how much more their fulueffel? Heroupon he falls upon a large discourse of his zeal toward them, and their re-ingraffing, verf. 13, 14, 15. adding.

The Series of the Apostles

aled add 10 .

מפונס ונוכדם bonofmean

adding the words of the Text . If the first fraits be holy , the laws alfo is boly and if the root be boly, fo are the branches on This Bare makes a farther Argument, for proof that the Jest of tall again be called . Gomarus makes it an encouragement no the Apolile to endeavour their call howfoever here is a double fimilitude, One drawn from the Ceremonial Law . If the first fruits be holy the lump is alfo boly. The other from Nature, If the rout be halp for are the brancher. The firthis only mentioned the facond is largely commented upon In both we fee at A supposition 2. An affirmation. The Supposition is of the holinesse of the first fruits. the holineffe of the root. The affirmationis the whole lump is holy, the branches are holy. This laft is grounded on a principle in nature universally crue. As sothe reor fores the branch ; they are both of one and the fame nature . As is the one in fo is the other. Which heapplies to the flate of the Church of God , first to the Church of the Jewes, and that riolin their ancient effate, when they were a people of God in Covenant-relation holy, fortiled of him frequently in Scripture: | 2. In their prefent Rate, for a great part broken off and to made no people on a dia their foure condirion when they should be called affined, and as in were rifen from the dead Secondly, he applies it alforto the Gentiles . In their ancient effate, as no people and In their prefent effate, made a people of God, in the place of the Jewes. 3. In their possible efface, and condition, to be rejected and talk off On which we may evound feveral underiable Politions, fome concerning the fub ject, Proof and branch forme toncerning the predicate [ boly ].

Pirfle concerning chesiubjects doot and branch, in this place (as by way of Metaphor) ferroue the efface of parent and childe; anceffor and iffue 12. The wholebody of the Church is compared to a tree to an Olivetree. 30 The root of shis tree (viz. the first fupremeuniverfal root ) is Abraham . Ifaar and faceb . Not Abraham alone, fo Ifhmaelites would be of the body. Nor Abraham with 1last alone fo the Edomites from Efan would have been taken in. But the Apostle in this chapter (from Old Testament-authority) excludes both of them, Abraham, Ifa c, and facil, are therefore joyntly the root 4 The branches of this tree are of two forts. come ma aral iffuing from the root by descent others ingraffed one in by way ofinition. be lewes were moural branches, defeending from the loynes of Abraham, Ifanc, and facob. The

Gentiles

Politions premifed for the right underflanding. 1. Of the root and branch.

Conciles are branches by infinite put into the flock, the natural branches being broken off.

5. The fatnesse of this tree is the glory of Ordinances of which the whole Church partakes, or as some say, Christ is the fatnesse, but that is onely as he is tendered in Ordinances, for he walks in the middest of the Golden Candessians. In which sense onely we may yeeld that Christ is that fatnesse.

2. Of the holineffe here mentioned.

miled for the

Secondly concerning the predicate, Holy a There is one and the fame holineffe goes through the whole tree, all the branches natural and engrafied through the whole Church , and all the children of it Jews and Gentiles, The whole of this holineffe is from one Original root, and therefore one and the fame. 2. This holineffe is fuch as is communicable from parent to childe, and necessarily communicated is as a root communicates sap to the Branches This is to plaine that if it be denied, all the Apolles difpate falls. 1 4. Icis no holineffe of inhelion bue relation pot que litative but federal. The holineffe of the Jewes who were a holy Nation was fuch. The bolinefle of the Gentiles can be no other. Holineffe of interior is not communicable of but only bolineffe of relation? Whi heline fe of inhenous the propolicion holds not as H the father to is the child who knowes hot that holy fathers Bave unfiely children a regenerate parents have liftue unregecentle of God, in the place of the Jewes. 3. In their possible

YET Refer things Confidered to is evidence that as the father is in regard of Charteffare Covering holineffe, for is the childe both in the Church of the Telesand Gentiles of The father being without the childen without in the father being within the childe is withit to nomine, because a bearich of fach a root, a childe of fuch a father, which to a folleonfirmation of the point in hand I that the childen in Covenant with the father, and the person that actually enters covenant, is not folely vefted in it. One flands upon the contrary part, and parts iccothis iffue for trial . When ther this meraffing be into the wift to Churchby profession of Faseh or into the mostible of Election and Paich; and concludes, that it is meant of the Church in visible; which if he can make good . I shall confessed Argunents drawn from hence (as to this point) are loft; would red avoid impercinent cools and quarrels leach Text were brought to fuch iffue, I thatbin the first place bring arguments to evince that the breaking off, and engraffing, is respective to

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the Church, as visible, and then proceed to an wer arguments from a late bandagainfeit. wer lit woment bid witten saist

That ingraffing which is into Airdham Man and faceb as a root is not an invitible graffing by faving Faith and Election I his is plaine, we live not by power received from throbans, Abraham cannot fay he bears us up in faving graces, and that without fap from him, we can do nothing. But the ingraffine is inco Abraham . Ifme and fand as a root of his groument, as is faid by one, were of force if Abraham were made a root by fro the Church communication, and for prevention he is put to it to tell us of a root communicating nothing , but an exemplary root ; or se exemplary cause of beloeving only; what an exemplary noncommunicating root is or meanes , let the Reader Conforthat they are no people of Godin name, then a vinite & byrabil

Arguments evincing the ingraffing to be into the Church only as visible. and the breaking off to be as vilible.

Secondly, that ingraffing which caused disputation and contention in fome emplationin others upon the hels and seport of it. was not by faving faith only into the invisible body but open, vifible, and apparant into the vifible body; But this ingraffice of the Gentiles involthe Church of God , caufed disputation and contention in former water 11.200 emulation in others . Deut. 12 21. Rom 10 17 d. Rom 2 1,14 this therefore was into the Church vifible. in meeting original street chart is manufully

Thirdly, That priviledge which is not reftrained to fome few invisible Churches, but is the priviledge of all that are contained in it and members of it is not an invisible work upon the heart to a faving change, but only animered in vilible priviledges. This is evident the invilible work is not in all Marth 33.14 But this. here mentioned is the proviledge of the whole body as is cleare in the Text, and adversaries are constrained to acknowledge. Therefore the ingraffing is only into the wifible body That priviledge wherein the lewer white they were a people of God did transcend the Gentiles when they were no people is the priviledge which thefe Gentiles have by their ingraffing this is plain, verfe 17, But it is the priviledge of Ordinances in being willy related thus to God wherein Tows did then exceed Gentiles, as bath been largely hewn.

Fourthly, that Faith from which the Jews actually fell, and the Gentiles flood in danger to fall from is not a faving juftifying Faith, entituling to invisible priviledges, but a Faith of profession

onely giving a visible title. This is plaine, unlesse we will maincaine Bereim his Hymenem descrive, and affect the Apostasse of the Saints Bue this Fuith whereby the Gentiles are ingraffed, is a Paiell from which the Jews fell, and from which they were in danger to fall, v. 20.

Fifthly, that reconciliation or ingraffing, which is opposite to cashing out of a visible Church state, is an ingraffing into the Church visible. But this reconciliation or ingraffing is opposite to the rashing out of a Church state. This is plain, March 21, 43. It is a rashing out of them that bore not fruit, and not a cashing off in-

visible branches grant a rud, anidion main morning

Sixthly If the fate of the Tewes continued from the A postles time to this day be an exclusion from a visible Church-state fo that they are no people of God in name, then a vilible Churchflare is that which they loft and the Gentiles gained This is plaine. The frate in which they fland being rejected, is their flate of rejection But their condition fince that time, is an exchain out of a visible Church state. This needs no proof: Therefore wifible Church flate is that which the Jewsfolt, and thefe gained. Twish that these arguments to which many more might be added may be taken into confideration, and for a close of all, feeing it is peremptorily afferted that it is manifestly falle , that the Christian Gentiles were graffed into the fame visible Church with the fews, for then they fould have been Circumcifed contrary to the determination, Acts it, and that God bath quite taken away the wifible Church of the fener or to that purpose. This Error begetting many others. I wish that it may be a little better thought upon, whether it be the language of the Scriptures. I have learnt, that as we and they, have one and the same God; one and the fame Faith, that is, the doctrine of Faith, one and the fame Covenants, eat of one and the fame spiritual meat, and drink of the same spiritual drink, one and the same expected heaven fo, we are one and the same Church Let us to that end further observe the manifold Mrosphirs by which the Church, ours and theirs in let forth all of them holding forth this Oneneffe.

Gen. 9.17. God Ball belarge Japhet, and he fooll dwell in the Tents of Shem, and Canan Ball be his fervant. Shems Tents must be

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possest by fapher, and not others built for sheir habitation's The Tenta of Shew, that is, his posterity by Abraham (which faober, that is, the Gentiles by a special blefling did possesse) is the Church visible, as needs no proof; Sheme Tents, and Japhere Tents are one, and the fame; fapher comes to Sheme, not Shem to Belle in Theelwere and I wish that they rade tal

Paphets.

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Secondly, That of a Sheep-fold, John 10, 16. Other Geen ! have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd, The Sheep that in present were in the fold viz. Jews, and those not yet taken in, viz. Gentiles, all make up one and the same fold; which though some may limit to the Church invisible, because Christ gives notes of those that are indeed his sheep. but that is no argument at all; Christ speaks to those that were disciples only according to profession, and gives notes, of disciples indeed. and it is against all reason, that Christ should in discourse point out the invisible Church with the demonstrative This and that to those that were malignant enough in the Church visible; namely the Pharifees, as appears in the close of the former Chapter? And the mention of thieves creeping intoit, birelings employed in it doth contradict it. The visible Church of the Jews and Gen tiles, in which Christ hath true sheep for whom he dies, and others that theeues and hirelings do deceive , makes up one sheep. fold.

Thirdly, By a natural body, 1 Cor. 12. 13. Mans body most aptly to this purpose, that one new man, Eph.2. 15. is the visibly body

compact of both Jew and Gentile.

Fourthly, to adde no more, that of a Kingdome, Mat. 8. 11. Many fall come from the East and West, and Shall fit down with A. braham, Isac and Jacob in the Kingdom of Heaven, The same Kingdome that Jews leave, Gentiles enter , Match 21.41,43. The Kingdom of God Shall be taken from you and given to a Nation bringing forth the fruits thereof. That can be no more then the presence of God in Gospel-Ordinances, which is without fruit among Jewes (all invilible Members bring forth fruit) and upon that account is given to the Gentiles Neither is it of force that which is faid against it. Then we must be circumcifed. As though we may not be in the same Kingdom, and yet under a new way of Administration. Law-givers on earth, are sometimes pleased to

# maket toy ton eloch bas & CHAP, Land of

Arguments from a late mand for ingraffing into the Church invisible; and breaking off from it, unswered.

### all reifon a manuley Vious in solicouse point

First, That ingraffing which is Gods and by bis fole power, is into the applicate Charles in Bledtion and giving Faith. For graffing
into the visible Charles, is admitssen into visible Membership, which
if it be by an emigrard Ordinance is the ense att of the Administrator,
if by profession of Faith, the easile att of the Professor. But the ingraffing meant, Mom, I to it Gods att from his sole power, as is
proved from verse 23. where the reason is rendred why the I twes.
plants be available affection is became God is able to graffe them in again,
Even the graffing here is into the wishele Charles.

Anim. This ingraffing is by a power of God, working the heart to a professed subjection to the way of God in Ordinances tendered, and assent of heart unto all that is there promised; that power that brought substitute the tents of Shem. Gen. 9 27. That hand of the Lord that was with those that preached the word, Ast. 12.21. So that a great number believed and turned to to the Lord, must bring the Jews back into their former Church-condition. How easie soever you take this work to be, to bring a people who are frangers to God into a Church-state; yet our Brethien in New England have not found it awork so easie to bring the Natives there into a Church-condition, nor is it so easie a businesse to bring in the Jewes to this posture of a visible Church-state. Have so many prayers been laid out for this work.

BUTTONG BRICKER

work, and it is yet not done? when it is a matter of fach cafe with man, and no need of the power of God for the doing of it. listion gradual not cotal.

Werunderstand a discipling of Gentile Nations, and acknowledge pawork above the power of man, and confelle it folely to be in the hand of God a We do not speak of the bare admillion of men that fland entitled , but the working of them to fuch ecitle, and if an outward profession be in the power of mans will ver to bring men, or Nations to fuch a profession cordially to imbrace che Gofpel fo far acto affent wo the truth afficienthove man and alwork of no fuch eafe: of sand dare food to drew at the

1. When this Auchour. planning the beap up planles which

Secondby Thansagraffing which lice alled reponcifiation copposite to southing many, share is the Histoins and giving fluith offer in liber acts can reconcile; But the ingraffing here a cathed reconstitution, opposite to casting amay, verse 15 acrony appear intelas Nerses 6. is a real on of the claufe want the reception of the fewer verbargo and the instruction is an administratifican the fulfilling bearing a shart the fews were cast away, which is called breaking off, v. 17. Now if broming of weele to be stratime with cufting divary weele 15. then ingraffing is the fande with reconcidiation ; Ergoing naffing is by Election and giving of Flanbig sedto on an neighbonous

blodely. Reconciliation is either gradual or total, Either to take in, or hold a people in visible communion por relieto seceive them with an ever afting delight in themis of heformer of thefe Mofes obtained for the people of theat, whenthe Lord upon the fine of the golden Calfe maid a Let me latine, shut my wrath mad max hor deminfritien Exot 32,20,71,12,13,14 This being premifed of any were ar fruit for a full answer, he might cally finde it in the objection it selfe. Reconciliation is opposite to casting away, The Jewes then by reconcibation are brought into that flate, out of which they were once caft; But they were not caft out of the Church invisible not out of Election and justification; but out of a visible Church state and fellowship Breaking of is rightly faid to be the same as cathing away, and reconcilia-tion, the same, as ingrating. Their reconciliation, or ingraf-fing is, then into that condition, from which they were broken. out of which they were caft : Now they were caft out of the U u 2 Church

Church vilible , not out of the Church invilible, Their reconciliation brings them into the same Church flate; which is a reconci-

liation gradual not total.

It is here faid. When any fall frew either a Scripture, wherein by reconciliation to God , is means bure worthfafing a wifible Churchface; and by coffing away, and breaking off, a toffe of visible priviledges, arany approved Writer in the Churches of the Protestants fo expounding it I hall brein to sufpett that I am miftaken , but vill then I fallremaine confident Lam in the right, and fall wonder That say that loves not rosorangle, but feares to pervert the Scripture and the truth of God, Bould dare fo to interpret it. Here I may have many things to fay.

1. When this Authour pleases he can beap up phrases which are onely once ufed in a felect fenfe in Scripture, and that to up. hold this interpretation of holy and unclean, 2Cor.7.14 when the

context clearly evinces che contrary ods md . will some of

2. When he pleases, be dare undertake the desence of an opinion held unanimously by all Papifts, and as unanimoully opposed by Protestants, as in that of Government-horespected a sons relates seculted incaking and were tineffe.

7 3. Gomerus Tomis p discroblerves that Warhinstaken in that fenfe in Ranga 12 12 per as in no other Scripture.

4. If reconciliation in no other place be fo used, yet little is gained ; feeing as we have feen there are parallel phrases that hold in or hold a penale in vitable communicated or binids small addition

\$11 finall gratine him with an Authoritism approved Wester in the Proteftune Church; that for interprets this text in hand that by reconciliation to God is meant bo more then wouchfaffing a visible Church state, I It is Reverellus who having in his labo. Reconcilia rious work Thefaurus Scripture diffinguifted of a \* profetel reconsiliurimoga Of mon with Gal St 2. Of poin with his weighboir; And defining reconciliation according to four Anthonrs fenfe out offer were once call in But they were not call

tio est duplex 1. Hominis cum Deo. 2. Hominis cam prexime.

cam proxime.

Acconciliate bominh eum Des, qua amicitle, que in prima crectione bominh cum Des Creatore intercessons, es propter bominis essandam in Desum soluta sucrit aded ut inimicitia sequente essentiliatione notanda venium.

1. Nomen. Resonciliatio bominis cum Des samitur sel proprie la seguissione practical vel minus proprie, at Rominis des la seguissione practical des minus proprie, at Rominis seconciliatione practical des minus proprie, at Rominis seconciliatione practical des minus proprie, at Rominis seconciliatione mandiscon Des intelligitus Constituis seconciliatione mandiscon Des intelligitus Constituis, vie 22. 150 opulation mandiscon consideratione.

of it, he goes on and faith; Where we are to confider, Firff the name which (faith he) is taken either properly in the fense already Thoken to , or leffe properly, Rom. 11.15. Where by reconciliation of the world to God, is underflood the conversion of the Gentiles to the faith of Christ, or they are call to the participation of the favour of God, which alfo is called the falvation of the Gentiles, verte 11. and the riches of she world verse 12. Here he may fee Faith ] taken for a bare dogmatical Faith reaching a visible Church state and not justifying | Reconciliation to God taken for the grace and favour of Church-priviledges, And the [salvation of the Gentiles] and Triches of the world ] interpreted to fignific the fame thing. These phrases are Synonima, and they fignifie a reconciliation not properly fo called but fuch a one that is opposed to the Reconciliation for which he contends. And for the other phrase that by catting away and breaking off is meant a loffe of visible priviledges , let him confult the last Annotations to those words , verse 22. Otherwise than a also shall be cut off , which they enterpret at an unfruitful branch , adding this caution, as though they had foreleege this Gloffe, But bure it is to be wored athat this naffage ought to be underfreed of the our world incorporation into the Charles by profession, whereof many byporrier sub partabe, and not of the impard and efficacions ingraffing into the sufficial body of Christ by a lively Fasth, and the communion of the Spinit according to the election of God, which is ever accompanied with perference. Doctor Frank, in his Pelaguin reducione hath chefe words which being to perfinence. The literalizable Second parallel pro8. To the place alled ed Rom 11.19, 20. We An-(faith he) worth ofth bas

"First, that it is not meant of particular Beleevers, and their "danger of falling away from justifying Faith, but of the people of the Gentiles in general, and their danger of being out off from the true Olive into which they were ingraffed, that is. "from the outward profession of Faith, and communion of the "Catholick Church into whith they were admitted upon the re " jection of the Jewes. The Gentiles therefore ought not to be high-minded against the Jewes, but fear a left God who spared "not the natural branches should not spare them but cut them off also as be did the natural branches, if they should grow proud, and presumptuously secure. Now there is no question but that

" a visible Church , which at this time professes the cruth and "is a Member of the Catholick Church , may fall away from the outward and publick profession of faith, and cease to be a nart of the Catholiek wible Church on the most famous and " fometimes flourishing Churchin Greece, and Afice planted by "the Apofiles themselves : (now over-runne with Mahometanifme Idolatry, and Herefie) prove by their lamentable A-"the Appenier mould have their eyes upon the mark, and "point in queffion which is not in the doctrine of faith but of "the habit offich; not de fide quem enedimme bow de fide qu'à ener dimer, not of the publick profession of a Church but of a panticular affigure of every true boleever in Christ. A Member of the vilible Church may be ent of but no Member of the toy! "Tible" for Christ carrier have damped membra, any Members
"who that not be faved, as the approves of the Appelairs book, "rightly gathereth out of Saint Auffine in his weply to Fifteen A Church or Kingdome generally may depact from the Christian Paiel, or renounce the pure profession shereof in publick, and ver no rrue Beleever either cardly or finally lose his waith, but "Iv he may retaine both Parch is left and the profession thereof. "So Peter Marry Loc. Com. pag. 491. fteaking to thefe merde. Be not high-minded but fear. Neither (lath he) is there here "freech concerning particular men but of the whole company and Body of Beleevers deferverty cherefore the position doch warne them . Be not high minded, bur fear . Bors as the Chunch of the lews hath ceafed to be , and also Africa (Gracia) and "Afa. trave loft many Churches for less to be feated, felt the faine may now happen to Churches which feete to fland, ler them not therefore lift up themselves . " Buten in The smooths , "Thou handen by faith, kare the foether of the generaling of " Jewes and Gentiles, and upon these words ? Denot bigh minded; but fear faith, He fpeaks to the Gentiles in general from many of whom (as is to be bewailed) the Kingdom of Godistaken away, as at first from the fews, as Perfinis, Mashinis, Syrams, Exprises Afrace, and many others, fo that this Authour hath loft not only this Argument but this whole Text , For if Re conciliation, World, Richer, be thus underflood, and eutring of

in like manner, then he fees this Chapter in the whole against him and in no pare for him. And if any Writer against Arminians understand by the World , Rom. 11: 15. onchy the Eleet (unleste they mean an Election into a Church-state) they do but give advantage to them; there is not meant univerfally. the whole world, that is too large, nor yet they that shall be eternally faved out of the world, that is too fitted; but the men whom God perswades of fapher to dwell in the Tents of Shring, all Nations disperfed through the world, at the last Anniotations on verfe 12.

#### Argument 3.

Thirdly, The ingraffing must be meant of that act whereby the branch stands in the tree, as a branch; this will mone deny it being the very terminus of ingraffing, as hear, the terminus of calefaction, but that is by giving Faith, Ergo. The miner is proved from verfe 20. where it is faid, By unbelief they were broken off; but thou friendeft by faith; whence I argue, That all whereby the branch flands in the tree as a branch, must be the giving that meuns whereby the branch thus flunds: But that is Faith, v.20. Ergo the act of ingraf-

fing is by giving Faich.

Anim. Here I shall willingly grant the conclusion, and do affirm that it is by Faith, that grown persons, whether Jews or Gentiles do frand in a visible Church-fellowship; Such a faith upon which all called ones, (among which few are Elect ) are admitted. Such a faith that gave Simon Magus title, that Hymenens had, of which he made shipwrack, I Tim. 1.19. Doctor Fearley in the words above mentioned, thewing Bertise and the Appealer their fallacy; shews this objector his. The Apostle speaks of the Doctrine of Faith, this objector of the habit. The Apostle speaks de fide quam credimus, this objector speaks de fide qua credimus. The Apostle speaks of the publick profession of a Church, He of a particular affiance of every Beleever in Christ. He addes, This conceit I conceived and still think is so farre from the Apostles expressions, that there seemes to be no shew of such a sense in the words; giving in his reason, For there is not a word of taking into the Olive, but by Faith, verfe 19, 20. There is indeed here no thew of reason unlesse it can be affirmed, that there is no faith.

### 336 The Birth-Priviledge and Covenant-boline fo Ch 50

faith, but the Faith of the Elect, and that which is justifying; therefore if it please the Authour, I shall enter the lists with him

in thefe three Politions.

1. That Faith is taken in more acceptions then one in Scripture; All Faith doth not entitle to the Church invisible, and therefore there is scarce shew of sense in his reason, disputing from the Genus to the Species affirmative, or from the Analogum to

the Analogatum.

2. That the Faith here spoken to, is (as Doctor Featly afferts) the doctrine of Faith, not the habit; Faith of Profession, and not a particular affiance; fides quam, and not fides qua credimm, and so the fallacy is clear; and it will no more follow that the ingraffing is into the Church invisible, because it is by faith; then it will follow that because bruits have souls that therefore

they have reasonable souls.

3. That there is no fuch thing in all Scripture as ingraffing into the Church inuifible by Faith; All ingraffing is into the body visible, and therefore by a faith of profession. (1.) All ingraffing is into that subject, which immediately receives what is ingraffed, as the flock receives the fvens; but it is Christ, and not the Church invisible that receives the Elect Beleever: Christ dwells in m by Faith, fo we in Chrift, Ephef. 3. 17. (2.) All ingraffing is into that which gives fap and juice to the ingraffed, as the flock from the root to the fyens. Now Christ gives fap to the Elect beleeving . not the Church, and therefore it is not into the Church, but into Christ. (3.) If saving faith ingrasse the branch into the Church invilible, then the Church invilible is the proper object of fuch Faith; but the Church is no fuch object of Faith but Christ, (4.) That supposed ingrassing into the invisible Church, is either known to the body invisible or unwitting; if known then it is no invisible. They have no light to discerne an invisible work; if unknown, then there could not be fuch a dispute about the new ingraffing of Gentiles, nor complaint of breaking off of the Jewes, all being done by an invisible translation, and so the subject of the question is taken away. To dispute whether ingraffing into the Church, be into the Church-visible, or invisible; is to dispute whether the Mount of Olives be a Mountaine of Earth, or Aire. I shall assoon finde a Mountaine of Aire in Geography, as this ingraffing into the visible

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invisible Church in Divinity: And here I tie not any up to the word (which I conceive in reference to any Ecclefialtical or Spiritual station, is not elsewhere used in Scripture ) but to the thing. All-that accesse to the Church from Gentile Nations, which is to large fore-prophetied in the Old Testament, and Historically related in the Acts of the Apostles, was an ingraffing into the Church visible, and this ingraffing here mentioned. The visible Church did immediately receive these new branches, and so the whole body of Jews and Gentiles professedly beleeving Ephel. 2.15. became one new man. The visible Church communicates fap and juice (which is the fatnesse of the Olive) in Ordinances. This is known by the Church visible, they were sensible of and full of praifes, for the new addition to this number.

Argument, 4.

Fourthly, That ingraffing is meant, verie 17. whereby the wilde Olive is co-pareather of the rost and fatnesse of the Olive-tree, as is afferted there. But such is only Election and giving of Faith. Ergo. The minor I prove by considering who the root is and what the fatness of the Olive-treen. 1, Negatively the root is not, every beleeving parent an met and A m

Anjon I suppose I may answer for my felf, that I never faid that every beleeving parent is the root . I willingly yeeld that every beleeving parent is not wr's foxlw', the root, but I affirm that every beleeving parent is a root, I cannot reach this myftery that Abraham can be a root of all the branches in Ifrael reaching down to the Apolites times, no intermediate rootes intervening, no more then Adam can be a natural root of mankinde to this time, without intermediate fathers of our flesh, deriving us from him, as facob with Rachel and Leah was a root from whom I reel forang as branches of an Olive; so Padab and Tamar, Bear and Ruth were roots likewife : They built up the boufe of Ifrael, Ruth.4.11,12. The house of Ifrael was this Olive-tree, these several Metaphors expressing the same thing the building of the house, and bringing out the branches are one and the same. All builders are roots; these are builders therefore roots; Abraham may be called the builder laying the first foundation, so the root from whence every branch was derived; yet every particular Beleever that had iffue, builder, a root. Those Ifraelites that had no holinesse of inhesion,

but only of relation that were members of the Church vilible. not invitible were fachers by way of communication of this ho-lineffe, I Cor. 10. 1. All the factors were made the cloud, and till paffed through the fed. It is at necessary to have intermediate fabetween us and Ene. Eve may as well be the mother of all living. and no other mother between us and her, as Abraham can be the father of the Faithful, and no intermediate father to derive from him and communicate to us. But his proof is very well worth the hearing, that every beleeving parent is not the root. For then all the branches bould be natural; the childref every beleen vine Parent is a natural branch from bu father. But bere Apoftle makes the Gentiles branches, and a wild Olive graffed in befides nature, and the fews only natural branches growing from the root, verie 21, 34. The Apolite makes them wilde onely at their first ingraffing, and fo was all Terabs race wilde likewife, till that change of Faith wrought in Abrahams call, and the covenant of God entered with him ; We now are natural as they were and cannot be called wilde, but in our first Original. Poficionty, (he fayes ) the root is no other then Abraham, that Abraham onely is a holy root or at most Abraham, Hand and Jacob of this have any face of Argument , it runnes thus. If Abraham be the root , and not every believing Parent, then the ingraffing is by Election, and Finish that juffifies. The truth is, the lequelin underiable on the contrary; If Abraham be the root, then the ingramme is not into the invitible Church; (Which he Rrangely calls by Election) but onely into the virible. This Mafter Blakwood law and faine would have maintained that Christ is the root for ingraffing into Christ, and not into Abraham, makes a member of the Church invitible. If the ingrating be by a faving Paith only, to derive faving Graces personally inherent; as a froit of Election from Abraham, then it must needs be that we are Elect in M. braham. Abraham may fay, Without meyecan do nothing, and he that beleeveth in me, out of his belly shall flow forth rivers of living water; and we may fay . The lifethat we live in the flesh we live by faith in the forme of Terab. This must necessarily follow , if Abraham be the root , not only respective to a conditional Covenant, but to the grace under condition covenanted : It had been more fafe for our Authour with Mafter Blackwood (though

(though in contradiction to himself) to have made Christ the root; when these consequences must follow; To which he anfwers.

If I wade Abraham a rest as communicating Faith by infafige; or imperration mediatory as Christ, this would follow; But I make Abraham a root, as he is called the father of all them shat believe, Rom.4.11. Nor by begetting Faith in them, but as an exemplary coule of belorsing as I gather from the expression, werle 12. That be is a father to eliem that walk in the fleps of our father Abraham, which he had yes bring unsire uncifed. A rout not by communication, but example, an ingraffing, not to have any thing communicated from the root, butto imitate it, isfuch a Catacrefis as may well make all Rhetorick athamed of it; and if the Sun ever faw a more notable piece of non-lenfe; I am to feek what fenfe is A root is too low in the carth, to have its examples followed. and frene fuck in juice, but know not how to imitate. And what kinde of root foever any can make it; the root mentioned by the Apostle in that Chapter, is a root by communication, verfery. If some of shebranches behroken off, and show being a wilde Oliversres mert graffed among ft chants, and with them partateft of the rost and farme of the Olive-tree. The root here communicates farnelle to the branches, and the branches receive from the root. It is then a communicative root, and doth communicate that which makes the branch one with it. Abrahouse is indeed called a father , as well as he is called a root; but thefe two ace not full dimmine's though in the maine they agree, both Metaphors aprily ferting forth, what the branches, as from a root, the children, as from a father, receive, namely their sitle to the Covenant from him; and therefore, as to Abraham , fo; to all Ifnact appertained the Covemants and the Adoption, Ramio 4, 5. And fo to all those that are become children and branches with them. The title father is vetextended to a greater latitude; as he doth impart to his iffue, (as before) fo he is a patterne and example, as even natural parents are likewise, according as Rom. 4. 12, it, is fet forth . take the serve mere & old rails or , Morbiglisho diese e-Advocate round, that upon them, athat none of their

theuristics (though is or have mosel every flowers do it; ) would Age cour by then. 2.2 X ac other menber, that the Fifthly, From verfe 23. If the breaking off the fowe be by blinding, then the ingraffing is by giving Faith, but the former is true, ver. 25.

Ergo the latter.

Anfw. Here as in the third Argument, I grant the conclusion, and return the fame answer. Jewish blindnesse keeps them out of a Church frate, and fo from all Paich in the Covenant, and when the vaile shall be taken away, they shall be reinvested in a Church-flate and Covenant-condition. For proof there is added response blinding or hardening is, verse 7, opposed to that frate which the Election obtained by which , ver. 8. they had a fpirit of flumber eyes that they foodld not fee cares this they flould not bear, verfe 10. Whereby their eyes were darkened that they might not fee , from which Anti-Arminians gather abfolute reprobation . Ames animad. in Remon. Script, Synod, Art. 1. Cap. 16. Hec ipfum ad reprobationem fpectare Apostolus Paulus clare oftendit Rom, 11.17. Now according to the rule of opposites, Oppositorum opposite funt attribute . If the blinding bethe effect of reprebation, and the breaking off be by blinding, then the ingraffing is by inlightening, and that enlightening is according to Election, and fo is all one with giving of Faith. Marieman & maria 21 31 . 3007 545 mari

The proposition being If the blinding be the effect of reprobation, and the breaking off is by blinding then the ingraffing is by enlightening, and that according to Election then the affumption can be no other, but that blindneffe is the effect of reprobation, and the breaking off is by blinding. No one of the Contra-Remonstrants worthy the name of an adverfary of Arminians, hath taught this doctrine: It that which their advertaries indeed charge upon them, but that which they unanimously do disclaime. I have heard that reprobation is the antecedent of finne, but never that it was the canfe; and that finne is a consequent of it, but never an effect. Reprobation is the Act of God, and in case it be the cause of blindnesse, then God is the cause of blindnesse; so that the Contra-remonstrants have got a fweet Advocate to cast that upon them, that none of their adversaries (though they have turned every stone to do it ) could never proue by them. And the other member, that cafting away

way is by blinding, is little better. The Apostle speaks in another manner. Blindnesse was their guilt, and casting off was their just fentence. Because of umbelief they were broken off. verse zo, upon this account God God did not spare them as it follows in the next verfe. The work, and the wages, the guilt, and the punishment are not one: Unbelief and breaking of are the work and the wages, the guilt and the punishment: Breaking off then, as not blinding. The Apostle layes all at mans doore, makes his blindneffe the moving caufe, according to that of the Prophet. The destruction is of the felf. and God only the fevere, but just Judge, Our Authour laves all upon God, Gods reprobation causes blindnesse, and their breaking off is by blinding; here is no hand but Gods, in their destruction. And now the blasohemy of the consequence being denied, fo that blindneffe is no effect of reprobation, breaking off being not by blinding; what becomes of the rule of oppolites here produced? Election and reprobation in the work of falvation and damnation, do not per omnia quadrare otherwife as Election leads to falvation without any merit of works. fo Reprobation should lead to destruction without any merit of finne which Contra-remonstrants unanimously deny, though we finde it here affirmed. It is further laid, that from verfe 8. 10. of this Chapter. Anti-Arminians gather absolute Reprobation, and then explaining what this absolute Reprobation is, in the words fooken to. But though much be fooke of the irrespective decree both between us and Arminians, and also among our selves: yet I would faine learne what one Anti-Arminian ever made Reprobation absolute in this sense, Amefine is quoted, but the word [absolute] is not found in him : And Gomarus, a man for the irrespective decree as much as any a Neque Deus (and upon that account entred his diffent in the Synod of Ders, quenquan ad where respective to reprobation that was denied, and Sublapfarian opinion established) yet he peremptorily denies any reprobation absolute in this fense; (a) Neither doth God (faith he) absolutely and barely destinate any man to destruction , without subordinate meanes; but he destinates him to just destruction, that is by and for finne justly to be executed. Analysis Epift, ad Rom. cap. 9. p. 60. Neither will he have this decree to effect the finne; that is a just Medium of destruction. In the same destinavis,

exitium ab folute ac nude fine Subordinaris mediis, fed ad exitium justum boceft, per 69 propter peccata. udicio jufto inferendum

### 342 The Birth-Priviledge and Covenant-bolinefe Ch 50

b Deus non decrevis peceasa efficere, fed permittere, seu mon impedired. Gregere ad gioriam saum. Nec tuim quicquid Deus decrevit illud estam efficit, sed qua decrevit effice e, evrum est Author, ut omnia bona qua fixint quaatutem decrevit non impedire increaturis mala seu peccata, es non efficit; quia efficere non decrevit, sed permissis efficere non decrevit, sed permissis efficere non decrevit, sed permissis efficere non decrevit.

c Non paucos diffolvis nodos, diftinicio illa necessaria inter essentiamo es conjequens quam min hi intelligentes aliqui,
vel insuper babentes ad insitas frequenter ab adversaria e alignatur. Induratio
aqua (ut instem cum Augustub)
consequent est, non affectus: Ruima
Domús alicujus ex se labilia nocessario
sequitur desectum fulsura quam supeditare potuis Dominus si libueris, sed nec
vuls, nec tenetur. Haud akiter reprobationem sequitus peccasum, non ut auusam
essicientem, sed desictemens o non qua
removetur quod adest sed non admovetur
quod sussentes.

page he faith (b) God dorb mar detroi to effett fin, but to fuffer or out to binder, and to governe for bis glory : Neither doth God effect all than by when decree, but those thing a which he decreed to effect, of those he is the Authour is all the good that is done a But the evil which be decreed not to hinder in his creature , that he doth not effect, becaufe he did not decree taeffect them; but onely permits, and yourrns them; and at laft juftly according to bis decree planifles them; And Do. cor Pridenne Lect. I. de absoluto decreto. (e) That necessary diftinction between the effett and confequent buiz. of reprobation) loefes not a few knows which because under flanding or not duely breiding, are drawght into straits by their adverfaride . The condenfarion of water Cohat I may use Austine inflance) is a consequent of the absence of the Sun, aut an effect. The raine of a bonfe of it felf sending to decay accessarily followe woon the want of repaire princh the Mafter mighe doin rafe be pleafed, but will not neither is be bound! Sinne noosherwife follows upon re-

probation; not as a conferficient; but described in the bereby any thing is removed that is present, but that is uses supplied which is wanting. And Master Ball in his larger Catchism, p. 57. Sin is the effect of mans free will, and condemnation is an effect of institution in soil, is the effect of mans free will, and condemnation is an effect of institution in soil, is the cause of mand distributione; But the decree of God which is good, is the cause of misber. The signes of Reprobation may appear in those that are thus dischurched, according to that which is quoted out of Ames, but not as an effect of it. The severity which God sheweth in not sparing, but breaking off these resumal Branches, is explicitely no more then that which Jesus Christ did threaten against them, Mat 21 43. That the Kingdome of Heaven should be taken from them, and given to a Nation bringing forth the fruits thereof, the same which he threatens against Ephosus, Rev. 25. in taking away their Candlestick, which is the effect of their own sin, and not of Gods decree.

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si blod inomog A sidi II, made officer hab the man Sixthy, If re-ingraffing of the Jewes producer he falvation, is by turning them from iniquity, taking away their fins according to Gods Covernant shen is a into the invisible Church by giving faith: But the

the Otto which he found with your Latters, or and the

former is true, v. 25. Ergo the latter.

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Aw/w. This Argument well husbanded might bane made three. To the first they that priviledges enjoyed in a Church-stare, in Scripture-phrase are the falvation, Jahn 4 22, Seeing Churchmembers are partakers of fauing Ordinances. And the fruition of Ordinances under Gospel-dispensations is a great salvation. Heb. 2. 7. And fothat Text Rom. 11, 26, all Ifrael hall be Taved must be understood, arche last Annotation speaks; The body of this people in general shall be brought against into a way of falouties and re-fablishe into the Church of the whole Israel of God , confifting of fewer and Gentiles. And to Diodate , That is, the body in general shall be put again into a way of salvation, and Ye effublished into the Communion of the Church, And fuch men brought into a Church state are curned from iniquity partially. from their former way of iniquity, their contradicting and blafprieming; having escaped the pollution of the world, 2 Pet. 2. 16. of the world that remaines out of the Church of God. Their finne is pardoned wound boc, and when Mofes prayed for the pardon of the ffine of Thet Exod. 32. and God pro mileth it, 2 Chron 7.14 it is to to be understood of a National the efference of an ace and taloution cannot flow. 1. dardon. Stableton viget and Calvin in Martyre and

#### Argument 7.

Seventhly, If the re-ingraffing be by versue of Gods Election and love, his gifts of calling, then is is into the invisible Church by Election, and growing Faith: But the former is true, v. 28, 29. Ergo the latter.

Answ. His Election, love, and gifts of calling did at the first put them into a visible Church-state and condition. Dens. 7.7, 8.

The Land did not set his love upon you, not chasse you because you were moe in number then any people: for ye were the semest of all people: But because the Lord loved you, and because he would keep

the

gypt.

Here our Authour faves with much confidence that he questions not, but all Anti-Arminians that understand the contraversie, will disclaime Master Gerec in this answer and acknowledge that the election, love, gifts, and calling meant, Rom. 11.28,29. are by faith into falvation. But he is much deceived Those before mentioned understood somewhate, and Diodere in his Annotations hath these words God never recals his grace, which by absolute decree he wil communicate to some person or Mation to call abem to bim and to bave right to his Covenant . Now the election of this people bath been fuch above all others in the world, who being once called, have and may fall totally and irreparably, which this people cannot without reportance, that is to fay, irrevocable, of which God never repents. (2) Calvin on the words faith, This is to be held that private Election is not bere handled but the common adoption of the Nation, which in answard appearance framed for the time to be doft; but men out off from the root. And presently after; (b) The Apostle argues that the counsel of Gad, whereby be once chose to himself that Nation in peculiar, remaineth firme. And Paræus in dubio decime none on this chapter understands it of the (e) conftancy of the love of God towards bis own Nation. And most fally in dubio vicefime, where urging Scaplesons objection(d), That is feem's from this irrevocablene fe of the gifts and calling of God. the assurance of grace and salvation cannot follow. I. Because, as Stapleton objects, and Calvin and Martyr confesse, the speech of the

a Tenendum eft non de privata cujufque elettione nunc tra-Etati , fed de communi ado. ptione totius gentie que in externa (pecie collapfa videri potuit, ad tempus. b Contendit Paulus firmum & immutabile ftare Dei confi-

lium, quo scmel fibi illos in gentem peculiarem eligere dignatus est-

c Argumentum Apostoli ad probandam constant allestionis Dei erga sum gentew;
d Videtur ex diarra consta donorum & vocationis Dei, non sequi illa quam nos statuimus gratia,
G salutis moneroccia.

1. Quia fateute Calvino & martyre dictum Apostoli, non de singulari enjnsque electione, sed de totius gentis Judaica communi adoptione accipiendum sit. A qui hac communis
adoptio & vocatio gentis suit mutabilis, quoniam gens Judaica donis & vocatione illa extidit.

Ad corruptelas Stapletoni facile respondetur.

1. Non negatur, de communi gentia Judaica, bac est, sæderali dignitate proprie loqui, & banc à uaraua hono in Beoprannième Apostolum, sed negatur hint mingeopoeia, singulorum non consici, lmò à minori admessus firmissimé concluditur. Si enim de gratia communi & quitem aliena, Apostolum recte pronunciat esse Deo a urraquianto , quanto mugis de gratia propria fidetes idem sautre deben.

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Apoft le is is not to be under frod of the election of ench particular perfon, but of the common adoption of the whole Mation, and this co erace of adoption of the whole Nation was mutual, for they fell from this gift. To which Parane layes, Stapleton's corrupt gloffe is raffly forered. 1. Saithetre, It is not denied that the Apostle Spake the be Common, that is, the federal dignity of the Nation of the Tomes, all that the irrevacablenoffe in God is to be understood , get it is denied (laith he ) that from hence the affurance of particular perfons is not concluded, year from the leffe to the greater it is firmly concluded, Fir if the Apoltle from common grace do sightly conclude this irrevocable-nesse in God, much more may is be determined from that grace which is proper: Ravanellin in verbund Elettio understande Election in v. 28. of common Election, as he do also in 1 Per. 2. 9. Amefinais proed as an adverfary yet appears otherwise. The Remonstrants giving two answers to this Scripture. The second is the self-same in with Scaplerons. To which Ameline replice Corons 3 29 4 (f) This webeir cuftome, to take one part uf a truth, and to abufe it for the overthrow or removal of another; So that it appears according to him, that they spake truth in the denial of this to be meant of the unchangable decree of eternal Election; but they abuse this truth in about to avoid the argument drawn from it, for perfeverance, As Jefuites and Arminians do object it, to their advertaries freely confesse it. I have indeed fometimes in my thoughts doubted, how fitly this Text was brought against Arminians for proof of perseverance and estament of affurance, yet fatisfied my felfe according to what hath been faid; but ( fince I had any understanding ) never queffioned but it was here applied according to the minde of thefe Authours) to the National priviledge of the Jews, the full scope of these Chapters being to disputathe rejection of Ifrael after the flesh, their former dignity, and consequently their future recovery unto the flate from whence they were fallen, in which the Gentile-Nations by discipling do succed , let us go no farther for determination of the question; then the preceding verse, As concerning the Gofpel, they are enemies for your fakes, but as touching the Election they are beloved for the Fathers lake. Here is to be enquired. - 1. Who were enemies concerning the Gospel, 2. Who the Fathers are, for whole lake they are beloved. 3. What this election is, and then we shall soone see who are beloved

f Sic illis jam
folenne est, partem unam veritatis assumere,
câque abuti ad
alteram vel
evertendam, vel
dimovendam,

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fo

for the Pathers fake. For the first, It is not the spiritual feed that were as concerning the Gospel enemies, that is the highest of contradictions; but, as Diodate fayes, the fewer who at present time were alienate from God by reason of rebellion againft the Gofpet, which only can unite fouts to him. Enemieragainst the Gospel are enemies against God which cannot be understood of spiritual Ifrael. The fathers for whose fake they are beloved, are the ancient fathers, from whom after the flesh they did proceed, especially Abraham, Isaac and faceb. The word is Ad rus marieus, propter patres, for the fathers : Then Election must needs be fas Param upon the words; Diodate and Rao anellus in verbum Elellio observe ) understood of an external grace of the Covenant whereby God chofethis Nation to himfelf according to that of Moles, Dent. 7. 6. For these art an holy people unto the Lordsby God; The Lordsby God bath chofen thee to be a forcial people unto him elf above all people that are upon the face of the unleffe we are elect in Abraham to Salvation, and not in-And Abraham, Ifaac and faceb are our Mediaton's reconciliation . and when the Apostle faith, We are accepted in the beloved, Ephes. 1. 6. it is to be understood of acceptation in Abraham and we are to conclude our prayers not in and through Christ, but Abraham Ifac and facebe we are not for their fakes beloved to falvation (r) Param indeed makes the grace of eternal Election to be fecondarily here understood, which God (faith he) deposited in that Nation, for adopting them into Covenant , he makes it evident (faith he) that he bath mant of thus Nation, and ever fall have that are Elect unto falvation. But this is not the Election herethentioned , but only an adjunct of it; and now of it felf it will follow that thefe beloved for Abraham, Ifaac and facob are the children of their fieth, (b) Becaufe (faith Param) God loved the Fathers, the love extends it felf to the children; for if among men friendship with parents be divolved to Children why foodld it not be forish God likewife ? 1 defire that it may be confidered for whom Mofer interceded when he prayed Remember Abraham Ifaac and Ifrael thy fervants, to whom then swarest by thy own selfe, and faidest unto them, I will multiply your feed as the ftars of beaven, and all this land that I

g Per cledio. nem intelligit Apostolus primo externam fæleris grasiam,qui Dens banc gensem fibi deleperst 3 deinde iolam aterna dilectionis gratiam, quam. in bac gente quafi depofuerat Deus. Nam adoptando cos in fædus tefta tum fecit fe ex es gente

pturimos l'abers, & semper babisutum esse elessas ad salusem. h Quia Deux pares disente, estam ad stitus disessionem sum extendis : si onim inver boprines emicissa parensum mertio transcum at liberos. Que ni Deux idem saleros?

have Spoken of will I give unto your feed, and they Shall inhericat for over ... Exod 3.2,13. Was it not the whole body of Mrael? And for whom is it that God promises to remember by Covenant with Jacob, and alfa bis Covenant with Iface, and alfo bis Covenant with Abraham, Levit 26.42. Was is not the whole Nation under Cuffering, as there is exprest A will remember the land? Fither then Paul and Mofes erre, together with the lift of Authours here mentioned on elfe, the love, election, calling, in this place is, into a Church flate and condition.

destrois and D haveris Argument. 8.

. Eighthly, If the ingraffing both of Jews and Gentiles be the fruit of Gods mercy, the breaking off by lowering up in unbelief, then the ingraffingue into the invisible Church by election, and giving faith: But the former istrue, verle 30, 31, 32. Ergo the latter, Anim. The priviledge of a Church state, which the Jewes, once had. and againe shall have, is a mercy, as may be feene. Hufea

Our Author addes, What Shall, I fay more? It is fo plain from the whate scope, and renour of the Apostles words that the ingraffing there poken of its into the invisible Church by election and giving faith, that from the first of the chapter, to verle 13, there is fearce a verle but beaks of rejecting foreknowing election, grace, bardoning , giving a Spirit of flumber plathoning the eyes, flumbling, falling, or some equi-pollent terms tatbase, and the Apostic dath plainty figuific his intertion in all that discourse to be the howing the mystery of Gods counsel in electing reprobating blinding connerting one while the fews, and ther while the Gentiler for hat I cannot but admire that Mar Marihal Bould interpres the ingraffing of bore, admillion into milble Churchmember (bi Parbint I won't you as with the state

Anim I. I would willingly learne what ingraffing by Election is I take Election to be an immanent act in God, which is terminated in himself and not on the creature; fuch expressions do not fuit with to high presendings to scholastical leatning a as every

where may be seen in this Authors named and

2.I would have this Argument made up by taking in the affumption which can be no other then this. But the fewer in their fall from Church-fellowfhip cannot be faid to be rejetted bardened, given to a spirit of flumber; on that their eyes are derkened in then, they have flumbled; neither Election or Grace should have any hand in their their Church-tellow ship. This must be the reasoning, if there be any show of reason in this heap of words, and then all may well admire, while he is in his admiration of others. I say no more, but that he is very welk both in Divinity and Logick, that cannot presently upon the first sight discover the weaknesse, and return a facisfying answer to this flourish of words.

#### Avgument policiel

Parallel places, as is faid, must be understood of implanting into the invisible Church, as Sphef. 3.6. 1 Cer. 12.13. Gal. 3.14,26, 28,29.

Anfin, Mafter Hudfon, page 132. bath not onely affirmed, but proved that the Text, I Cor. 12.13. is meant of the Church as visible to whom I referre the Reader. He places his greatest confidence in the first as he professes, and thus enlarges upon it. Now fure the Gentiles were made fellow-heires of the fame body, and co-parenters of the premife of God in the Gaffel, not by an outward Ordinance, but by giving of faith according to Election; Ergo she ingraffing, Rom, 11.17. parallel to it is not by an oneward Ordinance, but by giving Faith according to Election. To this I odely fave Other this were couth t Then as the Apostle faith of Ifinitat their reflantation , all Ifrat thall be fived Rem 14. 26. fo we may fay, all England in flats ano shall be faved in the fenfethat he would understand falvation. Whether we be by del cent Britaines Suxons, Dr Normans, we are gentiles and confequently by his Divinity partakers of the Gofpal by Faith accordine to Election, Bueie is too clear that this Text is meant of Gospel-glory, in Ordinances dispensed by the Apostles Ministery. And as ra the Tower apperrained the glory under promiles Rom. 9.4.3 So now the glory and promiles belong to the Gentiles And es many Jewe as fell act off all enjoy this this glory with the Gentiles and fo both unkeone new man in Eph. 2. 15 . Withe visible state of the Jews was a distinct body from the Gentiles, Now upon this glorious call they are one new man, or new body. For the Texts Gal 4 74 26,28 39, when any shall tell me how they are parallel, then I fhall give my unfiver. There is an in graffing into Christ mentioned, but none into the Church, and to the parallels are without force; as are the Arguments. Two things

things He open him to do , and neither is done, 1. To prove that these Scriptures speak of a Church invisible. That they are parallel with this Scripture. He is wont to reason with his full firemeth against the force of all Arguments, a Pari and yet this argument must carry force from the parity of Scriptures, which he only says, and not at all proves to be parallel nor yet flows to much as in a word, wherein their parity confifts, he well knows that by this means their differity might appear. There is a tenth Argument drawn from Authorities produced, but to fo little purpose that I will not crouble the Readers patience in the recital of it a fluring florethen beliefe truple, in mende in the for on a sale consideration of the sale cost of the and

### CHAP. LI.

## i Cor. 7. 14. Vindicated.

He next Scripture in which this extent of the Covenant is evidenced, is a Cori 7, 14. For the unbelequing husband is fanctified by the wife, and the unbeleving wife is fantified by the liveband selfe were your Obildren uncleans, but now are show bil ? In order to a right understanding of thele words, the whole scope of the A post is to be taken into consideration, which appears to bethis now A miles manage solucion

The Cornellant converted by the Apolles Ministery confulted him by letters in feveral cases of conscience, one concerning Marriage a fecond concerning things offered to Idols a third concerning foirhual gifts; a fourth concerning collection for the Saints, That of Marriage is first spoken to, and confists of divers heads, and are all latisfied in this Chapter

One among the reft concernes Marriage effate, between a Beleever an an Infidel, a Profesioni of the true Faith and a Worthipper of Idols , whether fuel fociety may be continued or must be leparated. That this was their Quare, appears by the Apo-Alex refolution, He gives in his answer in the affirmative both in The Coringia. the case of a beleeving hasband jouned to an unbelieving wife, and a beleeving wife joyned to an unbeleeving husband ; let him not pur her away, let ber not heave him, only excepting the case of wilful

The Series of the Apostles dilpute opened.

wilful defertion, when for religious fake the unbelowing party leaves. Unbelief breaks not the Marriage bond renders it not a nullity (Religion being not of the substance of Marriage,) It might imake null all Covenants, as well as this Covenant; the Law of God feeing that condemnes Marriage Covenants with unbeleevers, condemnes all other Covenants with them Dent. 7. 24. Having determined the point in an univerfal proposition, or that which is equivalent with it . A Beleever and an unbeleever joyned in Wedlock-bond, are not to be separated. He meets with their scruples, and answers their objections sgainft it; That they had their feruples, must be confeft otherwise they had never sent the case to the Apostle, And those scruptes which reason it self will suggest that have a faire colour in Scripture for them, and are met with, and fatisfied by the Apostle in this his answer; we must take to be their scruples and grounds of their feares . Unleffe we had the Corinthians letter. we have no other way of cognizance of them. And thefe are two.

The Corinthi-

I shall mention the second in the sirst place, seeing I am to dwell upon the sirst, and that is their jealouse of themselves, of their own standing and perseverance in the Christian Faith. This in reason they might well fear, who so active to seduce and draw away as a yoke fellow? and this bath fair colour of Scripture for it. Dent. 7.4. They will turn away the son from following me, that they may serve other gods. Examples are not wanting, Nebern. 3.26. Did was Solomon King of Israel fin by the settings 3 per among many Nazions was there no King like him, who was below of his God, and God made him King over all Israel, nevertheless, even him did outlandish women cause to sinne. To this the Apostle answer, and opposes the hopes of conversion of the unbelieving party; How knowest thou o wife, whether thou shalt save thy bushand for how knowest thou. O man, whether thou shalt save thy miss ? As there in fear of seducing so there is hope of conversion.

Theother is the condition of their iffine, shell they, should not be reckoned with the Saints, but of the fellowship, of uncleane Gentiles. Reason is strong for this, they well knew that as it is with the Parent, so it is with the Childe, for Church state and condition, being a priviledge communicable, and derived by descent from Parent to Childe. If the Parent were without, and of the Gen-

tiles

tiles, the Childe was ever fuch, and in cafe the parents, were of the people of God, their children were reckoned to in like manner. Now Parents being divided, the one holy, the other unclean they feared that the iffue would follow the worler part; a frame would lie upon them, they would be accounted unclear with the unbe-leaving Parent this hath a faire colour of Scripture likewife, and in a fike cafe it had been fo determined . Bers 10. 3. Now therefore les we make a Covenant with our God to put away all the wives, and fuch as are borne of them. The Apollie takes of these fears of thems, and tells them that the unbelling party doth not (as they fear) defile the iffue, but is fanctified as to iffue by the Beleever, fo that their children are holy, and to be reckoned with the believing Parent, who is a Saint, not unclean & not reckoned with the unbeleeving parent, who is a Gentile, and fo takes of their fcruples respective both to themselves and their iffue, and quiers their fears. So that feveral politions might be here laid down for a right understanding of the words, miles

ivBy [Beleever] in this place is meant; a man or woman pro-

2. By [Umbeleever] is meant an Infidel; an unconverted Gentile; living in Idolatry; factificing to Devils, and not to God; of fach the quelitoris put; and not of regenerate and unregenerate, fuch a scruple was never heard, whether or no such might continue marriage society.

3. To be [fanctified] here, is not to be made holy, which is the case of the Regenerate; or to be set apart for God, which is the case of the visible Saint and Christian; but together with their yoke-fellow to be an holy root to produce an holy

4.By [Holy] is meant, federal holinesse, to be reputed and received among the people of God, who are holy, no other holinesse is transmittible from parents to children.

5. By [Unclean] is meant, a finner of the Gentiles, an alien and

6 [Else] implies a certainty, that upon this account of fanctisication of the Parent (from whom the ground of sear arose) the children are holy, a like certainty that were it not that they were thus sanctified, they were unclean. Explicatory Politions.

Much

The ground or rife of the Corinchians lcruples.

Much fir is made about this doubt of the Coronthian . from whence it might arife. In my apprehenfion, fayes One is is libely that the doubt arofe from the Epiftle he wrote before to them sentioned, 1 Cor. 5 9, 10. mot to keep company with Fernicators, on Idulaters , which might eccusion the question, whether they were then to continue with their anbelieving yake fellow. To this con-

iecture I answer.

1. That many will not grant that the Apostle wrote any Epifile to the Corinthians before this; but as this carries the title of the first, to there was none before it and this they do to make it good that no Scripture given by divine information is loft; which would impeach (as they feare ) both the providence of God and the faithfulneffe of the Church to whom the Oracles of God were concredited. But let it be grauted that he wrote another Boiltle which he here mentions, yet the teath verse where the Breffe fies forms to be his prefent farther explanation of his words there, and no part of the contents of that Epifile formerly written, and so there is no soome left for this conjecture. But put the case, that the ninth and tenth verses do both expresse the Contents of that Epifile, yet why do they take both the with Hosbands, or Wiver, Pornicators or Idolaters, and not as well with Covetous, or Extortioners ? It is answered the middle cermes Covetous and Extertioners Tare left out , because I conceived it superfluous for me to put them in. Their only scruple I mentioned, was their conversing with the Idolatrous, or unbelieving roke-fellow because the Apostle only refer ver that doubt : 1 Cot 7:12. 19,14 about which the dispute I held was . Whether or no they farmpled, converting with Covetons and Extertioners, I could not tell; because the Apistle is silent about that doubt. If their scruple was concerning converting with their Idolarom Toke-fellows upon oceasion of those words, who to keep them company, they must needs scruple their conversing with Covetons and Extertioners Husbands or Wives upon the fame account, and the Apostle being filent in his answer, it is clear they were filent in their letter, and moving no scruple, they had no scruple; when it is imposible for them to scruple one upon those words, and not scruple all. When the Apolile names four evils respective to civil sociable converse, it is a wilde fancy to imagine that they should startle

fartle at one (respective to their marriage lociety) and question no more! all farther adde: If this conjecture hold, the Apostle thus writes to the Corinchians, If any brother bath a wife that is an Idelatan, Fornicator, a Drunkard or Extertioner, les him not out ber amey, and to this I am answered, Wife men do not alwayes fee the confequent of that principle which they are poffeft with. A how comes it I wonder into any mansthoughts, that the Cirinthiair had wit to fee the confequence from his warning given of one fort of finners, and of never a one of the other named with them? It is further faid, If they had the occasion of the doubt from t Cor. t.o. dothis fallow that the Apostle must either know that to have been the occusion; on resolve their doubt with reference to it? and if he did wes there was no necessity be should refolve it in like manner concerning Fornicatori, as Holaters. If the Apostle did not know it, how comes it now to be known, did he want their Sagacity ? If he did know it there must be a like necessity of resolving the doubt in reference to this; as any other at which they fcrupled. And if they doubted of all , why is there a necessity of clearing one, and not all the Apostie doubtlesse took in every part, and piece of their scruple. It is likely (faith one ) the Apostle took in every part and piece of that which is propounded to him as the Corinthians formple sideed, but there was noneceffity be fould take in every part of that which Mafter Blake may imagine, would have been their foruple if my conjecture bold. But there was a necessity to take in all that had the same evident ground of scruple, and which every rational man will not onely with me imagine; but certainly conclude (Hoc supposite) must be their scruple, Had the Apostle taken in every part of their scruple, the question about divorce fo much agitated, would have been determined. It is wonder B. Howlon, Bunney, and others that lay Moles permiffion to put away wives, was in case of Adultery only could not have hit upon this Text which would have falved all, to this is answered.

If the Apost le had taken in every part of the Corinthians imagined forable, and refolved as I would have it : Yet, this does not here determine the controverse so much agitated, whether the invocent party might marry after a lawful Divorce:

The full truth is here now spoken, fuch a refolition had indeed destroy'd the the thing supposed, and there could have been no lawful Divorce; and when the Apossle had determined against all Divorce, and had given charge, as concerning the unbeleeving wife, so concerning the wife of Fornication, If any man have such a wife, let him not put her away, why should there be any dispute about it, either respective to Divorce, or Marriage after it. But as to this enough is spoken.

Having examined that which others by their conjecture would make the ground of their feruple. I must speak to that which we make the occasion of it before luggested, viz. that case of those Ifraelites, Egra 9.10 ch. who upon their returne from their captivity had married firange wives, and were ordered not to live with them, but to put them away with their children, and here to prevent tedious impertmencies, and to make this piece as brief as possible let me premile this as an undoubted truth; That thefe Corin hims had their feruples concerning their iffue upon their marriage in their disparity. That which the Apostle satishes in his Answer, that the Corner blad ftrupled in their Jetter This no man can demy ; for he writes to give fatisfaction , (as is plaine, verfe 1.) to their letter feruples : Bur we see in the Text that he as facisfies femples concerning themselves, fo also concerning their iffue. 2. Letthe Reader know that I do not pe remptorily determine Ithin the determination of the cafe of the Ifraelites, fortheir feparation from their wives and putting away their children with them; did occasion this scruple in the thoughts of these Corintrians thus joyned with unbeleeving voke-fellows. But I lay, it is more then probable that it did either occasion, or mightily firengthen it. When they are men known in the Scriptures 1 Cor. 10. 15. and did question their own marriage upon the account of the unbelief of their voke fellow. and finding a case thus determined, both against mother and child for feparation, how can we imagine but they hit upon it, and were affected with it ? 3. I do not fay that the Ifraelites cafe and the Corinibians were wholly the same, as it flood with I freel then, and with the Corinshians now . I know it was not, forthen either Executed, been too burth in ordering a separation; or Paul too indulgent in determining the lawfulnesse of the contianarree of their marriage fociety, and fo I may fay of their childen But I lay their cafes were fo like, and to hemingly paral-

tel, that it might well occasion the Corinshians (thus in confcience concerned ) to judge them the fame. Their cafes fomewhat did differ , but the Corinthians had need of the Apostles help to fee the difference. The cases were the very same in themfelves but different in regard of divers administrations under which they respectively lived. He that would make their case the Same, (faith One) wuft not vary it in one particular : All Cafuilts and Lawyers determine a Cafe to be varied when one material cincumstance is varied. The fews being under the Law of Moses. and professing it; the Corinthians, Christians not fo, and yet that doubt at if occasioned by that fact, must arise from the doubted force of the Law of God. This hits right upon the difference between them, which yet argues them to be still in themselves the same. had not times differenced them; whereas he fayes, the Jews were under Moles Law professing it but the Corinebian Christians not fo. I hope he will not deny they were under the Moral Law. the Apostle even in this Epistle pressing it upon them . I Cor. 0.0. 1Cor.14.34 and it was not fo calle for them to determine that the Command, Deur, 7, was judicial, purely respecting their relation to those Nations, and so their case by this meanes better then those Itraclites, and being not able to determine their scriple remained and they sought to the Apostle for satisfactionin it.

Having enquired into these Corinthians scruples we are to look further into the meaning of the words, and here we might reckon up variety of interpretations of this Text in Ancient and Moderne Writers, most of which are generally exploded, as to the words bely and unclean, and therefore I think not fit to trouble the Reader at all with them. Two there are which now appeare especially in competition with this here delivered which I thall hold forth in this place, that the Reader may judge of cither. The first fees up parent and childe, root and branch too high! The second layes the iffue too low. The first is, that the beleever here mentioned is an elect regenerate man, not only a Professor of the faith, but a man endowed with the grace of faith. not onely of the Church visible, but of the Church invisible likewife. That the holineffe here mentioned is a real holineffe that is, an holinefle of regeneration, and the iffue of one or both regenerate persons is also such, regenerate. The issue of the

Two beterodexical interpretations of the words, holy, undean.

The first interpretation fct. ting up parent and childe too high,examined

unregenerate is (as they fay) unregenerate likewise, An interpretation as far from the Apostles minde as that which is farthest, and the doctrine fetched from it as untrue as that which is untrueft. The Beleever here is the man that is not an Infidel, one that is taken off from Gentilme to the profession of Christianity. Panlines (whom Hierome fo much admired) interprets it (as Hierom relates his words, Ep. 153. of a baptized person. The Corintbians never questioned the marriage between one party, in whom the power of godlineffe appears, and another profeshingly of the fame faith, though not in that fincerity, There was never foch a fcruple made, but the marriage between a professor of Christian religion, and a Pagan. Neither is the iffue of a regenerate man, because his iffue, regenerate, Habits, neither infused, nor acquired are thus communicated from parent to childe, Neither will it help to fay that this proposition is not universal, but indefinite which holds ad plarimum, but not alwayes. The Apostles proposition univerfally holds, now are they boly, not in the opinion of chariry but certainty, where neither are holy, the iffue, not only ad plurimum but certainly is unclean; not as to the judgement of our fears; but for his present state fornfallibly! That affertion to help this out; that God draws regeneration through the loynes of the Blect at least for the most part (few elect ones but their children are regenerate) is fuch a paradox that I suppose very few will receive. And thence to infer the lawfulneffe of the Baptilme of all of fisch birth, because some are regenerate (and as then furnise the most veren in the womb, and from the birth vis a bottome that will not bear in One without any name hath published a Prestife of Babtism and in it impugnes with all his strength Infant-baptisme. He takes notice of this, and like politions of this nature, as our ground of it, and then endeavours the battery of it It hath paffed Tome veers without any answer, that I know. I could wish that those that maintaineit on these grounds, would take upon them a refutation. His reasons to me (the doctrine so grounded) are above answer. I have often faid, if I be brought to these mens premisses, I shall then conclude with the Antipadobaptifts. It formuch more concerns those, in that the Author (as I hear ) was one of their foriety; and they fee how frequently their members that are principled a gainft Covenant holinesse, and borne in hand that the Gofpel strips us ofit, do betake themselves from them into these mens tenents.

and childe too

The fecond interpretation laies the iffue too low, and will have The fecond in the holinesse mentioned, to have no respect to their spiritual or Church-state, but onely their legitimation; They are not bastards but legitimate, This Text (faith One) doth not freak of federal low. botineffe, but of bolineffe, that I may fo call is matrimonial, fo that the fenfe is, your children are hely, that is , legirimate ; adding whether any in the ages before the age last past expounded it of federat holineffe, as they call it, I am not yet cereaine, His arguments against our interpretation of Covenant-holinesse and unclearmeffe, we first examine being actended as he fayes, with many absurdities, in the mean space let metell him that his interpretation, understanding the Apostle as he doth, (The wabeleeving busband is fanctified in the mife, & c. that is, his fociety with her is lawful not adulterous, elfe weir children mere unclean, that is baftards, illegitimate, but, nowbey are bely, that is, of a bittle legitimate not (purious) renders the reasoning here in this place. I. Childifh. 2. Incongruous, y. dingrue, tarl ability od a news and

childin.

guinning.

1. Weak and childish, to tell the Corine hiers if their marriage- 1. Weak and fociety were adulterous, then their children were baffards, if their marriage were nul children were illegitimate. This iatoo low a way of reasoning und unworthy of the Apollie such that every childe well knew before the A postle told them with that great contest about the marriage of How the eighth, with the relict of his brother Archur, (in which the judgement of for many Universities was defired ) if one had argued that in cafe this marrige be a pullity then the Princeffe is not legitimate But the Princelle is legitimate Ergothe marriage is no mulity) he would have been looked upon livelle is derived from the eminence of consuration sparsh are

s. Incongruous

2. Incongruous To bring phrases fully answering the Churchfrate and condition of either parents perferving antilleeving position thicke Scriptore is holy and untictured and yet to underfruid them of holineffe, and paciennesse of another kinde of legitimation and bullardy, if they may be (as I think they never were) fo called, is meerly inhongruous ... That thefe words fully answer the Church state of parents and the Church state and condition which the children derive from them, is plaine in that par rattel cext; Galia, 1 g. ofows by margine, shatis, Tholy by birth from beleeving parents, not poirraid ale Gentiles notunoleine by birth from nabeleeving ancestors, So Master Carthright on these words

of children new born is, the Apolite relief by on, it is through the Covernant to be a few by nature, or birth: and if you will further understand what this uncleannesse of children is, the Apolite in the same place relieth you, it is not to be somers by nature, as those which are been of the Heathen. I well know, and acquainted the Reader, p.2. of my Birth-priviledge, that the Apostles scope, Gal. 2. 15, is another, viz. to prove that Jews and Gentiles have both one and the same justification, not by works of the Law, but by Faith but salling upon the mention of the Jewe and Gentile, he gives them characters (as Master Cariwicht well observes ) fully parallel to that which is here deli-

in his answer to the Rhemists. If you will-know what this holineffe

3. Untrue,

Arguments
evincing the
bolinesse in the
Text not to be
legitimation.

wholly fuld on the believing party, at to the holinesse of the iffuer twice over. The mobile ever is meerly passive in it when the childe bath legitimation equally from both,

wered respect an interest file a second of the second of the second

Against the former interpretation, and for mine which Chamler affirmes to be Calvini to omnium nostrorum, take thefe arguments or. That bolineffe which necessarily follows to the iffue from the fanctification of an unbeleeving by a beleeving voke-fellow, is Covenant holineffe, and not legitimation: But the holinefie in this place of the Apostle necessarily follows to the iffue, from the fanctification of an unbeleever by a beleever; Erro it is Covenant holineffe not legitimation 12. That which is derived from the eminency of one parent above another, and not equally from both wis not legitimation. But this holineffe is derived from the eminence of one parent frie the beleeving parent above the other; ) Ergo It is not legitimation. 7. The refult or fruit which follows from a belovers faith is not legitimation. But the holineffe in the Text is a refult of the faith of the belteving woke fellow; The minor is evident, feeing faith is twice thinted at in the beleever. I know that there is one that denies, that the unbeleeving busband, or wife is here faid to be fanctified in the beleeving It is faith he in the husband not in the believing hashand in the mife norms the beleeving mife that wer in the Text of The mirriage is between a beleever and lan unbeleever the unbeleever is fanchined whether husband or wife by their voke fellow but nor as is faid , by their beleeving yokefellow

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fellow, the Render that puts off his reason may matter fuch denials. To evince fenfe of battardy and legitimation from those words of the Text, inclean and bely the Apostles argument is put by one into this forme. If the unbelowing husband were not functified by the wife, then were your children uncleane . But they are not une leane, but boby . Ergo, the undeleeving thu shand in Candiffeabr the wife. And this lequel (us is faid) werd nos tree. if this proposition were not true; All absichishous of these parents where one is not landlifted to the other are unclean. "The Pro-"polition is of an unbelieving husband and a wife, and yet the Propolition must be of all parents, that will prove it ashe that will prove If an Englishman behable he is honourable must prove and by this universal or general, All Noblemen are bonourable and not put it all Englishmen Noble in forther, he antecedent "and the conclusion would be all one whereas the Proposition proving, must be larger then the Proposition proved y else we might conclude ex meric particularibus Bo fay if the unbelowing husband were nor fanctified by the wife your thindren were unelean is all one with this. All the children of the unbeleeving husband not fanctified to the wife are uncleane. This of it felfe is not fuch, that many words thould need to be spent about it. But feeing that a learned hand, layes to much ; and fo great threis upon it; It may not be flightly paffed over, and who fees hot here a wilde parallel well worthy of fuch a montrous affertion. The propositions, of two standing in full disparity, and an inflance is given in a fingle person, where there is no disparity at all and by two adjuncts which are Symmyma ! I define to know how this lequel may be proved If a wife of an eignoble birth be not made Noble by her husband, her iffue is ignoble; must it be proved by this Proposition, The issue of every wife not made noble by her husband, is ignoble or will it ferve. The iffue of every ignoble wife not made noble by her husband is ignoble? If a poore man take a wife, and is not enricht by hen he still remaines in a poore condition, shall this be made good by a proposition, That all men taking wives, and not enricht by them are in a poore condition; or will it ferve that every poor man taking a wife, and not enricht by her, is in a poore condition? are these true, or are they falle propositions. Yea what

is affirmed in his own instance, to prove that if an Englishman be

noble

The fanctification (poken to , isnot of parents in general, but of one parent beleeving, and another unbeleeving in particular.

#### The Birth-Privilette and Covenant-holinefs Chisi 260

Inabled he inhunousable, it is fufficient to prove it by this Propolition mail Englishmen public are honograble will not hold. Let any one tell me how he will make good this Proposition : If a Dutchman be borne of a Duke, he is a Duke; if he be borne of an Barle be is an Earle, muft is be . All men born of Dukes are Dukes, of Earles are Earles This wish us in England is falle but of all Dutchmenthus horpero is south; But the reafon giyen must be looked into The entecedent and the rene luften (lath he) would be altone whereas the Proposition proving must be larger then the Proposition proved But who knows not , that the Proposition proving is larger bere then the proposition proved. A proposition expressed universal is larger in a Logick argumento abeneither are indefinite or parricular. The Propolition by him excepted against in Logick confideration is as universal as that which is most universal . Every Englishman that is noble is honourable wifan univerfal Propolition; as well as every man that is ublile, it benoutable and I never learnt that in the quantity of propositions, there it benefit & minne. Lam challenged for laying The tenth of the Apolt les fequel depends on this proposition & All the children of an unbelevoer are uncleane, unlesse for generation be or for be fanttified by abeleeven and addes deny is in that the rermedy for generation by a Bekever are added by him not in the Applies and fo he changed the respection I pray leave generation out, and fee whether therecan be any lense in it unleffe ie be underflood , Their fanctification will confer no legitimation, without generation, If I fay not beleever I must fay husband or wife that is a belgever.

The Apostle brings not for to conclude the lawfulneis of marriage-lociety, but removes feruples concerning their ort fire and their iffur.

Another bottome on which the forenamed interpretation is grounded is That the Apollein this Text brings a formal argumal arguments ment to prove the marriage-fociety of thefe voke-fellows to be lawful , which in the two former verses he had determined, and (as was confest before ) they (crupled and it cannot be denied but the words at first fight, feem so carry fome colour to understand them fo farre in this fente, as to make them formal, concluding reasons of his former determination, Having faid, verse 12, 13. If any brother hath a wife than beleeveth not, and the be pleafed to dwell with him let him not put ber away. And the weman that hath ambusband that beleeveth not and he be pleased to dwell with her, let her not leave tim; then he adds, For the ambeleeving husband is fan-

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Erified by the wife, and the unbelerving wife is fantlified by the binfband, elfe were your children anclean, but new are they holy, But the way of inference will as well bear it, that the Apolile doth first determine the Controversie by revelation as an Apostle. and then takes off their scruples which occasioned their feares. both respective to their posterity and themselves; This way of interspectation is charged as making the Apolitic immethodical but what better method then to determine a point, and then anfeer reasons against it. The Apostle meeting with their fears in refrect both of their potterity, and themselves, it must needs be that they fignified them, and he removes them; The Apostles method (it is true) and manner of inference indifferently favours either interpretation . But the words themselves clearly evince that they are a removal of feruples against their marriagefociety, and not aformal concluding argument for it. Let us look first into unfe 16. where [ For ] may lay as faire a claime to a formal reason as this in the fourteenth, and such that frand for this interpretation fay, it is a formal reason, But I would faine learn how any one can make it up into a reason. He must thus draw it up, whom man in marriage-fociety may have hopes to fave from idolatrous wayes, with fisch a one he may continue marriage-fociety; But a beleeving husband in marriage-fociety may have hopes to lave his unbeleeving wife from idolatrous waves . Ergo. This proposition as to such a conclusion is r. Vaine. for, though there were no fuch hopes, yet marriage fociety is to be continued. Gentilisme being not of the subsistence of marriage. 2. This Proposition is falle as to this purpose . The incestuous Corinebian might have hopes to have had converted his fathers wife, (if a Heathen) and yet fuch hopes would not conclude the lawfulnefle of their fociety together, Hered might have had like hopes to have converted his brother Philips wife and yet this was not objected against Julin Baptift, and had it been objected, it had been frivolous. We have many cases put about marriage, if such an argument would serve the turne, it would falve them all. And for verfe 14 though I cannot fay, but in case it were made up into a reason of the former conclusion, it would contain a truth, and fo far might paffe in the way of a reason, yet I have many macerial exceptions against it.

From the thing it felf, it would be a reason ( though true, Aaa vet) ves) filly childiff, vaine, your married condition is lawful, elle your children were bastards, what childe in Corinch (as was hinted when I fpake of the A polities words, as in themselves that knew the right hand from the left ) but well understood it? There is not a boy that plays in the ffreets, but knows that children born out of wedlock are baffards. There is a Book published outting it to the question, and disputing it, whether marriages between professours of the true religion and Infidels, and fo of Panift, with Protestants, be not ab initio null, and they to be feparared in case any shall now come in with this argument for the nesative, that they are not null, and to conclude their continuance ; If fuch marriage be mull; their children are baftards: But they are not baltards, Erge the marriage is not null; the Authour or any other might be brought to a fmile, not to conviction. As Erafmm in his centure of those suppositious spurious Epiftles that have palt with many for Pauls to Seneca, charges them with no falle doctrine, but is bold to fay, I fee not what can be faid more fimply or fenfelelly, and that there is nothing in them worthy of Pauls spirit; So I may say of this suppositions spurious interpretation put upon this Text in Pauls Epille. Evalining is defervedly troubled that these Epiffles should have their verbosons Comments, any may equally be troubled that fuch a reason should finde desence from any hand in so many words.

My next challenge is from the phrase in which it is delivered, altogether unsutable to a reason of this doctrine upon a threefold account. I. The Apostle being onely to tell them, that the legitimation of their issue proved the lawfalnesse of their marriage-society, he should attribute all (as to either sex) to the believer, when the childe owes his legitimation equally to either parent, to the unbeliever as much as the believer. 2. That being to give season of the lawfulnesse of marriage in such a special case, he should give his reason of equal concernment to all marriages, where both are unbelievers, both believers, as well as this between a believer and an unbeliever. 3. When he is to speak only of legitimation and bassady, he should praise it in such uncouth language, and in words, fit it onely, sutable to their parent, Ecclesiastical capacity, whether title to it, as in the believer, or waste of its abin the unbeliever; now, on the other hand interpret the

Apostles words (as his method will equally bear ) accordingly as you have heard before, and no fuch inconveniency follows from the words either verfe 14, or 16. And now our adverlery may eafily receive an answer to that odious inference, which he makes from our interpretation of Coverant-holmeffe: According to this interpretation (faith he) the medium of the Apostle to prove the lawfulneffe of the living of a beleeving wife with an unbelerving husband, will me well prove the lawfulneffe of a belowing formearing with an anbeleeving fornicator, as may appeare (faith he) by a Syllorificall Analysis of the Apostles argument, the major w of is this, That man and woman may live together, nat with flanding the unbelief of one party, whereof one is fauttified to the other for becerting as hely feed. This is manifeffly the Apostles reason, he faves after our interpretation. But he is manifeltly militaken not to mention the liberty that he will scarce allow another to leave out husband and wife expect in the text, and inflesd of it to put man and woman : The a postle doth nor conclude the lawfulneffe of their marriag-fociety by the federation of their iffue . but shews that the supposed and feared non-federation doth not conclude the unlawfulnesse, and I dare yeeld that any man and woman may live together, notwithstanding any feare of the noholineffe of their iffue; where one is fanctified by the faith of another, to the begetting of a feed federally holy. And if he will apply this, which the Apostle speaks, of a mans living with his wife (ad faciendum populum ) to the living with his whore there is no danger to yeeld it; Phares, his iffue had belonged to the Common-weale of Ifrael, if Tamar had been an Infidel as for ought we know, and in all probability it was, with fephraes mother. If Samplon had iffue by the Harlot of Gaza, Judges 16. 1. fuch iffue had belonged to Ifrael, fuch iffue male had right to Circumcifion. To gratifie him I shall put it under my hand, that if a man have no other reason from Scripture to leave his Harlot then the non-federation of his iffue, he may ftill abide with her, and that he is not bound upon that fole account to defert her If any shall attempt to keep up these two maine propositions by me examined on which the whole fabrick of a long discourse is built, for to make good the interpretation mentioned, and refute the arguments against it, I shall readily and willingly look into it, which for feveral yeares I have waited, till then I shall

A vincication of instrumental conclude that federal holineffe and not legitimation is here in-

A mighty firre is here further made about infrumental fandification, and arguments heaped by Mafter Tember against it the most of them grounded upon those two Propositions ( which he would have his Reader beleeve that I confesse, when he cannot prove. ) That al the children whereof one purent is not faultified to the other are unclean - none of the children whereaf the one is not fan-Stiffed to she other are cleane, together with the other. That this is a concluding formal realon to prove the lawfulueffe of their abode torethen upon this account it is affirmed that our interpretation hits not the case of persons disabled from procreation, it makes the Apostles argument to be from a future contingent . I appeal to any Logician and Grammarian moother a perfen may be faid to be infrumentally fauttified for fush an effect which he wither doth nor can produce? Wheeher a woman may be faid to be fantified quoad hoc, fo farre asta bring forth an boly feed by verthe of the faith of her bushand who is by age or accidental impotency utterly disabled naturally from bearing any children, and bath no supernatural power enabling her thereto? whether she may be capable to bring forth an boly feed, who is not capable to bring forth any at all? bringing forth an boly feed cannot be without bringing fouth a feed, and therefore the moman uncapable to bring forth a feed is uncapable to bring forth an boly feed. And I on the contrary appeal to any, yea, the meanest Christian whether perfons that have children born in wedlock-bonds, in such disparity may not have their fears and scruples about them notwithstanding other in the same condition of marriage are childlesse, or unable to bring forth children ? Whether the feed which came of those marsiages, Eara 10 were not uncleane, notwithstanding many fo matried had no children many of the Priefts had herein transgreft. and it was but some of them that had wives by whom they had children. Ezra 10.44. And because this is the medium for proof of the Apostles determination, verse 13, that they might live together it must needs be from a future contingent; but when this is no medium for proof of the Apoftles determination, as hath been fufficiently thewn it is not this falls with the other.

Two arguments against instrumental functification I shall take notice of, which seems to have some other bottome.

7 226

1. Thus the set of producing on boly field is not from any special designation of God, and therefore cannot be meant of infirumental sandtification? Tering an informers must be the informers of the principal agent which can be no other then God. I am fure they being forth children unto God. Exch. 16. 200 and this they do not independently of themselves; so Christ-would not have warned, Matth. 23:10. Call no man saber upon earth, for one is four Fasher which is in his worn. All natural parents are instruments of God to produce a seed to people the world, according to that blessing of Gon. 1.28. Gon. 9.1. Be fruitful and multiply, and replenish the earth. All believing parents are instruments of God for an holy seed, it being of his free grace that the promise is to them and their seed.

The second argument is that many a child of both unbeleeving parents are federaly boly; and being answered that they are not fo at their birth, if afterwards by grace they are changed, this is no fruit of their birth ( of which the question is in this place) but the work of the Gospel through grace. It is replied, This is nothing to the purpose, fith the Proposition bath not those words in it, now the Apostle. the Apostles reason supposet it cannot be at any time. It feems then that the Apostles Proposition hath this in it; that their children fo borne, are unclean by birth and for all eternity thall to remaine never to be cleanfed, or elfe this exception is leffe to purpole, who does not fee that the Apostle speaks unclearmesse or holinesse as a product of their birth? without confideration of any thing which after by providence (through the omnipotence and free grace, of God) might happen as a mean woman given in marriage to a Senator or Peer fine is enobled by her husband, otherwife her iffue were plebeians, yet fo.as they are capable of honour by the Princes munificence, or their own merit; It feems that Proposition of Christs That which is horne of the fleft, John 3. 6. will not hold, unleffe it must for ever continue flesh, and no omnipotence of God shall be able to make it other wife. It is further faid, and yet it may be certain that the child of two unbeleevers may be federally boly at birth, whether it be underfrond of Election, inherent holine fe, or outward bolineffe if God please to work, and dectare it. To this I onely lay let that proposition stand, till God by such a miracle consute or contradict it, and whenfoever he shall thus own such unclean infants as federally holy. I shall be filent,

It is further faid, But the iffue of thems that are not lawfully conjoyned as hashand and wife, cannot be made legitimate by God, because it is contrary to the definition of lagitimation, which is a fine confequent upon birth by the lawful copulation of lauful humband and wife. So that the reply is brought to this, because God by his connipotence can make our uncleane ones holy, and to make their uncleane ones holy, is without the verge of omnipotence; therefore his interpretation stands and ours must fall. If we should put case in their manner, that God should appear in approbation of a mans enjoying a woman out of marriage society, then there were a legitimation of the issue, as he did the marriage of the brothers wife, Dens, 25.5, otherwise against the moral Law, Levis, 18.16. Or as some understand it, the Prophets taking a wife of whoredoms.

#### CHAP. LII.

# Gal. 4. 29 Vindicated.

The next Scripture Text to make good the point in hand, is

Gal. 4. 29. As then be that was borne after the flesh perfecused him that was borne after the Spirit, even so it is now. For
the cleating of which I have observed heretofore in the Apostles
words there. First, the History. Secondly, the Mystery by way
of Allegory. Thirdly, the parallel by the Apostle observed and apblied to his own times.

The History we finde, verse 22, 23. It is written that Abraham bad two sonnes, the one by a bond-maide, the other by a freemoman, but be who was of the bond-woman was born after the sless.

but he of the free woman was by promise.

The Mystery by way of Allegory, verse 24, 25, 26. Which ibings are on Allegory, for these are the two Covenants, the one from the Mount Sinai which gendererb to bondage, which is Agar. For this Agar is Mount Sinai in Atabia, and answererb to Hierafalem which now is; and is in bondage with her children. But Hierafalem which is above is free, which is the mother of us all.

The Text

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The parallel in these words. But as then, be that was born after the fleft perfecuted him that was born after the Spirit, fo it is now. From whence this argument is drawn, if there yet remains in the The argumen bosome of the Church children borne after the flesh, as well as thole that are borne of the Spirit, fo that the diffinction of it. births, as applied to Abrahams feed, ftill hath place among Chinflians) then there is that priviledge of birth-holineffe fill temaining; The confequence is plaine, Birth of the felh in the Church gave a Church-interest, The Apostles kinsemen after the fieth, Rom. 9. 3. were all Church-members. That there is is fuch a birth yet remaining, the Text quoted makes cleared Istimated was in Abrahams family, and was by birth of his family. and did perfecute in the family, and was by birth of his family and did perfecute in the family, as the A polities shows out of Sonture History, Men in the Church, borne in the Church, by birth. right of the Church, do perfecute, as upon experience he affirms and fo makes up the parallel. There birth of the fleth is the higheft honour they attaine, when others have the fame with an addition to it; this implies two things. T.A birth of nature, a childe by lineal descent of such a father, 2. Outward prerogatives that acgranted, which is he me Apolite a company fuch a birth.

I know and have declared that this is not that which the Apofile herechiefly intends, or is about to hold tout. But this I affirme, that he occasionally layes down; that which I here have delivered. And by this free concession of mine, any man in resfon might have thought, that I had prevented that which is fill charged upon that which from this Text I have inferred, or rather that which in this Text I have observed one largely shewing that these wordsin hand, are a compound proposition, which Logic cians call a comparative proposition, is which are two parts, a Protafis, and an Apadofie, or rendring, wherein that which answers the fore part, first beld out, is expressed, now that alwayes motes some agreement, correspondence, parity or likenesse, whether in quantity, quality, action, de: But according to my Apodofis or reddition (asis faid) there is no fuch answerablenesse, or likewesse, as bath the shew of a comparison of things equal or alike (arthus is as the affirmative termes shew) for who would conceive any better then non-fenfe, in fuch a fpeich arthis, Even a Illumael perfecuted Ilaac, for he children of Christian beloevers are visible members deduced from

Gal.4. 20.

in the Christian Church It were all one as to far even as Elau hared [acob, to godly memare beirs of beaven, or bave accesse to God. The abfurdity of which with him is fo groffe that the man is amazed than I do not fee it, nor will confesse it. Being above his strength to answer that fense; which I give of the words, he is pleased to take paines roundke them up, by his gloffe; into non-fenfe, that fo no answer may need; But he well knows or might know, that 4 have not to deale with the whole of that Protalis, nor the whole of that Apalolis; and not at all with the perfecution there mentioned, but onely with the diffinction there let fall, which is a distinction of birthe both in Abrabame family, and in the Church, in Goldel times which the Apolle in his Application in those words Then land New, I plainly doth demonstrate. The truth which the A postle supposes, and takes for granted, I have here to foesk to and not to that, which by way of allegory, he infers from it of applies to it and for the lift of authours here brought in by my advertary, speaking of the persecution of Christians, by Jews and Pspilts, may all of them fpeak truth but none of them all, any thing against me, who deduce no more from the words, but that a diffinction of births is there laid down, or rather taken for granted, which is by the Apostle allegorised, but the allegory is not acall within that which I am upon I met with like dealings, from the fame hand when I did compare 1 Cor 7.14. with Gal. 2.15 to make good artifle to Covenant bolinesse, by birth of nature, both with Jew and Gentile. I then heard those words of the poet, Cernimes, an qui amant spfi fibi femnia fingunt ? But the evidence of truth, with Mafter Gartwrights authority, making them as re the thing, full parallel (as to every eye they are ) hath there wrought fome filence to I doubt not , but it will follow here, It is nor the Apostles intention, Gal. 2.15 to speak of the birth privilede of the Jews nor yet the want of it in the Gentiles yet there he mentions both neither is it his intention to treat of fuch a diffinction of births, in the Church Jewish or Christien, but the hostile difposition of one, so born; against another, yet in that place he plainly lignifies fuch a diffinction of births in either Church both Jewish and Christian. Can any man deny that Abraham had two fons of fuch different births, as the Apostle from the hystory in Genefis thews, v. 22,23. Ishmarl is fet out as a fon of Abraham. and upon that account we know he had the honour of circumci-Gon.

fion, Muse had the fanie, but a degree of further honour with it being born as I bonnel was not ) by promife; And what loever Allegory the Apostle makes of it (which is not to my purpose to examine) yet in his reddition or application, he looks at the hi flory, not at the allegory, as the adverbs of time, Then Now (neither of which are allegorifed) do demonstrate, And chopely Ilbinael may be a type of a justitiary, feeking righteoufresse by works, and perfecuting those that feek a righteousnesse by faith. whether typus, factus, or destinarus I will not enquire, yet, I think it will never be proved; that Ishmael was fuch a one in his own person, persecuting Isaac on that account; which must be proved if the A postle in his reddition do no look at the history. but the allegory as my adversary contends or else he speaks besides the purpose. Then looks at the history denoting time as none can deny, and Now must not referre to the allegory without great abfurdity. My interpretation (as is faid ) will not hold; in that according to it; there is no agreement, correspondency. or parity in the parts of the compound proposition. And I wonder what agreement, correspondency, or parity there is , or can be, in the parts of this compound proposition, according to the interpretation opposed against me, confounding history and allegory together. Thus it must be, as Ishmeel no justitiary, then jeered Ilaac, a fucking babe (as my adversary out of Hierome (peaks) who was not in capacity to look after any righteousnesse. fo it is now ; justiciaries persecute those that do follow after righteousnelle by faith. If this glosse stand it should not be, fo it is now, but rather, now it is otherwise. He that will come to a right understanding of the Text, must refer this 29. verfe to 22, and 23. looking upon verfe 24,25,26,27,28. (where the allegory is profecuted) as a parenthifis, feeing the words in v. 29 cannot be refer'd to the allegory in those words, where there is no mention made of perfecution but to the history in the former. I am told. that the Apostles distribution , cannot be, of a subject by its adjuncts, but, of a genne, into its species, becamfe [birth] is neither substance, quantity, nor quality; but an action, or a paffion, and actions though they be capable of various modifications, yet Logiscians (as is said) do not call them subjects. But doubtleffe the person borne is and may be called a fubject, and flands in a capacity of adjuncts and I look to the persons here diftinguished, some with more inferior, Bbb

and others with more noble adjuncts. When I cite may Mafter Buine (brought in against me as an adversary ) saying , The children of the flesh here, we those onely who in course of nature came from Abraham, I am told, it is true, that Mr. Bayne fo interprets the terme Cebildren of the fleft, Rom. o. 8. ] as I have cited him which place be meant, but not the serme [be that is borne after the fleft Gal-4.29. ] yea, p. 138. be faith, for though children of the fleft, in fome other Scripture (meaning Gal. 4 29.1) doth note out justisiaries, feeking falvation in the Law, yet-here (Rom. 9.8.) the literal meaning is, to be taken, a childe of the flesh, being such a one who descendeth from Abraham according to the fleft. But how can Mr. Barne poffibly meane, Gal, 4 29. (as I am here told he doth) when he speaks of the children of the flesh, when those words are not to be found there. Thut born after the field and those terms [children of the flesh and born after the flesh are in this very place by my adversary diftingushed. And though Master Bayne do not quote. Gal 4 20. in that place which I mentioned, yet Dollar Abbot in Themfoni diatribam, p. 135. faith. Circumcifus eft Ishmael, circumcifus & Ilaac, folus antem Ilaac, natus fecundum piritum, Ifhmael cantummodo secundum carnem, non est autem justificatus, qui natue est tantum modo secundum carnem, Ishmael quanquam circumcifus, non est tamen justificatus, coc. Here he plainly makes the birth of the flesh, an honour giving circumcision, though an honour inferiour to that of the birth of the spirit which justification accompanies, and be quotes Gal 4.29. as a proof of what he fpeaks, and I am much engaged to my Antagonist for his quotation out of Hierome. Sient ergo, tum, major frater Ishmael, la-Stentem adhuc & parvulum perlequahatur Isaac, fibi circumcisionis prerogativum, fibi primogenita vendicans, ita & nunc, &c. Whence had be this prerogative of circumcifion, but from this birth. that I speak of from Abraham, and there is, the like prerogative of birth; fill continuing, or elfe there is no parity in the Apoffles reddition. Here I shall take notice of a fourfold absurdity endeavoured to be fastened upon me.

1. That I understand this to be faid of Infants which then must be faid to perfecuse, But I understand it not of Infants, but of those, which sometimes were Infants; and had their birth in in-

fancy, from fuch and fuch parents.

2. That I take [being born after the flesh] in the latter part to

note a natural birth , but that is clean befides the Apoft les meaning, who considers persons borne after the flest, not as borne by burnane members and feed, but as born by a flefbly sovenant, otherwife it would import no allegory, contrary to the Apostles Speech Ner, 24: which sells withefe things are an allegory . . . If I should take it in one part of the proposition in one sense, and in another part of the proposition. in another fense I should then quite spoile the agreement, which I am told must be in it, and then / might have been indeed argued against for an absurdity whereasit is faid that the Aposte considers perfous borne after the flesh, not as born by bumdue members and feed, but as borne by a fleshly Covenant, I say that that is falle, as to the history, and I have fliewed by reasons that have yet no fatisfying answer that the Apostle, v. 22,23. lays down the history, which afterwards he allegorizes in five verses, and then makes application of the history, and not of the allegory, 20, 204

3. That to be | born after the flesh | Thould import birth of Abraham. as a beleever, and so natural generation, of each shild of a believer in that reflect, but then [ to be borne after the flesh ] would be common to Maac with Manael to bim that is borne after the fpirit of the free woman by promise, with him that is borne after the flesh of the the bond-woman ; for to be borne of Abraham, or a beleever agrees allo to Maac, to him that is born after the Spirit, of the free-woman by promise; whereas to be borne after the flesh is taken in a sense from which Ifaac and we, that is, Paul and other Christian beleevers are excluded. That is, that certain clear truth by way of necessary corollary would follow, which that great Doctor Abbot, in the place quoted takes for granted, speaking of both births, and applying his tantummodo twice over to Ishmaels birth, he clearly fignifies, that Ismael had this honour, and that Isaac had it likewife.

and that which is far more noble together with it.

4. It is faid, that I quite pervert the Apostles intent, in taking [ to be born after the flesh taimpart an bonour, whereas the Apostle mentions, birth after the flesh, as a debasement, takes it in the worser part, not as importing a delcent from the father, but from the mother and that mother a bond woman, and therefore the children, fervants, or bond flaves by reason of their being borne after the flesh: And doth not the Apostle tell us, in the relation of the history, of their father as well as their mother? does he not speak of one common father, in these words, Abraham bad two sons, as well as of two dif-

ferent

ferent mothers? and I dare not take the boldnesse to exclude ein ther. I confesse the Apostle mentions Thirth after the fiesh as a debalement in putting it in opposition to birth of the Spirit yet l'affirme, that he mentions it allo, as an honour. As circumcifion was a debafement in one respect, Eph.2.11, and an honour in another Rom, 2011 Phila a S. It was an honour to have Cira cumcifion in the fieth, they were thereby a people of God in Covenant but it was a debalement, being put in oppolition to circumciffion in heart, and to the worshipping of God in Spirit and in Truth : it was an honour to be born of Abraham after the fielh. and frequently mentioned in Scriptureas an honour, but an abase ment, when it is opposed to the birth of God by the Spirit Mach more might be animadverted, but this is enough (as I think ) to the cause, and I purposely avoid all that concernes the person . I know not what more may be faid, but Jainde nothing, as ver faid. but that which instead of evincing the contrary being thoroughly examined) is a more full confirmation, that in New Testamenttimes, fuch a diffinction of births, is in New Testament-times continned, clearly hinted and taken for granted here, and in other Scriptures fully expreit. the board morney; there he bestern Abraham, they other

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place quotestrates for granted, focusing of both births, and applying his twentomic court of formal birth, the closely for other than the set had the lacour, seed, but where he are recently

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chap.

## CHAP LIL

Matth. 19.14. Mark. 10.14. Luk. 18.16. Vindicated.

the law were infame, or any charten THat Text in the Golpel (attered by our Saviour Christ ) and recorded by three Evangelists, comes now to be confidered: Suffer little children to come unto me and forbid them not a for of (noh is the Kingdome of God, In the whole Narrative in Golpelrecords we may keen and well all A domag and in qu'in

First. The pious care of Parents, or others in their fread. to prefent Infants to Chrift. w as amon wall Jon Jdh

Secondly, The harth entertainment that they found from the Disciples of Christ.

Thirdly, The good will of the Lord Christ towards them manifelted outflet lo bro con orrdial will do balance

I. In his displeasure against those that forbade their a the Paris Charge. So fisculd each hanimos

2. In his free admission of them.

3. In gratifying their requests that brought them.

4. In receiving them in his Armes

In the words that we have in band, we fee. 1. Their ad miffion ; or at least charge given for it ; Suffer little children to come unto me. 2. The reason, for of fuch is the Kingdome of God. Here is wont to be enquired. 1. What moved these thus to present their children. This by the Evangelifts is expressed; that Christ would put his hands upon them, and pray; Which as they requested. to he condescended to answer, He pushes hands upon them and bleffed them. They looked upon Christ (as it feemes) as a great Prophet highly in favour with God, and fuch were wont to blefs in the name of God, and their blefling was highly prized. Hands were used to be imposed as in facrifices, Exad 20.10! fo on perfons in blefling, Gen. 48 14. The reason that moved his Disciples to forbid their coming, can scarce be doubted. They faw men reforting to Christ; either moved by his Doctrine, or his Miracles either to be instructed, or cured neither of these could be in their thoughts that presented these little ones. They were uncapable of his teaching, being infants , and that they needed not his cure, being not diseased, and therefore they rebuked

The whole narrative analvied.

Upon what account thefe infants were tendered to Chrift.

Why they were forbidden by the Disciples.

Politions tendaling to clear
Christs admiftion of them.

those that came to tender them. Now to come to a clear underfranding of the words, we shall lay first some positions concerning these Infants admission, and afterwards come to the consideration of the reason.

First, That these were Infants, or as Infants in an incapacity to learne ought from Christ, and so all mally to imbrace (brist, or enter Covenant themselves with him. Which does appear. 1. In that they are called little ones, Brisn. 2. They were brought, and came not on their own accord. 3. In that Christ rook them up in his armes. 4. Had they been capable by age of instruction, with what colour could any have denied them? Why might not they come as well as those multitudes that flocked to him? 5. Why were not the children themselves spoke to, to forbear to come, rather than those that brought them, not to bring them? If they were capable of instruction, they were expable of rebuke. 6. Why is there no word of instruction spoken to them? The young man that came to Christ, was instructed by Christ in the same Chapter. So should these have been instructed as well as bless, had they been in a capacity for instruction.

Secondly, As they were in an inempacity by reason of age to be tanght, so they were not (as mas said) diseased to have need of cure. This the Disciples well knew that this was usual with Christ to cure those that laboured under infirmities of all ages, and therefore would never have had it in their thoughts to have rebuked those that brought these, and the Evangelist would never have concealed this reason, and mentioned another. Such a thing as this I said was vented in a Manuscript, but I knew not that ever any print had maintained it. Now I am told that there is a book in Folio entituled Baby Baptisms meere Babisme, that doth affert it. If any man will trouble himself with the book or reasons, he may enjoy his liberty. He sayes the touch mentioned was in order to healing, but I shall rather believe the Evange-

lift that referres it to bleffing, Mark 10.16.

Thirdly, These were infants of such parents, that were in covenant with God, as appeares, in that Christ who now was in the Goals of Judea, was sent alone to them of Judea in covenant with God, Matth. 15.24. And was a Minister of the circumcision, Rom. 15. And we see how facile he was to them, when his carriage was otherwise, and of another sort: when a Ca-

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naanitish woman comes for her child, Mar. 15.26. This further appeares by that which they requested for these infants. This scenes to be yielded, They came (saith one) to Christ upon the conceit that he was a Prophet, and so they might bring children to him to be blossed; and further sayes, if this reason prove any thing, it is, that the childrens parents were Jewes, which is all that we contend for, the Jewes as yet were in Covenant with God. To this is said, if it he meant of all the Jewes, and of the covenant of grace in Christ, it is palpably falle, contradictory to the Apostles determination, Rom. 9.7, 8. I am sure, Rom. 9.3,4. Proves it to be above all contradiction true, and that Rom. 9.7,8. hath nothing against it, I have largely showed, which is past by in silence.

Fourthly, The infants themselves were in covenant, and flood in relation to Christ, bearing his name, and being of his people; and were not as heathers in their present state without Christ; aliens from the Common-Wealth of Israel, and strangers from the covenant of promise. This is evident by their tree admission by Christ, and the reason by him given, of such is the Kingdome of heaven. After some personal reslections which I am resolved to wave, I am told of the often complaint of the use of the word covenant, in so various senses, or rather sometimes none-sense by the Padobaptists, and again of their non-sense or proper gibberish, which language I resolve to bear, being the least of many thou-

fands that berein I fuffer.

Fifthly, They were admitted upon a common right equally belonging to all infants of sovenanting parents, and not by vertue of
any extraordinary priviledge peculiar to them, and not common to others. This is plaine. I. By the general admission which he
gives to infants on this occasion; suffer little children to come unto me, and extraordinarium non facit regulam communem; Here
is a general rule, all have admission, and therefore there is nothing extraordinary it is objected, these present infants onely were
admitted, but though one say it, me thinks another should not be
found to believe it, of such little ones is the Kingdome of heaven, therefore let these little ones come, and onely these.

It was such a right that the Disciples of Christ ought to have understood, as plainly appeares by Christs fore displassure conceived against them, for forbidding their admission to him, and
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that must be a known right and not fecret . One indeed faves. I ber were not admitted out of any known right common to others, but a peculiar priviledge as being elected ; for which Pifcator is quoted, when as Pileator sylogistically concludes the contrary. His evalion of this argument is very well worthy of animadverfion. The reason of Christs anger was their bindring bim in bis defigure, not the knowledge they bad of their prefent wifible title, this is but a dream, afterwards he faith, the truth is this thing was done to thefe infants, not by reason of any visible title they had, or to enter them into any outward Church priviledge, but to accomplish by his bleffing their interest in the invisible Kingdom of God by election. I would demand whether the Disciples did underftand Christs defigne, or whether they were bound to know it, or were their finne not to know it; whether they knew thele infants to be elect, or whether they were bound to know their election? Neither of these having any ground (election being of the secrets of heaven, and Christ had not made known any such deligne) Christ who condemnes anger without a cause as a breach of the fixth commandment, Mat. 5:22, would not himfelf have been angry, where there could be no fin the alone just ground of anger. It is now confest that the Disciples of Christ ought to have underflood that they were to be admitted; but it was, either because they beeded not some particular intimation of his wind concerns ing those infants, or some general truth concerning Christs office. and his readine fe to do good to all forts of perfons, as there was oppertunity offered, from which he ought not to be bindred by them. when Christ himself affigns an open known reason of such little ones is the Kingdome of heaven, they that will may heed oppofite conjectural reasons. It is confest that eject infants might be baptized were they known; but in this case Christ may be as fore displeased at mens non-baptizing elect ones, as he was at his Disciples for forbidding the admission of these little ones. And let them take heed upon this account left they fuffer more from Christs displeasure in not admitting elect infants to Baptilme, than they can imagine that we shall suffer in the Baptisme of those that are not elected, I am told that I have just cause to fear the displeasure of Christ for admitting to Baptisme those that are neither known to be elect, nor beloevers, but infants of parents. who are manifestly children of the devil covenant breakers. If they be covenant-breakers as is here confest, then they are covenanters, for none out of covenant breakes covenant; and I here professe that I will baptize none of whom I have not all assurance that they are the children of God. As to that Adoption which is to the inheritance of priviledges, as those were,

Ezzk. 16.20

Sixthly, They are here admitted by our Saviour Christ to Church-priviledge, proper to Church-members, the Ifrael of God: They are admitted to a bleffing, Mar, 10.16. Bleffing is a Church-priviledge, Num. 6.22 23, &c. to the end of the Chapter, The Lord spake unto Moses saying, speak unto Aaron and his fonnet, faying, on this wife ye Shall bleffe the children of Ifrael, faying unto them, the Lord ble fe thee and keep thee, &c. And they Shall put my Name upon the children of I/rael, and I will ble fe them. They are therefore admitted to a Church-priviledge; the Ifrael of God are under the bleffing, little ones are ordered to recieve this bleffing, little ones therefore are of I/rael. The Lords portion is his people, faceb is the lot of his inheritance, Dem. 32.0. These are the bleffed of the Lord upon this account, forem, 31.22. As yet they fhall we this speech in the land of Indah, and in the Cities thereof, when I shall bring again their captivity; The Lord bleffe thee O habitation of justice, and mountain of boline ffe. Children are within this number, they are the heritage of the Lord. Plalm. 127.3. and confequently admitted by our Saviour. Christ to this priviledge of a bleffing. The Authour that charges non-fense and gibberish on Padobaptists in general, there tells his Reader, that my arguing is as though my wits went on wool-gathering, because I was not mindful to put my argument into an explicite sylogistical form, but now it is done for his fatisfaction; bleffing is a priviledge of the I/rael of God, Numb. 6. 23.27. Christ admits infants to a bleffing. Therefore he admits them to a priviledge of the Ifrael of God or Churchpriviledge. It is objected that Christ admits onely a few, but it is with a reason that gives admission to others of such is the Kingdome of heaven. A great triumph is made of a speech of mine, page 9 1. of my answer, where I say we do not think that this bleffing was baptifing, or that thefe defired, or that Christ intended their baptilme ; onely we affirme that a medium hence may be taken, from whence we may inferre the right of infants Eee 3

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to baptisme; They that are admitted to one Church-priviledg. may not be denyed another, whereof they are equally capable : But infants are here admitted and order taken for their admiffion to one Church-priviledge, of which they are no otherwise capable than of Baptisme; so that here is no direct precedent for baprifme in particular, but for Church-priviledges of which infants are capable. None that are interessed in the Church of Christ which is his Kingdome may be denied an admission to it by Baptisme. A ground it is, not immediate expresse, but by necessary consequence. Observation is made, Mark this speech. if [but] be adversative, then be grants that infants are capable of Church-priviledges; not of Baptifme, which overthrowes all his difpute. But that is left out which would fully explaine my meaning, and wholly take off the force of his reply. This act of Christ is no direct precedent for Baptisme in particular, but of Church-priviledges in general. If he can but affume and make good with our Socinian Antibaptiffs (who in the parts where Ilive, begin to triumph over Antipadobaptifts, beating them down with their own weapons) that Baptisme is no Church-priviledge; then I shall confesse, that he hath wrested this argument out of my hands, and that this text as to this argument falls, otherwise it is of force and an undeniable confequence. I am now told, that, if this all of Chrifts be a direct precess (I intended precedent) of Church-priviledges in general, then it is of Baptisme in particular, being a Church-priviledge, that which is faid of the Genus, being true (as Logicians fay) of the ipecies, quicquid prædicatur de genere, prædicatur de specie. Whence it followes, he speaks inconsistencies. But he should have taken in all my words [immediate expresse ]as well as [direct] and I think he that speakes of the Genne doth not immediately, directly, and expresly speak of the species. But if it be otherwise, and that herein I was miftaken, I am here content to retract it, and confesse now, with help of this new light, that there is an expresse, immediate, direct precedent for infant-Baptifme.

Concerning the reason given of admission of infants in that proposition of Christs, Of such is the Kingdome of heaven: We have 1. The subject, of such. 2. The predicate or attribute, is the Kingdome of Heaven. The particle such cannot here have reference

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reference to their qualification : that those that were qualified as thefe, in humility, and meeknesse, had their interest; Sheep and Doves as well as infants, are thus qualified. They are not proud, nor revengeful. That which the Disciples took to be an impediment of force to hinder infants, and a just ground of rebuke of those that brought them, is that which Christ understands in this reproof of the Disciples, and admission of their infants; But it was their want of growth, their littlenesse, which the Disciples took to be a just impediment, and which occasioned their reproof: So that the particle [ such ] hath direct reference to the quantity (as I may fay) not to the quality of these infants, to their infant-flature, or minority not to their meeknesse or humility. And so it is referred else-where expressely by our Saviour himself; Who fo hall receive one such litthe child, Matth, 18.5, the word is the same here, and there, it respects littlenesse therefore, and not meeknesse. The whole Text may be thus fitly parathrased; Trouble not our Master with fuch as thefe, fay the Disciples, there is no use of their coming, they need not his cure, and they are not capable of his inftruction, they have no infirmity to be healed, no capacity to be taught; It is fit for men of abler parts, not for infants to make their addresse to him Les them come, faith our Saviour, and let not their infant-age exclude them, how little foever they are capable of the Kingdome of Heaven.

For the predicate or attribute, the Kingdome of beaven: This as is faid, is meant of the Kingdome of Glory, and on this hinge (as is further faid) the answer to the whole Argument surnes. The Author therefore assumes his affirmation, and faith; I determine the Kingdome of Heaven to be meant of the Kingdome of Glory, and gives his reasons. To encounter with this confident assault of his, I shall undertake these three par-

ticulars.

1. To make it appear that the hinge of the whole hangs not here.

2. That in his reasons given are nothing satisfactory, to evince that it must be meant of the Kingdome of Glory.

3. That in case it were granted him, yet it doth not at all ad-

vantage the leafe.

Firft,

ciples

First, That all bengs not on this, appeares, in that our Saviour had faid enough in his order for admiffion of these infants, on which we can build our conclusion. Those that are admitted to Church-priviledges, they are Church-members; But infants are admitted by our Saviour Christ to Church-priviledges and therfore are Church-members. However Mafter Tombes can interpret the reason, yet he cannot deny Christs order for their admission, nor deny that it was a Church-priviledge to which they are admitted. To illustrate it by a parallel. The Apostle faves, 1 Cor. 11.10. The woman ought to have power on ber head, because of the Angels. The womans duty is there cleare, to be covered in token of subjection, though we do not agree what is meant by Angels : Whether Angels of Glory, or Gods Ministers in the Congregations that are called Angels of Churches; our duty is as plain to give infants admittance as Church-members, though the reason annext remaines controverted; Whether Gods Kingdome on Earth, or the Kingdome in Glory be here meant by the Kingdome of Heaven.

Secondly, For his Reasons (which though I should yield, the

caple is stready grined) there is not force in them.

1. Sant he, The Kingdome of God must be under flood, Mark 10. 14. as it is verf. 15. and Loke 18.16. as verf, 17. and Matth. 19. 14. as it is in both those : This is proved because our Saviour from their effate, inferres a likeneffe to them in others for the fame effate. Apolog p. 130. This Argument what colour foever it carries. vet it is not conclusive. It may be taken more largely in Christs argumentation, and in a more restrained fense in his words of Inflruction or Application, as in a place much parallel I' fhall thew, I Cor. 6.1,2. There we have the Apostles reproof, verf. L. and his reason, vers. 2. as in the Evangelists we have Christs affertion confirming his reproof, ver. 14. and his application, ver.15. Now Saint, in the Apostles reproof is taken more largly, than it is taken in his reason. A visible Saint is meant in the first place, a real and glorified Saint in the second; visible Saints may judge in Small matters, for real Saints in glory shall judge the world, shall judge Angels; and so it may be bere, infants have their present title to the visible Kingdome; and men qualified as infants, shall only enter the Kingdome of Glo. ry. His fecond reason, that Christ directs his speech to the Dis-

Mon-wester.

Chickey

ciples already in the vifible Church, and therefore speaks nor of the Church visible, I know not how to make up into a reason: If I understood it, I would either yield or answer it. The third reason, that the speech, Mark 10.15. Luke 18.17. is like Mat. 18.3.4. but there it is meant of the Kingdome of Glory; Eren. fo here is answered already. If Mark 10.15 Luke 18. 17. be like Matth, 18, 2, 4. vet Mark 10. 14. Lake 18, 16. which we

have in question ; is unlike to Matth. 18 3,4.

Thirdly, Were it granted him, that the Kingdome of Glory must be understood both in Christs reason and application, yet he is nothing holpen. Infants have right to the Church visible militant, because they are in a capacity of entrance into the Church triumphant, Alls 2. 47. The Lord added to the Church daily (neb as Bould be laved; Not necessarily faved, but now (having entered Covenant with God) they were in a capacity, and therefore added as visible Church-members. Infants standing in this capacity, ought to have admission likewise. It is said, that if this proposition were granted, that they have right to the Church visible militant who fall be of the Church triumphant, yet this right cannot be claimed but by those who are elect, and therefore from these Scripenres fo expounded, it cannot be proved that any other than elest infants are to be baptized.

Anfw. If election or non-election must Reere us in admission to Baptisme this were to purpose interposed, but when there is nothing that can be objected against them as hindring their falvation it is sufficiently proved that it may not hinder their Baptifme. That must not be pleaded against any as a barre to himder their admission into the Church on earth that will not hinder

their admission into the Church in beaven.

#### CHAP. LIV.

Reasons evincing the Birth-priviledge and Covenantholinese of the iffue of Beleevers.

Aving already fo largely infifted upon by Scripture proofs, that children are in covenant with parents, and that privi-Jedges of Ordinances (which necessarily imply a covenant) do def-

Chap.53.

Covenant-interest is of the nature of those things that descend from parent to child. descend to posterity, I shall lay down certain grounds; some of them making way towards, and others necessarily inferring of themselves the conclusion.

First, This is of the nature of those things which descend from Parent to childe, from Ancestors to Posterity, which is in their power to convey to their issue. There are those things indeed which are personally inherent in men, and proper to them, so that they cannot convey them to their issue; there is no deriving of them to others by succession. As, 1. Individual accidents of the body, wounds, scarres, or comelinesse of feature, these are so in the Parent, that they are not conveyed to their children. 2. Habits, or proper gifts; whether acquired by pains, or insused. The son of a learned man inherits not his fathers gifts; The son of an Artificer is no such Artist; The son of a Prophet hath not by vertue of birth the gift of prophecy; nor is the son of a regenerate man endowed with saving grace for that reason.

There are on the contrary those things that passe from Parent to childe, which the Parent by nature or special priviledge hath power to convey. As, 1. The effential or integral part of a Species, with the natural properties that do accompany it; so one brute beast brings forth another, one brid brings for another, and man brings forth one ofmankind. 2. The priviledges or burdens, which in Pamily of Nation are hereditary, they are conveyed from Parents to Posterity, from Ancestors to their issue; As is the Pather, so is the child, as respecting these particulars. This none have questioned, and these things in hand being of the same nature, it is a faire propable ground of it self (if evidence to the contrary from Scripture be not cleare) that they are thus still transmitted.

Like priviledges do defeend in Kingdomes, Common-wesles, Ciries,&c.

Secondly, It is so in Kingdomes, Common-wealths, Cities, in Corporations, Families; The son of a Noble man is Noble, of a Free-man, is Free, A&1 22.28. As the sonne of a bondman (where by the Law of Nations they are bond man) is a bond-man likewise, Exed 21.4. Now we know that in Scripture the Church of God is frequently stiled by these names; By the most honourable of them, Mas. 8. 11, 12. Mast. 21. 43. Epbel. 2.19. Hebrewet 12.22. Ephesians 3. 15. to let us understand, that as Cities, Kingdomes, Families, have their

their priviledges; fo the people of God in covenant have theirs ikewife.

But we are told, You do very carnally imagine the Church of God to be like civil Corporations, as if persons were admitted to it by birth; whereas in this all is done by free Election of grace, and according to Gods appointment; nor is God tied, or doth tie himself in the creeking and propagating his Church, to any such carnal respects as descent from men; Christianity is no mans

birt b-rig bt.

Protestant Divines are taken up by the Jesuites in the felf same way for this very thing .. A Lapide on 1 Cor. 7.14. faith; a Honce Calvin and Beza bave drawn their opinion of a birth righteonfue ffe, and fay, that the children of Beleevers are holy, and faved without Baptifuse : because on this account that they are Beleevers children. they are reputed to be born in the Church ; within that Divine covenant; I will be thy God, and the God of thy feed, Gen. 17.7. As children in the civil Law are accounted free, whose parents are either of them free; but (faith he) they are deceived, and gives his reason; The Church is not a civil Common-wealth, but supernatural; and there is no man born a Christian, but spiritually new borne, and is made boly; not civilly, but really, by faith, bope and charity infused into the foul. So Stapleton on the same words in his Antidorum, (applying the Spiritual Antidote against Calvins Carnal Poylen,) faith , b That Jewes carnally descended from Abraham or the children of Christians may be made partakers of the Covenant entered of God with Abraham : Birth according to the flesh does nothing. So also Bellarmine speaking of the covenant with Abraham, faith . e It descends to us, not by carnal, but spiritual generation: So that these men have fucked the spiritual meaning from the Jefeires, and Mafter Marshal holds to the carnal imaginations of Protestant Reformers. They produce many Texts of Scripture, where this Birth-priviledge in their thoughts is evidently fet forth, Jeluites contradid it, and upon this account it is a carnal imagination to conceive it.

Objett.

Sol.

a Hine Calvinus & Beza suum dogma de traduce justitia bauferunt , do. centque fidelium ficios propriè effe fanctos & Bapti (mo (alvari quis bos ipfo quo fideli um funt filit, cenfensur effe in Ecclefis 11411 juxta fædus divinum, Ero Deut tuus & seminis tui, Ge. 17. 7. Quemadmodum jure civili censentur laberi qui ex altere parentell. berg nafcanturs fed errant,

b Fæderis in ter Deum & Abraham initi participer fint, fiveJudæl ab eo

carnaliter oriundi, sive Christianorum parentum liberi; carnalis generatio nibil facis.

.c. Ad nos descendit non per carnatem generationem parentum, sed per spiritualem regenerationem Cbristi.

Objett.

The Apostile knew not (laith one) that God had so by promise, or other engagement bound himself; but he was free as he said to Moses after the promise made to Abraham, to have mercy on whom he would, Rom. 0.15.

SoL

If this be meant of any engagement of God to confer faving graces, or habitual qualifications on the natural feed of Belevers, the words then carry reason with them. But neither he nor his great friends will learn, to diffinguish between Gods conditional covenant (contained in priviledges of Ordinances) and habitual faving graces, otherwise they know from Moles, that God exercised this freedome in making choise of Israel above all Nations, and that the Aposte knew, and in the same Chapter lets us know, Rom. 9.4. that to them pertained the covenants, and that this was their prerogative for Birth-priviledge, Rom. 3.1. We say the son of a Free-man is Free, the son of a Noble-man is Noble; we never said that the son of a Learned-man is Learned; we say that the son of a Christian is a Christian, as to interest in Ordinances; We never said that the son of a Regenerate man is Regenerate.

Objett.

It is further urged, If this were true that the covenant of Grace is a birth-right-priviledge, then the children of Belevers are children of Grace by nature; for that which is a birth-right-priviledge, is a priviledge by nature. And if Christianity is hereditary, that as the child of a Nobleman is Noble, the child of a Free-man is Pree, the child of a Turk is a Turk of a Jew a Jew the child of a Christian is a Christian, Then Christians are born Christians, and not made Christians, and how are they then children of wrath by nature; which whether it may not advantage the Pelagians, and deniers of Original sinne; it concernes those that we such speeches to consider.

Sol.

To this I answer. It concernes those that presse these objections, to see how Chamier, Parans and other Protestant Writers answer them, when they are in their very words urged by Jesuites. If they can reconcile Galat. 2.19. with Epbel. 2.3, then they have an answer. The Apostle was by birth of the people of God in covenant, and yet by nature a childe of wrath.

Objet.

It is further faid, To conceive that it is in Gods Churches as in other Kingdomes, and after the Lawres of Nations, is a seminary of dangerous superstitions and errours.

Sol.

It is well that they have learned an Artifice from thefe super-

Superflition-bating Jesuites, to keep out the inlet of Superflition among us : if there were no parallel held betwirt the Church of God and other Kingdomes, after the manner of the Law of Nations, but such that are Seminaries of superstition; they may do well to acquaint us how it comes to paffe, that the Curch in Scripture bath the name of a City, Family, Kingdome? Similitudes ever carry fome refemblance. If this were the alone ground, on which the Birth-priviledge of Christians were bottomed they had faid fomething; but being only an illustration of it, and nothing more, they are over lavish in their centure. Similitudes indeed may be over-fretched beyond their reach, and if they had laid down rules to declare where the Similitude holds, and where it holds not (as I have done in the Birth-priviledge) and made it appear that it holds not in that for which I produce it they had faid somewhat to the purpose : Read Mal. 1.6 8,14. and tell me whether there be any ground laid for dangerous superstitions.

Thirdly, It is so in all other Religions, they keep up their priviledge of interest in the worship of their Ancestors. The childe of a Turke is a Turke, the childe of a Pagan is a Pagan, the child of a Jew is a Jew: And it is the Apostles Argument in like case respective to Ecclesiastical communion, that because Sacramental communion rendered them one Ecclesiastical body with Christians; so communion in worship will make one body with those of other Religions, 1 Cor. 10. 17, 19, 19. See Param on the words, and Cadworths True notion of the Lords Suppet. There are common principles that are the same in all Religions, and we must believe them to hold, unlesse scripture hold forth a dif-

ference.

Fourthly, God ownes children born in the Church as by birth his, his servants, Levis. 25. 39, 40, 41,42. If thy brother that dwelleth by thes he waxen poor, and be fold unto thee, thou shalt not compel him to serve as a bond-servant, but as an bired servant, and as a sojourner he shall be with thee, and shall serve thee unto the year of Jubile. And them shall he depart from thee, both he and his children with him; and shall return unto his own family, and unto the possion of his sathers-shall he returne; For they are my servants. Root and Branch, Parent and childe are servants of God; As they were the servants of their Masteriwhen they could do them.

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Birth-interest descende in all other Religions

God ownes children borne in the Church as his fervants, and as his children. actually no service, by reason of their relation to them; so they are the servants of God on the same account. And as he owns them as his servants, so also he ownes them as by birth his children, Ezek. 16. 20,21. Moreover, thou hast taken thy somes and thy daughters, whom thou hast borne unto me, and these hast thou facrificed unto them to be devouved; Is this of thy Whoredomes a small master. I hat thou hast slaining children, and delivered them to cause them so passe through the fire for them? If there were no Birth-priviledge, how had God this property in Insants? and this David pleads, Ps. 116. 16. O Lord, I am thy servant, truly I am thy servant, and the sen of thy hand-maid; because he was borne in Gods house, and was a childe of a servant of his; he pleads his interest.

Fifthly, If the child be not in covenant, the parent and childe are beterogeneal, and respective to Church-relation in the most opposite condition: the Parent in the Kingdom of God by vertue of the faith that he professes: the childe in the Kingdome of Satan by reason of his non-interest in the Promise, and want of title to Covenant-relation. But Scripture makes them still as one, Jewes children are Jewes by nature. Gentiles children are sinners, that is, Gentiles by nature. The Root being holy, the Branches are holy; Parents not sanctified, children are unclean;

but Parents being fanctified, they are holy.

Sixtbly, If children be not taken into Covenant with their parents, then the most godly of Parents bring up children; not in covenant, but for a covenant; not in any present interest of relation to God, but at best in an hopeful expectation of it. They bring not forth children to God, but at best they have their defires to traine them for such a future visible relation; But there is no such example in all Scripture of a parent in covenant, training up the seed of their bodies for a covenant. No one in all New Testament-Scripture, ever bred up a childe in yeares to baptize him, no more than in Old Testament-Scriptures they bred their children to circumcise them; we read of many baptized in years, but we read of none borne of Christian parents, kept till yeares of discretion to be baptized.

Seventhly, If children be not received into covenant with their parents, but fland without covenant, and in no right of Church-membership, then they are without any Scripture ground

Parent and childe relpedive to Church-intereft, are not in an opposite condition-

No president in Scripture, of a believing Parent bringing up a childe for covenant and not in covenant.

Infants out of covenant ac cording to Scripture-

without hope of falvation.

of hope of falvation, then they are as all others that are out of grounds are covenant; Without Chrift, without God, without hope. And because some have risen up against this Argument with high clamours, though hitherto with feeble, or rather no reasons, I shall fomewhat more enlarge my felf in confirmation of it. That which the prime authours of, and chiefest sticklers for, the nonfederation of infants freely confesse, which the general confent of their adversaries (Protestant Writers) unanimously upon Seriprore grounds conclude, that the prefent Patrons can maintain with nothing but clamours, and fuch reasons (improved to the highest) which will equally conclude the hopes of the greatest Drunkards, Idolaters, Adulterers, Heathens; that muft be taken for an Argument of force, and a reason conclusive this cannot be denyed; But fo it is here, as I shall make good in several particolars:

> Jeluites our leading adverfaries confesse

1. Those of the Church of Rome, that have stood up against Infants covenant-holineffe, do confesse that all infants going out of the world as they came into the world, in that estate perish, and fo have provided a chamber in hell, which they call by the name of Limbus Infantum, and now fince their Limbus Patrum by Christs death is made empty by the fetching out all that were there in expectation of him, and the number of infants thus dying increasing, it is faid by some that these two are laid togethere howfoever it falls out with thele places about which we have no reason to busie our selves, this position that infants thus dying without any covenant or Church-interest, do perish followes as directly from their principles as any conclusion from its premifes.

2. Protestant Divines who affert Infant-falvation, and beleeve no such division of hell into chambers, and have other thoughts of the condition of Infants, still bring this interest of theirs in the covenant of God as their ground, (not prying into the fecrets of Election, nor urging prerogative above that which is written) the covenant of God, Gen. 17. 7: confirmed by the New Testament-Scriptures before mentioned. They very well know, that in case Papilts can wrest this covenant-interest of infants from them, they conclude according to Scripture-ground their damnation : Luke tells us, there were daily added to the Church fuch as should be faved, namely to the Church visible,

Proteftant Divines cannot aas the Text is clear, All 2.47. Now if they stand not admitible into the Church, they fland without hope of falvation; fee how the Apostle joynes these together, Ephel. 2.12. Without Christ, being aliens from the Common-wealsh of Israel, and strangers from the Covenants of Promife. having no hope, and without God in the world. If any can conclude against the interest of any in the Common wealth of Ifrael, that is, the Church of God, and the covenants of promife ( which thole do that will have them to be no Church-members, nor to be taken into covenant with Parents) they fadly doome them to be without Chrift, without God, without Hope. Those that disclaime Zwinglim his opinion, that Hercules, Socrates, Arifides, Numa, and fuch like Heathens are now in heaven; would be defired to shew how they cast those out upon that account as Heathens, and take in infants as great strangers (according to them) to any Church-interest, Infants want not fin for condemnation ; our first Original estate being a corrupt estate, and by nature children of wrath. and putting them out of covenant, they can finde no Scriptureway to entitle them to Christ for redemption; They feeme to conceive other hopes of the falvation of infants of Heathens. that upon the same ground they may be charitable to the infants of Christians, that with them are in the same posture with Heathens, when they speak of Herenles and other Heathens as before; yet speaking of the infants of Heathens, they fay, It is bad to fay, that God doth not fave fome of the infants of Indians pro beneplacito, according to his good plealure. For any warrant we can finde in Scripture, it is as bad to lay it of the parent as of the childe. The Scriptures leave the whole of the Family, root and branch under the fury and wrath of God, feremiab 10. 25. P[al. 79.6.

Our present adversaries instead of reasons oppose onely comers against

3. The present Patrons of this non-federation of infants, can maintaine their salvation with nothing but clamours, and such reasons improved to the highest, that equally conclude the salvation of the greatest drunkards, adulterers, idolaters, Heathens; I shall now purposely for peace sake passe by those high clamors and bitter invectives that we meet with on this occasion, and come to take notice of the reasons produced, to exempt infants from this doom of condemnation, and all that I shall some and the same thing to fly for refuge to prerogative; This

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is my judgement (faith one) that God will have us to suffend our judgment of this matter, and Reft on the Apostles determination, Rom. 9. 18. For fatisfaction of which I need to adde no more than what I have faid, page 15.0f my Answer, seeing it refts, & not one word yet replied to it. The Text of Scripture ( which we have over and over ) is , that God will have mercy on whom be will have mercy, telling his advertary, that it is had to fay that God doth not fave pro bene placito, which no adverfary of his will deny, But God is pleased in his Word to make known the way of the dispensation of his mercy, otherwise the vilest person against whom in our ministerial way, we denounce Gods judgments, may reply that his hope of falvation is as good as the belt, for God faves ex bene placito, and hath mercy on whom he will have mercy; and the belt foul, in a cale of difertion, will take off all his applications of comfort, with the close of that Scriptute, and whom he will be bardenesb, Rom. 9.18. And lo the Jews even in their rejection, ( of which the Apostle speaks to largely, ) being cut off by unbelief, might have pleaded their hope of faivation, as well as in a beleeying condition; we must therefore not look to the secret Will of God, of which no reason can be given, but his good pleasure; but ioto his revealed Will, where he is pleased to make known the dispensation of this will and good pleasure of his, and so we shall learn not to carry our hope, beyond his promise. To that Text of the Apostle, Epis 22. In which all out of Covenant are concluded to be with cluded to be without the . It is faid. Though the Gentiles were without hope, Ephane 12, inrefield of the body of them, yet now and them, God called fome, at Ruhab, one of the wifible Church, and therefore we may not determine aniverfally that out of the wifible Church there is no fabration or all But when Ruhab was thus called the was no more a Gentile, as appears. cluded to be with no more a Gentile, as appears , Ephif.2.11, as the Ephefians had been, but in prefent were no Gentales, so also it was with her nei-ther she not they were faved out of the Church; but brought into the Church fo

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CHAP.

## CHAP. LV.

# A Corollary for Infants Baptism.

Infant-Bapti [m by Arguments afferted.

Hen it follows by way of necessary Corollary, that Infant have right to Baptilm, children of baptized parent pare chi-

titled to that Ordinance.

First, those that have been Church-members, and admitted with the initiating fign and feal, are yet to be admitted unleffe order be given to the contrary; But Infants have been Church-members and accordingly admitted by the printing fign and feal , meither is there any order for the contrary; Therefore Infants are Church-members, and still to be admitted

Secondly, Thole that are under the Covenant-promifer of God with the body of his people, have tight to Biptifur, All 1. 38 But Infants are under the Covening promites of God with the

therefore have right to Baptism.

Fourthly, They that by high according counte fielh, are in the bolome of the Church , have again to Baptim : But Infants by birth according to the fleth are in the bosome of the fourth, Ga 4. 49. Infants therefore ongot to be baptized.

Fifthly. They that are admitted to Church priviledges have right to Baptifin, the leading priviledges But Infants are admitted to Church-priviledges, Mark 19. 19. Marih 19.14 Luke 18.18.

Sixtly, The children of the Kingdome, that with others make up the Kingdome of God, have right to Baptifm; But Infants are the children of the Kingdome , that with others make up the Kingdome of God, Mark 10. 14. Math. 19.14, Luke 18, 16. imants efferefore have right to Baptifm.

Seventhly, The heritage of the Lord are to be admitted to Ba-

ptifm: But Infants are the heritage of the Lord, Pfal. 127.3, therefore Infants are to be admitted to baptism.

Eightly, Those that are to be faved, are to be added to the Church by baptifm, Alls 2147. Infants are to be faved and therefore are to be added to the Church by Baptism.

In all of these Syllogismes the minor is at large confirmed in the discourse before going, the major in each shall preundenyable.

Hereit is objected with no small noise, that Infant-baptisme gants an inflitution, we find no command for it in all New Te- Objections Cament-Scripture, where our warrant alone is for New Teftament-Ordinances. Neither have we any example in the New Teframent of an Infant baptized; what over then our Arguments are, this concludes it to be without warrant. To fpeak to thefe, and first to the inflitution.

against Infants Baptilmaniwe-

The inflication looken to in this objection, either is an inflication of the Ordinance of Baptifin it felf; or elle an inflitution there be any with limit o Infant-age, For Baptism it felf they will not deny infantion of that we have warrant in the New Teffament; John was fent to ba- Infant-Bathize in the Mertion of the Jews, John 1vg 3. and the Apostles have their commission Marsh. 28 30 to baptize all Nations. For an infitting with limit to leftint age, we heard but even now there was no infiltunion in the Old Testament for Infant-Circumcifion. Theintitution Gen. 1711 oris for males without limit in refored of growthe Lan fare it cannot be affirmed that there is any inftituthough Baptisto in the New Tellement, with limit to any determinite age of growth; The ob ection if it have force in it, followed home, will overthrow all Baptilm at any age, and every other New Testament-Ordinance what soever. Suppose a man of 20,25,30,40, 10. years of age feeketh Baptism. According to this rule, he must bring a prescript for one of this age to be baptized. and the same also for the Lords Supper. But it is replied, Beleevers of any age may be baptized, beloeve, and the age is not regarded. This will be easily yielded, if they be not already baptized, but then the Ggg2

The Queflion stated whether

infitution with limit to Infancy is waved; and upon the fame account Church-Members in Covenant of any age, ought to be baptized, and so the infitution is not in question about that there is an agreement. But whether Infants be in Covenant, or whether they be any Church-Members, is to be disputed, which already is fatisfied.

Infants are within the verge of the inflictation of Baptilme. 2. I fay those words of our Saviour. Matth. 28.19. Disciple all Nations, haptizing them, &c. do comprize Infants in them as well as men of years; Infants serving to make up a Nation as well as Parents. The Infants of Nineveh did make a considerable party of the City of Nineveh. The Infants of any Nation make up a part of the Nation, and the Nation where they came was to be discipled, and baptized. And that Infants are here comprehend.

ed farther appears by this Argument.

In the same sense and latitude as Nation was taken in respect of the Covenant of God, when the Covenant and Covenant. initiating Sacrament was restrained to that one onely Nation. where the r commission was first limited . In the same sense it is to be taken (unleffe the Text expresse the contrary) now the commission is enlarged. This cannot be denyed of any that will have the Apostles to be able to know ( hrists meaning . by his words in this enlarged commission : But Nation then ( as is confessed ) did comprehend all in the Nation in respect of the Covenant, and nothing is expressed in the Text to the contrary: therefore it is to be taken in that latitude to comprehend Infants. This Argument hath strength from that of the Apostle, All 13. 24. Tea are the children of the Prophets, and of the Covenant which Ged made with our fathers , Saying unto Abraham, and in thy feed hall all the kindreds of the earth be bleffed. Asit was with the kindred of Abraham in respect of Covenant-holinesse; so it is with all kindreds of the earth, they joyntly make one party in the Covenant. But Infants of Abrahams kindred were in the Covenant and of the Nation in respect of Covenant-bleffednesse.

But it will be faid, that an exception of Infants is implied, in that all of the Nation must be discipled before they be baptized: But Infants are not expable of being discipled; and so they are made unca-

pable of Baptifm.

I answer. 1. Here is implied that they are of capacity to be Disciples, in that Christ sends to disciple Nations, and they serve to make up the Nation.

2. It is the way of Scripture-speaking of an universality of a people in a Land expressely to except Infants in case they be to be excepted, as we fee in the judgement that befell Ifrael in the wilderneffe, to the cutting off of those that came out of the Land of Egypt, Numb. 14. 38. And in the Covenant entered by the body of the Nation of all degrees and fexes at their returne from Babylon, Nebem. 10. 28, and an exception could be no where more ufeful and necessary than there; to let us know that it is otherwise with Gentiles in this particular, then it was with the Jewes, that the Nations where their commission thus enlarged. were herein differenced from the Nation to which their Ministry was first limited.

3. Let that Text of the Prophet be well weighed, where foeaking by the Spirit of Prophecy of the rejection of the Jewes . and the glorious call of the Gentiles in their flead (in that ample way as it is there let out) he hath thele words : Behold, I will lift up my band to the Gentiles, and fet up my standard to the people, and they fall bring thy fonnes in their armes, and thy daughters hall be carried upon their foulders, Ifa. 49, 22. If there were but fuch an hint as that, by way of Prophecy, to have left them behinde, we

should from some have heard of it with a noise.

4. In the Lord Christs own Dialect, who is best able to ex- Diffiples. presse his own meaning, they are Disciples. To belong to Christ is to be a Disciple of Christ. This is plaine from our Saviours own mouth, comparing his words recorded in Matthew and in Mark. To give a cup of cold water to drink in the name of a Di-Sciple, it is in the one, Matth. 10. 42. To give a cup of water to drinke in my name, because ye belong to me, it is in the other, To belong to Christ, to be a Disciple of Christ, Mark 9.41. and to bear the name of Christ is one and the same thing with our Saviour. Now that infants are of the number of those who as Disciples in Christs account do belong to him, and bear his name, is yet farther plaine by another Text of Saint Maithen, Matth. 18. 5. where Christ fetting a little childe in the midst of his hearers, fairh, Whofo fall receive one fuch little childe in my name, receiveth me. By all which it appeares, that which is done to Infants, is done to Disciples, & hath a glorious reward as done to Disciples. Infants therefore are Disciples of Christ, are of those that do belong unto him, and beare his name; Who then

Infans are

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The invalidity

of that obiection,that we

have no ex-

ample of In-

examined.

fant. Baptisme

is not afraid to refuse them who will receive Christ? Who will not baptize them that is willing to baptize Disciples in the name of Christ?

For that part of the objection, that there is no example in New

Teltament-Scripture of infant: Baptisme. I answer.

First. For an example of Baptisme with limit to any one precife number of years, or dayes; we have but one that I know (if that) in Scripture, and that is of Christ, who was (as is computed) about the age of thirty, when he was baptized, if this be preft. and followed, all must at that alone be for Baptisme, and no other

of any age may be baptized.

Secondly, There are many things of which we make no oneftion and yet we have no example of them: I have instanced in the trial of the suspected wife by the water of jealousie, that there is no example for it in all the Old Testament-Scripture; and for womens receiving of the Lords Supper, there is not a particular inflitution, or any particular expresse precedent for it in the New Teltament; They cannot give us any instance of any one trained up by believing Parents for Baptisme, and assoon as he could give an account, baptized; not one childe of a Beleever brought up for covenant, and not in covenant. One goes about to give inflance of particular precedents for womens receiving the Lords Supper. 2. And inftead of a precedent orges , 1 Cor. 11. 28, as an expresse command in formal termes for women, anderes comprehending both Sexes. To this I have replied in myanfwer. pag. 52. We are then furnished with an expresse command in termes as formal, and with an example to boote of womens circomcision; and so the difference between circumcisson and Baptifme (fo often laid in the difh of Padobaptifls) here falls to the ground : Te on the Sabbath-day do circumcije, aroperor a man, John 7. 22. if avegan a man on the Sabbath-day receive circumsifion, that the Law of Mofes fountd not be broken, John 7. 23. Here is Moles his command, the Jewes practice, with Christs approbation, in the fame comprehensive latitude in regard of both Sexes, as in Saint Pant for receiving of the Sacrament of the Lords Supper. And if arguments borrowed from Grammer use of words, be of that force; you fee what they have proved, As ZiBour is taken in one Sacrament, fo it is to be taken in another : But in the Sacrament of circumcifion it is limited to the male on-

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ly, to which accords that Logick rule ; Owne analogum Stans per fe, flat pro famofiori analogato. To this is replyed that the subject matter of the command as well as the Grammar use of the word, proves females to be included, but then his expresse formal command is loft, they are not exprest but included, and by confequence onely, which will not be denied. He farther faves. that I Cot. 10, 17, is an expresse command informal termes of themens receiving the Lords Supper; we being many, are one bread, and one body, for we are partakers of one bread I demand, whether the Apostle speaks in the person of Christians, or in the perfan of women ? not of women fure, for he takes in himfelf, and he was a man, and then the formality of an expresse Example falls. He brings Atts 20. 7. that the Difciples on the first day of the week came together to break bread. Here is an example as expresse and formal, as the former. They cannot infallibly prove by belp of confequence, much leffe expressely, that there was a woman there. At that night-meeting there might be none but men, as at the first institution. It can never be an expresse example till it be made to appear that none are Disciples but women.

Thirdly. The examples that we have of a whole houshold, being baptized; if some had them in hand, would be sufficiently formal; but any thing will serve as an expresse proof, when they have a mind to affirme it, and nothing will serve to evince it by consequence, when they have a mind to deny it. But as Disciples are women, so families have children. There are Families without children, and there are Disciples that are not women. The commission is to disciple Nations, and baptize them. Providence hath bappily ordered that Nations have been brought in, and their Infants received to Baptisme. In the Primitive times housholds were baptized, without mention of exclusion of children, in after-ages housholds have come in with their children.

Secondly, It is yet objected. Men must believe and be papered, Mark 16. 16. Repens and be baptized, Acts 2.39. Infants can neither believe, nor repent, therefore they may not be baptized; and will it not as directly follow, that when they can neither believe nor repent, they must be damned, let them frame an answer to the one, and then they have answered both; That which will

Infants want of faith and repentance, no impediments of their Baptilme. speak for them to receive them into heaven (notwithstanding those Scriptures that threaten condemnation to men in unbelief and impenitency,) will speak also, to receive them into the Church by Baptisme.

The want of those express words, Infants ought to be baprized is no impediment of their Baptisme,

Thirdly Some fay, Where is it faid in fo many words, infants must be baptized ? Bring us those mords, we abhorre fyllogismes and consequences. To deale with them with their owne weapons: Where is it faid that Infants must not be baptized, where are those words written ? if they care not for our consequences, we (hall not care for theirs. They have answered. Negatives cannot be proved. To this we answer. 1. Where is that said? we finde it no where in Scripture, that Negatives cannot be proved. 2. Christ proved Negatives, That himself was not a Spirit; Spirit bath not fleft and bones, as you fee me bave, Luke 24. 39. That God was not to be tempted, Mat. 4.7. 3. if Negatives cannot be proved, then Negatives are not to be believed, ours is an Affirmative which they yield may be proved, theirs, is a Negative which they fay cannot be proved, we then have the better of it, there is hope of proof on our fide, theirs is desperate.

Necessity of Scripture con-

To help the Reader in a word for the necessity of consequences: If those be sools that cannot gather consequences from Scripture, to settle their faith upon them, then much more those that deny them; But such are sooles by our Saviours own testimony, that cannot gather consequences from Scripture to settle their faith on them, Luke 24.25, 26. O sools and slow of heart to believe all that the Prophets have spoken, ought not Christ to have suffered these things, and to have entred into his glory? Those were sools and dullards that did not believe from the Scriptures of the Prophets, that Christ must suffer and enter unto glory. But those words are no where in expresse words written: It is alone by consequence from the Prophets words that we know them. Somewhat I have spoken to those that reason in this sort, less they should be wise in their own conceit. I will have no more to deal with them, less I be thought to be like them.

Antiquity is for Infant, Baptilme,

Fourthly, There is a great flourish made by some, as though Antiquity were against Infant-Baptisme, and famous flourishing Churches never received it: In which some have taken much pains, but never did men travel in a businesse to lesse purpose.

as all may fee that will take the pains to read what they have wrote, and bring it home to that which lies upon their hand to prove, which is, that Infant-Baptisme is not ancient, as is pretended, that there were fome ages of the Church in which it was not in ule. In all of which learch of theirs and help that they have found from the greatest Antiquaries of the Socialian party. no friends to the Baprilm of infante, they cannot finde one Writer of any kinde what foever, or where foever, from the day that John baptized in fordan, and in Enon near Salom to this very year, that hath faid, and left on record. That there warne (neh custome as Infant. Bapti/m in his dayes; and when so many have expressely affirmed that the original, was from the Apostles, and that no beginning of it in the Church can be found, till fome one appear in contradiction to affert the non-ulage of it in his time, let any indifferent Reader judge to what purpose all serves that can be faid. The primitive times had not mufical instruments in their congregations, they had not Altars, Images, they erected not Temples to Saints, this we hear from Writers in their feveral Ages, and in cafe they had not infant-Baptifm (when the Church of the Jewes had infant-circumcifion, and the ancient, made Baptisme to succeed circumcision) and never any one mention their non-ulage of it, or give any reason concerning it, is above a wonder, the prime argument to render this practice to be of lower standing, than is pretended, is the filence of some Authors of ancient, who times in their workes (as is faid) do not mention it, as Ignatine, Clemens Alexandrinus, Athanafine; Epiphanisu, and Eufebiss, if it had been known in their times, why do they not once mention it ? To this, much might be faid. I. Every Writer doth not treat of all Subjects, nor deal in all Arguments, some have written in our age, and infant-Baptism is not found in all their Writings, shall after-ages infer upon their filence that infant-Baptilme was not used in our times? 2. If some Writers do not mention it, yet others in the fame time, or neer about, foeak fully to it. 3. Master Maribal full proofs of it. in leveral of the Authors that are faid to be filent in it, as Clemens Alexandrinus, Athanafius, and that in Epiphanius, that doth necessarily imply it. And those that minde farther satisfaction of his Objections, drawn from the Questions put to the baptized, and the delay of Baptisme by some, they may finde it in his Hhh Answer.

Answer, and if he ingenuously confessed, that he craved the help of fome learned Antiquaries, it speakes but little ingenuity in those that once and again upbraid him for it. I have put to the adversaries feven Queries concerning the practice of antiquity ahour Infant Baptime, with some Observations also about it, in my Answer of his Letter, page 3. to the tenth, which I thought might give fome fatisfaction to all that which bath been fooke to this thing, but have received no answer; It is said by one that the determination mentioned by Cyprian, lo farre us he can finde by fearch, is the fpring-head of infant-Baptilme, which upon challenge made, he thus explaines. I did not deny that I found infant-Baptism practised before but that the determination of that Councel was the fpring-bead that is the first determined rule or Canon, by force of which, it bath fince continued in a fream, and this is true. It feemes the River had runne fome hundreds of years before the foring head brake forth, but not in fuch a channel as a determinate rule or Canon, when it is well known that infant-Baptisme was not in that Councel of 66 Bishops at all agirated, much leffe determined : It was not put to the Question, but taken for granted by all that were prefent. The dispute and the determination was upon that which Fidm questioned, which was the Baptisme of infants before eight dayes old, and not infant-Bantisme: how could be mean that it bath since continued in a ftreame, by vertue of that determination or Canon, when he very well knowes there was neither determination nor Canon ppon it, nor yet any need of it? They determined that which in their meeting was put to the Vote, that an infant under eight dayes might be baptized. So that this Quære, as all the reft, stands unfatisfied, and antiquity cleared for infant-Baptisme.

Infant Baptifm is not beflowed on uns written tradition. It is yet farther said, that many learned men in former and latter times, take infant-Baptisme onely for an unwritten tradition; giving us a list of Popish Writers that have spoke to this purpose, a Cardinal in a Popish Conneel, Bennus, Bellarmine and Erasmus that had searce stept over the threshold from them: To which we answer, That it is no marvel, if these making it their businesse to parallel unwritten Traditions with Scriptures, some of them to preferre them before them, and knowing infant-Baptisme to be in honour in all Churches, do pin it upon unwritten

Tradition

Tradition, that fo they may advance the honour of unwritten Tradition with it, yet even these cite Scriptures forit, and so marre their own market of Traditions, as those that procure them are forced to acknowledge. When Bellarmine would argue the Scriptures imperfection, and affert a necessity of unwritten Tradition, then be can affirme that infant. Baptifme, hath no other foundation, but when he will defend infant-Baptisme against those that matter not Tradition, he can finde Scripture for confirmation: Forefeeing this Objection an Answer is brought out of Bennue. That some things may be proved out of Scripture, when the true fense of Scripture is evident; and infant-Baptifme is proved from John 3, 5. but the fense whereby to prove it is manifest by tradition, Becan, Manual, lib. 1. cap. 2. fell. 24. It is very well known that thele Jesuites will say as much of any point of Faith, and leave the whole meaning of all Scripture to reft on the Churches interpretation, continued by tradition. As to the quotation of Protestant Authors, fo many of them as have kept up the honour of Scripture, and made no defection from that way, it onely speakes their boldnesse to affirme that any of them ever dishonoured infant-Baptisme in that way, as to settle it upon unwritten tradition, or to fixe it on such a bottome. They very well know, that, as they defend the Scriptures full perfection, and make it their businesse to oppose all that would, have it ek't out by any thing that is unwritten, fo, they affert infant-Baptilme on Scripture-foundation. Can they think that they have to deal with such weak adversaries, that whiles against their parev they contend with Scripture-Arguments, that infants ought to be baptized, they will yield up the cause on the other hand to Papilts, and confesse the insufficiency of Scriptures. But the homonymie or various acception of the word Tradition, may deceive the unwary Reader; Sometimes tradition is taken in the proper sense, for that which is delivered, or handed over from one to another, in this fenfe, every point of faith is a tradition. and fo is Baptifm it felf, as well as infant-Baptifme in which fense Paul takes it, 2 Thef. 2. 15. Stand fast, and hold the traditions, which ye have been taught, whether by word, or our &. pifile. Sometimes tradition is taken for that which is delivered in word, without writing, as there is diftinguished a tradition by word, and a tradicion by Epiftle; what Paul taught in his Epiftles Hhh2

The various acception of the word TraditiDiftinguendum inter res, que traduntur in Ecclefia & estionem earum tradendarum.

5 Quadam (9 funt & dicunturin Scripturie, quadam ve, e funt in Scriosaris sames fi non dicuntur. Nazianzen lib 5. de Theol, eN on quaritur antotidem verbis amnia nece [faria in Scripouris continene tur, fed vel fententia expressa vel per nece fa. riam confequen siaminde collipenda.

is a tradition, and what Paul delivered by word of month is a tradition, and both must be held. Here somewhat feemingly is spoken for unwritten traditions by the Apostle. For solution of which our Protestant Divines have taught us to (3) diftinguifb between the doctrine it felf that is delivered to me, and the may and manner of delivery. So Chamier de canone fidei, lib. 8. cap. 1. fell. 16. The former of those might admit of many sub-divisions. The way of delivery is either by writing in the Scriptures, or by lively voice by Gods Ministers, as Chamier farther observes. fell. 19. Here again we must distinguish between words and things, the words that are uttered and the doctrine that thefe words contain : all words are not written, all our words in Sermone are not written in the Scriptures, all Pauls words in his Sermons are not written in Scriptures, as appears by his diffin-Aion before delivered, by word or Epistle, but the doctrine it felf that we deliver is contained there: Paul preached nothing but that which Mofes and the Prophets faid Should come; Acts 26, 22; yet there were many words delivered by him, which Moles and the Prophets never spoke; b They yet teach us to diftinguish between that which is expressely written in the Scriptures, and that which is by evident confequence thence deduced: Ame fine defending the Scriptures perfection against Bellarmine, introducing unwritten traditions, faith, c The Question is not whether in fo many Words all necessary truths are contained in the Scriptures, but Whether they may be gathered from thence, in any expresse speech, or necessary confequence? Bellar. Enervat. cap. 6. thef. 1. Let Doctor Sclater in this be heard, who speaking to this point, faith, Thus, informe your felves. 1. Where generals are delivered, there are all particulars comprized in shofe generaltingemionally delivered, because generals comprehend particulars. 2. Where principles and causes are delivered, there offeds are also intended, as being virtually contained in their principles. 3. Where one equal is laught, all of likereafon is taught, quia parium parratio, and where there is parratio, there is par lex : Where there is like reason, there is like law. So take contents of Scriping; no inflance of any point of necessary or but convenient faith and practice, can be given but what is delivered in the written Word. Doctor Sclater in 2 Thel. 2. 15. and when they have well weighed these things they will finde small cause to believe that they have any advantage from these Authors. Field

(it is faid) fayer, The fourth kinds of Tradition is the continued pra-Clics of fuch things as are neither contained in the Scripture expressely, nor the examples of such practice there delivered, though the grounds, reasons, and causes of the necessity of such practice be there contained, and the benefit or good that followeth it. Of this fort is the Bapti me of infants; which is therefore named a tradition, because it is not expressely delivered in Scripture that the Apostles did baptize infants, nor any expresse precept there found that they should do so, yet is not this so received by bare and naked tradition . but that we finde in Scripture to deliver unto me the grounds of it. If they will subscribe to that part That the grounds, reasons, and causes of the necessary of infant. Baptifme are contained in Scriptures, then I will fubscribe to the other, that those words, infants ought to be baptized are not the Scripture. Then Doctor Prideaux is brought in; who fayes, Padobaptifme refts on no other diwine right then Episcopacy, but we are not told whether Doctor Prideaux goes about to bring down infant-Baptifm to unwritten Tradition, or to bring up Episcopacy to divine right according to Scripture. And out of these Premisses this conclusion is inferred, that the Ancients and learned afore Zuinglins did account infant-Bapti/me to have been an unwritten tradition, having reason from Scripture not evident of it felf, but to be received from the determination of the Church. Which for ought that I can discerne is thus gathered, some Papists to fet up unwritten traditions have, in contradiction to themselves, fastened infant. Baptisme upon it, of which onely one lived before Zujuglim. Some Protestant Writers, every one of them living after Zninglim fpeak not one word to the purpole : Ergo the learned before Zuinglim did account infant-Baptisme to be an unwritten tradition. Me thinks the Scripture-Arguments which may be found in Authors far above Zwinglius his standing, as in Aquinas 3. part. quaft.68. art.9. August de Baptif. contra Donat. lib.4. cap.24. with others, might with more ftrength conclude, that they rested on a written foundation, and were not fatisfied with unwritten tradition.

#### CHAP, LVI.

The reality of connexion, between the Covenant and initial seale, ascerted.

The feveral minor propositions, in the syllogismes before laid down, being proved at large, in the foregoing discourse. So that nothing more needs to be added, yet if there be no necessary connexion, between the covenant, and the seale, the major propositions, will yet be called into question. Though it be granted, that infants be Church-members, are in covenant, have the promises, are Saints, are in the bosome of the Church by birth-priviledge, are children of the Kingdome, &c. Yet is will be said (though most unreasonably) that they are not yet to be baptized, I shall therefore 1. Bring Scripture proofes for the real connexion between the covenant and the seale, clearing those Scriptures from exceptions taken against them. 2. I shall make it good with arguments or reasons. 3. I shall returne answer to

objections brought against that which is here afferted.

That all in covenant, are to enjoy the initial feal of the covenent, let the words of God himself, in the institution of circumcision be considered, Gen. 17.7, 9, 10, 11, 14. I will establist my covenant, between me and thee, and thy feed after thee, in their generations, for an everlafting covenant, to be a God unto thee and to thy feed after thee. Thou fall keep my covenant therefore, thou, and thy feed after thee, in their generations. This is my covenant which ye shall beep, between me and you, and thy feed after thee . Every man-child among you fall be circumcifed, and yo fall circumcife the flesh of your foreskinne, and it shall be a token of the covenant betwixt me and you. And the uncircumcifed man-child, whose flesh of his foreskin is not circumcifed, that foul fall be cut off from his people. Here we fee 1. A covenant entered. 2. A feal appointed, as the Apostle, Rom. 4. 11. calls it. 3. The necessary connexion between the feal and covenant declared. They are to be circumcifed, because they are in covenant, Having interest in the covenant. They have together with it, interest in the initial feal, against this is objected. Firft.

First All the force of this poof haves an the particle [ therefore. ] verle 9: and may be rendered; And thou, or, but theu, as well at, thou therefore, and is by others rendered. Tu autem, and Tu vero, which are neither of them illative termes. I. We have no reafon but that it may be an illative as well as a copulative, and being an illative particle, he hath no exception against the strength of it. 2. I deny, that all the force of the proof hangs on that particle; look farther on into verfe 10. This is my covenant, which ye hall keep between me and you, and thy feed after thee; every manchilde among you fhall be circumcifed, and take in with it Alls 7.8. And be gave bim the covenant of circumcifion : And fo Abraham begat Ifaac, and circumcifed him the eighth day, coc. and let them at more leifure finde an answer to this argument. That which God himself calls by the name of a covenant, ought not to be separated from it : But God calls circumcision by the name of a covenant, Ereo they ought not to be separated. 2. Let them confider the relation in which the Apostle puts this Sacrament of circumcifion to the covenant, Rom. 4-11. An instituted appointed figne and feale, is not to be divided from that which it fignifies and feales, circumcifion was an instituted appointed figne and feale of the covenant; therefore it is not to be divided from it.

Secondly, it is faid, If it were granted, that [ therefore ] is the best reading; yes that the inference verse 9. Should be made from the Promise only, verse 7. ! will be a God to thee and thy feed after thee. and not as well, if not rather from the Promise, vetle 8. of giving to him and his feed the land of Canaan; I finde no sufficient reason given. This reference engages the adverlary, I. In a contradiction to himself, who sayes elsewhere, the promise of the Gospel was confirmed to Abraham by the figne of eirenmeiston. He also contends that it was a mixt covenant, made up of spiritual and temporal mercies, and then it must take in the foiritual as well as the temporal Promise. All that know the nature of covenants, and use of Seales, know that the Seale ratifies all that the covenant containes: But the covenant (according to him) contained not barely the promise of the land of Canaan; and therefore the reference, must carry it farther than the land of Canaan. engages him in a contradiction to the Apostle, who makes circumcifion a figne and feale, not alone of the land of Canaan, but of she righteoufueffe of faith. Thirdly,

Thirdly, It is faid, But if it were yielded, that the inference were made peculiarly from the Promife verle 7. to be a God to Abraham and his feed; it must be proved that every Believers Infant childe is Abrahams feed, afore it be proved that the Promife belongs to them. It must either be proved that they are Abrahams children or have the priviledge of the Children of Abraham, which from Genefit 9. 27. Rom. 11. 17. is sufficiently proved, especially being confirmed by those Texts that carry the covenant in Gospel-times to the iffue. And for his exception that the covenant was not made to every childe of Abraham, though it were true, yet it would not ferve his purpose, provided, that we inGospel-times are under the same covenant as was Isaac, to whom the promises were made, If some of Alrahams children were left out, that concerns not us, fo that we are taken in; yet the inftance is very weak to proveit. As appeares (faith he) verfe 19. concerning Ismael, and Heb. 11. 9. that Isbmael was himself in covenant, though not established in covenant, (as God there, and verse 21. promiled concerning Isaac ) nor his feed never received, appeares not alone by the figne and feale which he received, terfe 23. which yet is sufficient ( for God to seale to a blanke is very firange: to figne a covenant to a man never in covenant) but alfo from Gal. 4. 20. What faith the Scripture? Caft out the bondwoman and ber fonne, for the fonne of the bond-woman shall not be beir with the fonne of the free-Woman. A man cast out of covenant. was before casting out, in covenant; Ejection supposes admission. unleffe we will give way to our Authors dreame of Ejection by non-admission. He was cast out after the time of the solemnity of his admission by circumcision, as may be seen, Gen, 22. For that of Heb. 11. o. it is a mystery what he will make of it, unleffe he will conclude, that because Abraham sojourned in the land of Promise, that therefore none were in covenant that were not taken into that land; fo Mofes and Aaron will be found out of covenant.

It is further said, As for a visible Church-seed of Abraham, shat is neither his seed by nature, nor by saving faith, nor by excellency, in whom the Nations of the Earth should be blessed, to wit, Christ; I know none such in Scripture, therefore some men have fancied such a kind of Church-seed, as it is called. I know not how saving faith comes in, when a faith of profession will serge the turne; The

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whole of Abrahams feed had circumcifion as a feale of the righteoufnesse of faith, when many of their Parents had no more than

a faith of profession.

Fourthly, Were all these things yielded, yet the Proposition (as is said) would not be made good from hence. All these we see are made good against his exceptions. Let us now see the strength which is reserved for the last push, for overthrow of this Proposition. The inference is not concerning title or right of infants to the initial seale, as if the covenant or promise of it self did give that; but the inference is concerning Abrahams duty, that therefore he should be the more engaged to circumcise his posterity. This should rather have been lett to us for the strengthening of our proposition, than have made use of it himself for resustation of it. It was Abrahams duty to give them according to Gods command the initial Seale: in this we are agreed: whether it will thence follow that they had right and title to it, or were without right, let the Reader determine.

It is further faid. He was engaged to circumcife onely those that are males, and not afore eight dayes, and not onely those that were from himself, but also, all in bis house, whose children soever they were, which apparently shewes that the giving Circumcision was not commensurate to the persons interest in the Covenant, but was to be given to persons as well out of the Covenant as in: If of Abrahams boufe, and not to all that were in the Covenant; to wit Females, which doth clearly prove that right to the initial Scale, as it is called, of circumcifion, did not belong to perfons by vertue of the covenant, but by force of the command. If it could be proved that Abraham kept Idolaters in his house, professedly worshipping a false god, and gave circumcifion to them in that faith and way of falle worthin; it would prove that a man might have the feale , and not be in covenant: but it would not prove that he might be in covenant. and be denied the Seale, and then infant-Baptisme might be of easier proof. Though they were not in covenant, though they were not holy, yet they might be baptized. But I will not yield fo much; I do not believe that Abraham carried circumcifion beyond the line of the covenant, and that he had those in his house which were aliens from God; feeing I finde that Testimony of the Lord concerning him, Gen. 18. 19. For I know him, that be will command his children, and his bonshold after him, and they shall

keep the way of the Lord to do justice and judgement ; that the Lord may bring upon Abraham that which be bath (poken of him. And that resolution of Joshua. That if others would serve the god that their fathers ferved that were on the other fide the floud, or the gods of the Amorites in whose land they dwell ; yet be and his howse would ferve the Lord, Joth. 24. 14, 15. As it is a private mans duty to ferve the Lord, and not Idols, fo it is the Master of the Families duty to fee that the Lord and not Idols be worshipped in his house. As I do beleeve that if any of our adversaries had a profest Heathen in his Family, he would not keep him there, and not chatechize him, and that he would not during his profession of Heathenisme baptize him : So, I beleeve concerning Abraham. He catechized all that he took in as Heathens, and did not circumcife them in their Heathenisme. This some Padobaptists (as is faid) are forced to confesso, when they grant the formal reason of the Jowes being circumcifed, was the command, and the covenant be makes only a motive. I wonder what need there is of an Argument to force such a confession. The reason I say, why Jewes were circumcifed, and Christians baptized, is the command; were there a thousand covenants, and no institution of a signe, or feale, fuch a figne or feale, there could have been no circumcifion, nor no Baptisme. The command is the ground, and the covenant is the directory to whom application is to be made. We fay, all in covenant are entituled to the Seale for admiffion; but we pre-suppose an institution. They will have all Beleevers, and all Disciples baptized, which they cannot conclude upon their faith and knowledge barely, but upon the command to baptize Beleevers and Disciples; So that the command is with reference to the covenant, with reference to interest in the covenant. From thefe foregoing exceptions a conclusion is drawne, that all this doth fully (how, that the proof of the connexion between, and the initial Scale without a particular command for it, is without any weight in it. And I conclude, that it fully shewes that the proof of the connexion between the covenant and the initial Seale. (pre-sapposing the institution of such a Seale, and a general command) is of that weight that all are meere frivolous trifles that are brought for exceptions against it.

Another Scripture holding out the connexion between the covenant and initial fealers, Alls 2. 38, 39. Repent and be bap-

timed every one of you, in the name of Fefus Christ, for the remission of Anner, and ye shall receive the gift of the Holy Ghoft, for the promise is unto you, and to your children, and to all that are af ar off, even as many as the Lord our God fhall call. Here I must mind the Reader of that which I have already spoken on this text, concerning this text, Chap. On which words after a brief Analasis (which there may be seen) I have grounded this argument, They to whom the covenant of promise appertains, have right to Baptisme. But the covenant of promile, belongs to men in a Church flate, and condition, together with their children, therefore, those that are in a Church-state, and condition, have right to Bap tilme together with their children. My bufineffe being then, to affert the full latitude of the covenant, without respect to Bantilme of my other feale. I fooke only to the minor proposition, that the coverant extends it lelfe not alone, to men profestedly in a Church-free, but allo to their chifdrep whele them and to that I think I have there spoke suf ficient. Now I am put upon the proof of the major. That they, to whom the covenant of the promise appertaines, have right to baptisme. If this faile it must be confest, that the ground of infant-Baptilme as to this Text, falls with it. feeing their right is not afferted, que infants, no more than the right of men of growth or men of yeares, que of growth, or in yeares, but as they fland in reference to God in covening and this is clear in the Text. Be bastized for the promise is to you, and to your children. Because they are vestfeale. If this do not fold, the Apoliles argument falls to evade this full and cleare argument, one is hold to fay, that in the expounding of these words there are almost as many miftakes as words, when words are only brought to convince us, of lomany mistakes, though in a multiplication of exceptions, was a real line

First, The Exposition is commonly carried as if the promise there meant, werethe premise, Gen. 17.7. To Abraham and his feed, and this expanded as if it mere means shat God month has Gad to board Believer, and to his feed, in respect a last of wisher burch Membership. When a promise is men tioned, and a feele, any man but he will prefently under standense promise, which is ravisled by such a feate. For discovery of their millare that make any other reference of ito il disibilitatione the Reader to what I have laid on their words Chap as land to Matter Cobbets Findscation, Parasa Changes en eardence them

Secondly wished The expound to be Ada a gan as if it more apparel facilities of laws, first estimate provides to be epoplated to them will their children, whereas, the ski thing weave in the pacifies, that as is expectly faid by them Sette 13.3 K 3 F. Weeno than is quoted for this Exponer on of a thingure come, but on the contrary quotes header Cabbet against heave the interest of a period tiche for the part of a period tiche for the part of the contrary quotes heave the characteristics in the contrary quotes heaven the contrary quotes heaven the contrary quotes heaven to the contrary quot

ad in in their stolls a line of the pair were meaning the formal operations to forke in their believes and in the believes and do not interpretely of new professexplicits faith in Christ as the Median though now this conviction, that low identhy appeared did evidence them to be in an hopeful way, and with the Senibe nexter be the from the King domast. Goes and the propose he takes his opportunity, and predeth at one come recommend the way of Boliver and Chailb Jelin. House the Equation of Boliver and Chailb Jelin. House the later than the first field of from chaldren his carponed and a feet that the state of the same and the chairs the first field of the same and the chairs the first field of the same and the chairs the first field of the same and the

Wildiebe (Adjust Rev. 48)

beforeher which follows They moved have the premise to be

First, The Expelition is commonly carried a

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be verified only in their sense of their insants, sith they maintain that even the children of Beleevers are not in covenant; the promise is not to them, they are not visible Church members when they come to yeares of discretion, except they be called in their own persons, and accept the call. Children as theirs, whether they be called or no, is a contradiction; Children are called in their Parents call, and we say, they are in covenant, the Promise is made to them; they are visible Church-members till they reject the covenant, and deny their Membership, this is a calumny.

Fifthly, He layes, Whereas it is urged, that when it is faid the promise is to all that are afarre off, even as many as the Lordonr God shall call, which is expounded of the Gentiles, it is not added to their children: To this in the same chapter sufficient is spoken.

A fixth, is the same with the tenth, and thither I shall refer the

Reader.

Seventhly, It is said, And in like manner we hold the command, Be babsized every one of you in a covenant fense (that is, a new devised non-sense such as we have no Dictionary yet to interpret words by) be baptized you and your ebildren. I am sure here is a non-sense devise to talk of Dictionaries, does Calepin or Scapula, Rider or Thomasius help us to compare covenant and seale, promises and Sacraments.

Eighthly, It is said, Some would possesse people with this concest as if Petets scope were to take away by ver. 39. an objection or scruple they would make. If we be baptized our selves, our children shall be in worse case, in respect of the priviledge our children had in the former dispensation of the covenant, when they had the sail of the covenant, if they be not to be baptized also; and that he answers them by assuring them that in this dispensation also their children were in covenant, and were to have the seale of the covenant. And then addes, There is not a word of any such scruple in the Text; nor it it likely that they were sollicitous about such an imaginary poor priviledge of their children. I am of the same mind that there was no such scruple in their heads. This unhappy conceit of casting the seed out of covenant was not then in being, though I think the reason given is little to purpose.

Ninthly, He sayes, They all do most groffely abuse the meaning of

the Apostie, in interpreting the inference of the Aposte, fignified by the particle [ yap, for verl. 39. ] which they would have to be this. you have right and warrant to be baptized; For the promife is to you and your children, as if the illative particle did inferre a warrant, or right for them and theirs to be baptized; whereas the thing inferred is not any right, which in a legal way they might claims; but is a plaine motive in a moral way urged to persuade them to be baptized. They do groffely abuse their own judgement in this way of refutation, as though the right in which they flood, could be no Topick. from which in a moral way the Apostle might perswade them to Baptisme. When Shechaniah perswaded Exrato the reformation of the marriage of strange wives in these words, Arise for the matter belongeth unto thee, Ezra 10.4. Here was a motive in a moral way to call upon him to do it, and an Argument inferred, that it lay upon Ezra as a duty by command from God to fer upon it. The reason added is worthy of observation: This is man nifest from the form of words, ver. 38, which if they had exprest a right to Baptifine by vertue of the promife, foodd have been in the indicative mood in fuch a forme as this; you are to be bapsized, you may be baptized, you have right to it, the Minister ought to doit : but the Words are in the imparative mood, exberting them and persmading them to it, They have quite forgotten, that the words holding out their fight, are in the indicative mood, view yas iste it trayyeria and Tois Texpois viuov. For the promise is to you and your children. And here is a notable correction of the Apostle, he should have faid , if this had been his meaning, you must be baptized; and he fayes, Arile, and be baptized:

Lastly. It is said, In the paraphrases, which usually in their disputes, Padobaptists make of Acts 2.38, 39. they put not any thing to answere the terme [repent] as if it stood for a cipher, but paraphrase it thus, I a may be haptized, you and your children; for the Promise is to you, and your children. The fixth exception was against our interpretation of the word repent, ver. 38. us if it were us much as to say, Covenant for your selves and your children; and here it is complained that it is left for a cipher. And the Author thinks he hath discovered the reason of this Omission. The putting the word repent first, and be haptized after, doth manifestly overthrow their paraphrase of a right to Baptisms from the word of promise, and show that the particle. For doth not prove a right

to Baptifme, but proffe to a duty; and fuch a duty as is to have repent ance precedent and that in every perfonthat is to be baptized. I confelle it preffeth to a duty and fuch a duty as is to have repentance precedent in them that at that time were his hearers, to interest themselves, and with themselves their children in this priviledge: But right and duty do not shoulder out one the other, but very well frand together; encouraging to a duty which is a priviledge as well as a duty, he fitly makes use of their interest as a motive. And they might fee that the Apostle puts the promise in a greater latitude than he urgeth repentanco; He fpeakes to his hearers. when he fayes repent; and he tells them, that the promife it to them and to their children with them : Whereas our Author preffeth the precedency of the word, repent, to the command of being baptized, and elfewhere faith, Poser doth exhort to Repostance and Baptifine together, and in the first place per (wades to Repentance, then to Baptifme, which flettes Repensance to be in orden before Bap. tifme: I answer, as I did before Chap. 48. that these who had crucified Christ as a blasphemer, as a seditions person; an impoftor, must needs repent before they would accept Baptisme in his name, or hope for remission of sinne by him. It had been lost labour for the Apostle to have pressed those that had crucified Christ, and retained their former opinion of him, to become Disciples to him, and to look to be faved by him; to perswade them to look for remission of sinnes in his blood, who took themselves to be without sinne in shedding of it, and yet notwithstanding this guilt (of which the Apostle would have them to repent ) he shewes that they and their feed are under the promife of God, and puts them into a way in acceptation of Christ in the Golpel-tender, in his present way of administration to be continued his people still in covenant, and that (as is plainly enough fignified) that they might enjoy it in their former latitude, to them and to their children. So that Matter Stophone his Interpres tation to much fleighted by an advertary, and repeated not in his words, but in his own paraphrase upon them, is indeed the Apostles meaning. The Apostle (faith be pay 14.) doth (peak to thefe Jewes who had crucified Chrift; that if they would receive bim as the particular Mcfligh; the fame promife fould fill continue to them and their obildren in the new difpensation : And an this doth be build the word of command, to happine father and childry

To this the word report here referres as may be made

First, Bytaking into confideration the present state of this

peopleyand that in feveral particulars."

of the covenant, A213.25. Though the Apolle, Rom. 9. 4. do diffinguish between the covenants and the promises; yet to have the promises here, and to be children of the covenant, there seems to be one. If any can diffinguish them, this people, had the honour of both of them; God had not yet cast them out of a Church-state and covenant-relation.

what Christ had forecold, Mas. 8. 12. Mas. 21. 43. Being so fast riveted to the ceremonial Law which now was dead, and presently grew deadly: God denying any presence (as bath been said) with them, now the substance was

come.

a.3. These particular persons with whom Peter had to deale, were now well prepared for a free acceptation of a Gospel way, under this administration, which Jesus Christ (having pulled down the Law of Ordinances) was to set up: Being amazed with the glory of the mircale which was wrought before their eyes, and convinced with the powerful application of the Prophets by Peter in that elegant Sermon, they fell upon enquiry

what they should do.

Secondly, By comparing other Texts of Scripture, which may ferve as a Comment to the clearing of this; especially two Texts of two Evangelists, recording the words of Christ, and holding out the impenitent obstinacy of the Jewes, standing out against every call to repentance, respective to their rigid pertinacious adhering to former dispensations, and opposition of that now tendered and offered to them. 1. That of our Saviour Christ, Ma. 21. 31,32. Christ having held before them, ver. 28. 29, 30. the parable of a certain man, that had two somes, and came to the first, and said, some, go work to day in my Vine-yard; He answered and said, I will not; but afterward in repented, and ment; and he came to the second, and said likewise; and he answered and said, I go Sir, and went nor, and made appeale to them, ver. 31. Whether of them expaine did the will of his father? and they answer-

ing, the first ! fefus (aith unto them, (as it followes in that and the next verse) Versity Ifay unto you, that the Publicans and Harlots go into the Kingdome of God before you; For John came unto you in the way of righteen neffe, and ye beleeved bim not; but the Publicans and the Harton believed bim. And ye, When ye had feen it, repented not afterward, that ye might beleeve in him. The Publicans and Harlots answer to the first brother, who from a profeffed rebellion against the command of God, by Johns preaching, were brought to repent, and accept of a Gospel-covenant, and enter into it by Baptisme. The chief Priests and Elders of the people (that here opposed Christ preaching the Gospel of the Kingdome ) answer to the second brother that faid, he would go into the Vine-yard, and went not; Thefe repent not, but hold fast, and pertinacionsy adhere to the way of old received; when the Publicans accept and imbrace the spiritual state of the Church by Chrift fet up. From this impenitence of these chiefe Priefts and Elders with whom these joyned in crucifying Christ; Peter diffwades and exhorts to the repentance of the Publicanes and Harlots. The second scripture which may give light to this text, is much parallel to this, Loke 7. 20, 30. Christ having given a large testimony to John and his Ministry; holds out the different effect that it took : First, in the people and the Publicanes , ver. 19. And all the people that beard bim , and the Publicanes justified God , being baptized with the Baptifine of John, Secondly, in the Pharifees and Lawyers, ver. 30. But the pharifees and Lawyers rejected the counset of God against themselves, being not baptized. They perfifted in their old way, in opposition to that way held forth by John, approved by Christ, and refuled baptisme, These with whom Perer had to deale, had gone with the Priests and Pharisces, kept full pace with them even to the guilt of the death of Christ, they were now in a good way to follow the steps of the Publicanes and People, to embrace the counsel of God, and accept baptisme, their impenitence had held them from entrance into a new covenant-way by baptifme, Peter therefore exhorts to repent and be baptized.

Thirdly, This appeares by the Text it felfe, whereas they will have the illative particle For, to inferre no warrant or right in them to be baptized, but onely a motive in a moral way urged, as we have heard in the last exception. It is worth our enqui-

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ry to learne what good interpretation fuitable to Paris exhau tation, they put here on those words. To you it the pramife made and to your children, excluding all confideration of right, in them and their children. Because Christ was promised to them and their children, therefore they must repent and be baptized. Note to infill noon that just exception of Master Gobbet, page 22 That the Apostle doth not fay the promise was to you as in reference to the time of making it to the fathers, with refpect unto them, or in reference to f brift, who was not now to come, but already come, as the Apostlo proveth from ver. 3. to 37. Nor is it the afe of the Scrie prate when mentioning promifes as fulfilled, to expresse it show in the profest tenfe, the promise is to you, or to (uch and such, but rather to annex fome expression that may which evinceth the same, giving inftance almost in twenty several texts, which atterly overthrows his exposition. Let them tell us why in this moral perswassive holding out a bare motive to perswade the parents onely, the children (not concerned in the thing and in an atter incapacity) should be mentioned. And why the words should be carried in that way that interest in covenant and covenant-seales formerly ran, and no right at all to covenant or covenant-feales intended? This gloffe puts too much violence upon the words. But carrys ing it on as a diffwafive from perfiftance in their former way of old coverant legal rites, and perfunding to embrace the way appointed by him, whom God had made both Lord, and Christ, it fingularly answers, as, to their present condition, yet in covemant though in eminent danger to be cast out of covenant so also to the words of the trat holding out a covenant-right in Scripture language according to the grand Charter of heaven. I will be the God, and the God of thy feed to that I hope by this time, the intelligent Reader will easily perceive the frivolous thists instead of a ful refutation that's here brought to avoid Padobaptiffs proofs of a word of command to Baptize infants from this Scripture, of o

As these Scriptures plainly hold out the necessary conhexion of the covenant and initial scale, so, the evidence of reason is cleare for it. No man that stands enrighted or legally interested, in any priviledge, or possession, may be denied that ceremony or scal which is appointed for confirmation. A copy-hold being found shanext immediate tenant, of acopy-hold-right must not be denied, but received according to the ceremony, or solemni-

ty of the place, when over the King did grant, out letters parteents, the Lord Keeper might not deny the seale the Lords Commissioners, may not now deny it to any, that by a just grant have interest. This were to keep a childe out of his fathers house, a servant from his place of abode and residence; when Christwas so much displaced with his Disciples on like occasion, these may well expect to be under as high displacaure. Having thus made good the point, it remaines that I take off some objections, and meet with some quarrels that are raised against it.

If there be any necessary connexion between the covenant and the foole, it must be (faith one ) either, by reason of some necessary connexton bet ween the termes which is none, for it is but a common accident to a man that hath a promife or a covenant made to him, that be thould have a special signe, it may adelle vel abelle à subjecte, it may be prefent or abjent from the subject. Giving some instances of covenants without feales, An/w, 1. By way of concustion it will be easily granted, that a covenant may stand alone without a feale annexed? but where a feale is appointed for confirmation; (as there hath been in the Church ever fince God took a people to himself out of Abrahams Joines ) there is a necessary connexion. This answer he foresees, and sayes : But you will Tay. All that are feederati foould be fignati, fince the folemne covewant with Abraham ; But neither is this certaine, fith we finde no fuch thing concerning Melchizedek and Lot, that lived in Abrahams time, nor concerning Job that it's conceived lived after his time: If we read nothing to confirme it, the Reader fees nothing to contradict it: There is added, But you will far, it is true of all the forderati in Abrahams family. But neither is that true, for malechildren before the eighth day, and women though feederata, yet were not to be figned. Is there no connexion between them, because he that receives into covenant and appoints the feale, bath prescribed a time when it shall be applied? A man that hath a grant from King or State, hath info fallo right to the feale, and the right neceffarily followes upon the grant, though he must stay till a sealing day before he possesse it.

For the exception of women, though feederate, yet were not to be circumcifed; I say, I. Master Marshal hath sufficiently answered, that they were of the circumcision, and it was an excep-

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tion

tion against Samplan by his parents that he would go to take a wife of the uncircumcifed Philiftines, Jude 14:3. Had he married in Ifrael, ashe ought in obedience to God and his parents, he had married a wife of the circumcifed, though that fex by nature is in an incapacity of that figne or feale. In diverse places of England, the husband being admitted by verdict of a Jury into an eftate, the wife is virtually admitted; his admiffion is ber admiffion, foit was in circumcifion. 2. They had doubtleffe actually received that figne of circomcision as in New Testament times they do Baptisme, Alts 8, 12. Alts 16. 15. but that it was a figne whereof they were in an incapacity. It is farther added, If then I bould farther grant the conclusion, That infants of beleevers mere to be fignati, yet you would not fay they are to be partakers of the Lords Supper, because is is not appointed for them; So in like manner if it were granted you that infants of beleevers were to be figued, yet it followes not that they are to be baptized, unleffe you can prove that it he appointed to them; and the truth is, if it were granted that children were feederati, yet it were a high presumption in me to fay therefore they muft be fignati, without Gods declaration of his minde; and if it were granted they muft be fignati, it were in like manner a high presumption in us to say, therefore they must be baptized, Without Gods declaration of his minde concerning that Ordinance. To this a reply is made by another hand, that there is difference between a scale for initiation, and a feale for confirmation; a feale, wherein no more is of necessity, than to be paffive ; and that wherein we are to be active ; yet to come more near to them, I am content to yield the conclusion, supposing that his argument is of force, Every Church-member hath true title to all Church-priviledges. But infants are Churchmembers, the Lords Supper is a Church-priviledge; and therefore infants have true title to it. But then I must diftinguish ju ad rem, and ju in re, every infant hath right to it, yet by reason of infancy hath his actual interest suspended; Paul by birth had right to all the priviledg of the Citie of Rome, being born free, All 22.28" yet it does not follow that he was to give his vote, or appear in Affemblies as a free Citizen in the time of his minority; fames the fixth was crowned in Scotland, and Henry the fixth in Eng-Land, in the time of their minority, fo that they were reckoned among the Kings of Nations; yet neither of them did in their own own persons exercise regalia till yeares of discretion. As these infants of title were crowned, so infants that are Church-members are to be baptized, when yet an infant can no more partake, as a Christian ought, of the Lords Supper, than an infant King can wield the great things of his Kingdome. An infant-heir from the first instant of his fathers death, and a posthumous childe from the time of his birth, stands seized of his fathers inheritance; The whole title is vested in him, how ample soever, and in no other, and he is received into it, and lives upon it, yet he is held from the managing of it till he can improve for his own and the publike benefit; So that the making into covenant is a sufficient declaration of Gods minde, that the figures and seals in an orderly way should be granted to them, and all these appeare to be cavils, and not answers.

As, these exceptions are cansiesly taken against the connexion between the covenant and cale; so, quarrels are raised, against some phrases in common use among Divines relating to this thing, as making the metaphor of a seale the Gonus of a Sacrament, which (if an errour) was the Apostles errour, Rom. 4. 17 and many such like, with which it is needlesse to trouble the Reader.

#### CHAP. LVII.

The with-holding infants of Christian parents from Baptisme is the sin of Sacriledge.

Hence farther followes, that the Prohibition of infant-Baptisme or with-holding them from that Ordinancethat are the issue of Christians, is the sinne of Sacriledge. This is plaine from the premisses, they are the Lords, His beritage, Plas. 127. 3. The Lords servants, Levit. 25. 41. boly ones, Rom. 11. 16. 1 Cor. 7. 14. Children of the covenant, Acts 3. 25. interested in the priviledges of the people of God, Mark 10. 14. Therefore they are to be given to God, Casar will account it a robbery, if that which is his due be denied; God will account it a robbery, if that which is his be denied; Render unto Casar the things which are Cofars, and unto God the things that are Gods, Matth. 22. 21. Adversaries fasten the brand of will-worship on the practice of it; But if

Infant-baptilm cannot be charged with will-worship. Baptisme be any worthin according to the minde of Christ, then infant-Baptisme is out of all danger or possibility of will-worthip. In case infants were not within the verge, yet their Baptifme could be no will worthin; we fet not up of our felves the Ordinance that we apply to them, but make application of the Ordinance that Christ bath instituted . In case they have no title, there is onely a milapplication of worthin instituted, and no devife of worship. To this is replied, and demand made whether infant-communi on were not willimor hip? whether baptizing of Bells were not will-worship? yet thefe are but misapplications of an instituted ordinance to a wrong subject. I answer, none of these were will-worship, nor yet the Baptilme of the Horse in Hunringdon-shire, but the horrid prophanation of an instituted worthip; Baptisme is still Gods, but the application mans, and here the will is not carried to a devile of an ordinance, but alone to the application of it. Our adversaries making it a corruption of the Ordinance of Baptisme, acquit it from will-worship: But in infant-Baptisme we neither devise an Ordinance, nor of our own heads make application of it; we know they belong to the family of Jelus Christ, we know Christs order to admit them to the priviledge that was proper to those of his family, and as faithful flewards we follow the will of our Master, not our own will, but the will of Christ Telus. Could they wash their hands of Sacriledge, as we are able to clear our wills and wits from devile of a worthip, it were better with them; The times were, when men looked upon things confecrate (as holy to the Lord) in a multiplying glasse; we had holy places, holy Altars, in which some of our present opponents went too farre to the grief of the godly, and farther than the times with their freames needed to have borne them, had he been meerely prest, and no voluntier in it. I wish they would seriously consider, how ordinary it is with men to carry on their wayes in extreames, and out of fuperstition to runne upon Sacriledge. It is well known how apt the people of Ifrail were for idolatrous wayes, and ready to embrace every superstition after the way of the Heathen, and in conformity to them; yet after the Babylonish captivity, they were quite taken off that course; What wickednesse soever they were otherwise guilty of vet it is observed that they kept themfelves from Idols; That finne had fo confumed them, that at last

Extremes are dangerous.

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is had even wearied them : And then fas it appeares from the Apostle ) they ronne upon this extreame, to which we are herespeaking. Therefore when in other things they are charged with the fame finne that ( as men of knowledge ) they condemned in others, Then that preacheft that another Mould not frais, doeft then Steale? Thou rbat Sureft a minh Bould not commit adultory doeff thou commit adultery? And the Series of the words leading to a charge of Idolatry, the Apoltle changes the phrase, and faith, Thou that abhorvest Idols, doest thou commit Sacroledge? Rom. 2, 22, This was now their finge in the other extreme, not on their own heads to put a supposition of holinesse to the Lord on any thing for worthip, but to convert to other ufer that which was fanclified as holy. I know fome understand these words in a Metaphor, that by Sacriledge is meant the robbing of God of his honour by finne against him; but that interpretation the next words contradict, in diffinct words forbidding that Sacriledge if they will so call it. Origin will turne it into an Allegory, and understand the spoyling of the sense of Scriptures, and stealing Cheift out of the Scriptures; But the text is plaine, that it is a reproof applied to their capacities, and in the letter convincing, as well as the former of ftealing, and adultery, The plant feele, ( faith Peter Mareyr) is the meaning. May not I now fay that thefe things are out examples, to the intent that we fhould not runne with them in these extreames from an abhorrency of the one to the other, from an abhorrency of Idols to the guilt of Sacriledge, which according to the Schoolmen is rei facra violatio. Or verum facrarum furtum, a determine from God that which for an baly ufe is fopurate for him, which separation is either of perfons, or of manimate; or irrational creatures. I know there are those that affirme that there is no fach separation for God in Gofpel times, and confequently there can be no fuch thing as this fin of Sacrifedge in our times, for what is not, cannot be thus violated or detained. As to the Separation of manimate or unreaforable creatures it cannot be fully denied, nor yet must it fully be yielded, that no fuch things are now to be accounted as feparate to the Lord, we must therefore diftinguish These may be said to be separate for God, and consequently holy, two wayes. I. By divine institution and appointment, So the Temple and Otenfils of the Temple were holy. 2. By divine approbation, when men

Separation for God of persons or of inanimate or unreasonable creatures. Whether Sacriledge be any New Testa-

Separation for God either by institution or approbation.

ment fin.

### 440 The Birth-priviledge and Covenant-holinesse, Chap. 57

Places for worthip and main
tenance of those
that attend upon worthip separate by diwine approbation.

Politious concerning places. Negative. ier them spart for advancement of fuch an holy use sa God approves. The former we confesse was proper to the times of the Law, but the latter yet remaines in Gospel-times, and upon this account Ravanellas justly makes the sinne of Ananias and Sapphira, ( in keeping back part of the price of their land that was fer spart by them for the fervice of the Church ) to be the finne of Sacriledge. The land before fale was his own, and the price after fale was his own , but now it was to ferve (by their voluntary act) onely to a purpose that was holy; The detaining of it is the violation of that which is holy, And in this way, both the places of publick worthip, and the revenues for maintenance of those that attend upon this worthip, are separate for God: It will be thought somewhat out of my way to speak to these things, yet having fo fair an occasion. I shall take the liberty of a few words, concerning the places of worthip, shall speak somewhat in the [ negative , ] and by way of concession; There is not any such holinesse in them, as in the Tabernacle and Temple, This is disavowed by Christ, John 4. 23. These had the preheminence above our places of meeting in foure feveral particulars.

1. They had their institution, and immediate injunction from God, Exed 35.10,11, 1 Kings 5.5. 1 Chron. 22.9, 10.

2. Their direction and prescription, Heb.8 5.

3. Their promife, not alone respective to the worship, but the place, Exed. 29. 42, 42.

4. Their function or penalty in regard of typical prophanation, Nam. 19. 20. In all of these particulars we must give the Temple and Tabernacle the preeminence, besides that the Temple and Tabernacle were but one for all 1/eael, we have many. In

the affirmative I shall lay down several positions.

Politive,

First, there is equal warrant and reason for the building of our places of meeting, for the worship of God, as there was for the Synagogues of the Jewes; Though we put no such holidesse on these places to parallel them with the Temple, yet they have equal warrant, and are to have equal respect with the Synagogues which the Jewes had in every City, Allis, 21. Not only in Judea, but where they were dispersed, Allis, 21. Not only in so no word in all the Scripture for the erecting of these Synagogues, no mention made of them but once, where a sad complaint.

plaint is made of the burning of them, P/al. 74. 8. But the people of God being by Gods command to be instructed in the Law, they built them places for conveniency of meeting, and in such places they met. The Law was there preacht, Christ and his Apostles did preach there, our places of meeting then stand in equal honour with these Synagogues; Those that can say any thing for these Synagogues, which we cannot say for our publick places of meeting. let them produce it.

2. There is as much reason and equal warrant to call our places of meeting by the usual common Name of Churches, as to call theirs by the common name of Synagogues; Nothing can be faid to condemne the use of the wordChurch for our place of meeting, but the like may be faid to condemne, the use of the word Synagogue for their place of meeting. The Scriptures therefore calling theirs Synagogues, Luke 7.5. Alts 18. 7. we may therefore firly call ours Churches. That which is objected against the word Church, is that Church fignifies not a house of wood or stone, but a fociety or fellowship of men, professing faith in Jesus Christ; So also the word Synagogue fignifies not a building, but such an affembly or fociety likewise; In the ordinary fignification (faith Spanbemiu ) Synagogue fignifies the affembly, not the place where they affemble, but in the New Testament it is sometimes put for the place of affembling, Luke 7. 5. Acts 18. 7. Synagogue, and Church, are one and the same, both signific the assembly met; As the one, so also the other may be applied by an usual figure to the place of meeting, and therefore where it is faid, the Conturion loveth our Nation, and bath built us a Synagogne, Luke 7.5. the last Annorations have it, a Church; So that they that would reforme this language, which calls our places of meeting a Church, must reform the language of Scripture, which calls the like places by a name of the same fignification.

Thirdly, it is a pious work to erect these Churches, or publick meeting places for advancement of the knowledge and worship of God, as may be evinced from that Narrative of the Centurion, Luke 7. and the transactions between Christ and him.

1. There are several evidences of piety in the man. 1. He is tenderly affected with his servants sicknesse. 2. He sends to Christ for

LII - cure,

# 402 The Birth-priviledge and Covenant-holinesse Chap. 57

cure, makes to him as Mary for Lazarm. 3. He evidences a mighty faith in Christ, believes that Christs word without his presence will work for his servants recovery. 4. Makes this good by an argument from the lesse to the greater, I my selfe am a man under anthority, and have men under me, if my word stands, who am an inferiour person, how much more then thine? 5. The Lord Christ speaks by way of commendation and admiration of his faith, ver. 9. 2. There are evidences of the warranty of his sactount commend him to Christ to have his request gratised, Lord, be is morthy for mhom then shouldest do this: For he loveth our Nation, and hath built m a Synagogue. 2. This takes with Christ,

Then Jefus went with them.

Fourthly being a pious work as we fee to ered them (not only in the judgement of this Centurion, but of the Jewes, yea and of Christ Tesus ) it is then an evil, a sinne to demolish and destroy them, this followes from the former; If piety fet them up, finne pulls them down: If he be a good Townsman that builds a Markethouse, a School, &c. then he is an ill-deserving one that does ruine it. If the Centurion have his praise for building a Synagogue, then it must be their reproach that deface them. Farther we have a fad complaint of fuch acts of sacriledge done by adversaries, enemies, blafphemers, Pfal. 74. 7, 8. They have east fire into thy Sanctuary, they have defiled by casting down the dwelling place of thy name to the ground: They have burnt up all the Synagogues of God in the Land. The burning of the Temple in the first place is complained of, the dwelling place of Gods name. Thenof the Synagogues which were scattered through the Land . all these were destroyed and consumed. This the godly lay to heart, as a fore evil, and complaine of it heavily and fadly.

Ministry
maintenance
asserted.
s. What conscientiously is
due.

Secondly, As to the revenue for maintenance of those that attend upon this worship, I might speak, I. To that which is conscienciously due, in which the minde of God is, that it be not detained, as might be made good, I. By the Apostles authority.

2. By his Arguments and Reasons, I. By his authority, Gal. 6.

6. Let him that is taught in the Word, communicate unto him that teachesh in all good things. Subsistence is of due to him that teachesh from them that are taught according to their abilities, and

the

the proportion of their possessions. This is no almes or free gift, but a due debt. The Apostle gives it in charge, and takes off excules and evalions in the words that follow : Be not deceived, God is not mocked, for what foever a man foweth, that fall be alforrage. And as the Apostle by his authority orders it, so be gives his reafons for it, which might be enlarged to a great length from 1 Cor. 9. He first argues from the practice of other Apostles, of all the Apostles except himself and Barnabas, ver. 5. 6. I only and Barnabas bave we not power to forbear working? 2. He argues from a civil right and common equity in three particular instances, ver.7. 1. In Souldiers, Who goeth a warfarre at any time at his own charges? 2. In Husbandmen, Who planteth a Vineyard, and eateth not of the fruit thereof. 3. In Shepherds, Who feedeth a flock, and eaterb not of the milke of the flock? All thefe live of their labours, Ministers who undergo equal labours must live of theirs. Thirdly, he argues from the command of the Law, ver. 8, 9. Say I thele things at a man? or faith not the Law the fame alfo? For it is written in the Law of Moles, thou shalt not muzzle the mouth of the Oxethat treadeth out the corne. Doth God take care for Oxen? Where two observations are cleare. 1. The Law of force is to Christians; and secondly, Ministers must live on their Ministerial pains. Fourthly, he reasons from communicative justice, ver. 17. If we have fown unto you piritual things, is it a great thing if we fall reap your carnal things? Whence three things are clear. I. That the things of earth carry no proportion with the things of hea-2. By the Ministery of the Word the things of heaven are conferred. 2. When Ministers conferre on their people the things of heaven, there is all equity that they should receive the things of earth. Fifthly, he argues from the provision made in the Law, ver. 13. Do ye not know, that they which minister about boly things, live of the things of the Temple? And they which wait at the Altar, are partakers with the Altar ? If the Law judge it equal for the Levites, to live on the paines that they take about holy things, then it is equal that the Ministers of the Gospellive of their paines, But the Law made fuch provision for the Levites, not with an hungry, narrow proportion, but in a liberal and honourable way ; See Doctor Reynolds on Pfal. 1 10. pag. 478. Sixthly, he argues from Christs institution in a parallel way, ver. 14. Even fo hath the Lord ordained, that they which preach the Gospel should live

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## 444 The Birth-priviledge and Covenant-holinesse Chap. 57

of the Gospel; whence we see at large that it is the minde of Christ that this be not detained in case the Apostle (as he sayes, 1 Gor. 2. 16.) hath the minde of Christ.

2. What is le-

For that which is legally due either by order of the Sate, or a voluntary gift of any person, to that end, it sught not to be alienated; There is equity in the thing (as we have heard at large) when authority shall put upon it their sanction, it is a farther confirmation; for a voluntary gift, in case Ananias may not revoke his own, none may alienate anothers; If it be a mans Tellament, no man disanuleth it, Gal. 3.14. The poore must enjoy that which by free gift is settled upon them, so a Corporation, and so the Ministery in like manner. To destroy publick places (of necessary and convenient use) for advancement of publick worship, to alienate lively-hood which is in order to it, is to devoure that which is holy, reductively holy: not by Gods particular institution, with limit to that thing or place, but by his Warranty and approbation.

Separation of persons, for God is of another sort; they that are thus separate, God ownes; not only as reductively, but relatively holy: This is either peculiarly, in some way of special calling, to do such work as is holy, of which there were several sorts in the time of the Law, Priests, Levites, Nazarites, Singers, Porters, which will not be denied, and in a parallel way Ministers of the Gospel as we have seen, 1 Cor. 9. 14. Alts 13. 2. The Holy Shoft said, Separate me Sanl and Barnabas for the work where unto 1 have called them.

Here an eminent adversary gives in his affent, and sayes, Pastors and Teachers, or Prespoters to teach, and governe the Church of God; I am assured are a divine institution, and a very merciful gist of Chriss, Fphes. 4. 11, 12, 13. 1 Cor. 12. 28. Acts 14. 23. 1 Tim. 3. 1. Titus 2. 5. to whom people should yield obedience, Heb. 13. 7. and yield maintenance liberally, 1 Cor. 9. 14. Gal. 6. 6. 1 Tim. 5. 17, 18. If any go about to extirpate them, let him be accursed as an enemy to Christ and his Church. This the evidence of truth forces him to confesse, though presently he takes againe all that from them, which he had under such an Anathema yielded them. He that gives to every Free-man of London, in case competently qualified, the whole power and authority of the

Lord Major, to every free Subject of England, the whole power of the Lord Chief Jultice, goes a destructive way for extirpation of those places, or functions. This Ithink all will grant, when each man may do their work, they shall foon have little honour in the naked title. Now our Authour gives the work of preaching promiscuously to all. Notwithstanding what such and such have faid, I still conceive (faith he ) that not onely for triall of expectants, but alfo upon other occasions, persons not ordained, may be permitted, yea defired to preach in the Pulpits, If all that fuch have faid cannot withstand this conceit, me thinkes his Anathema (but now pronounced ) should affect him somewhat. Let him take heed left he let them loofe to runne upon fo heavy a curfe that hangs overthole of fuch principles. It were to be wished he would have answered their reasons in a better temper than he hath done other mens, or have given in somewhat of his own farther than his bare conceit. I confesse, he speakes somewhat by way of caution. Nevertheleffe I am against the courses of many Souldiers, and others who against the denial of able Teachers, to whom the teaching of the people is committed, love to get into the Pulpits of the ablest men, to went their peculiar concetts, and often-times their pernicious Errors, not regarding to preach to the ignorant the clear Truths of Faith, and aboly life in places where they have no Preacher, but to new Converts; to pervert them, and with-draw them from their able Teachers, and to disquiet them and their Congregations by frivolous exceptions. If they have but their liberty to become Pulpit-men, and may confecrate themselves without laying on of hands ( which is confest to be of divine institution ) they will foon be their own carvers for the choise of Pulpits, They will be the judges of the ability or insufficiency of Ministers gifts where they quarter. All shall be clear truths that they vent; Break down the Apostles fence, that by appointment from Jesus Christ he hath fer up, Let them be proved, and then do the office . and then a mound, Segges and Bul-rushes will soon be trodden down. The God of order hath taken more care; The dispenfation of the Sacraments is with these every mans work, as well as preaching the Word, which he notably proves against Master Baxter. Doth the Embaffage of Chrift, difpenfing of his mysteries , befeeching in bis flead, &c. confift (faith one) in breaking bread, delivering it; bidding take eat, &c? If it do, then a non-preaching Minister LIII

## 406 The Birth-priviledge and Covenant-holinesse, Chap.57

Minister who doth these things, may yet be an Embassador of Christ, and Steward of his mysteries; then the breaking bread, &c. is a converting Ordinance, as Mr. Pryn held, which Mr. Gillespy and

Mr. Rutherford deny.

If it be granted that this is the whole of a Ministers work, is it no part of it? are they to do nothing elie, if they are to do this? If it be an edifying Ordinance ( which neither Mafter Gillefty nor Mafter Rutherford will deny ) it is a part of their function. For my part, (faith he) I think to be an Embassador of Christ, and to befeech in bis Stead, 2 Cor. 5.20. to be a Steward of the mysteries of God, I Cor. 4.1. are all one, as to preach the Goffet, and that the Affembly did mifalledge the Text, I Cor. 4. 1. as they have done the other, to prove that neither Sacrament may be diffensed by any, but a Minister of the Word lawfully ordained, Confession of Faith, Chap. 27. Sect. 4. Perhaps when the Affembly voted that Text for this purpole, they had read that which our Author elfewhere delivers, speaking of admission to Baptisme, he saith, A Minister in this cafe is to all as a Steward, who is to deale according to bis Lords will, not bis own minde. Is not Baptisme then one of the mysteries of which they are Stewards? or perhaps they thought that the Sacraments are contained in the Gospel, and are verbum visibile, being teaching fignes. Aman that will oppose so quickfighted a Society, should have faid some little at least to purpose: It is faid , that Mysteries of God never signific Sacraments in Scripeure, but the Gofpel, Ephef. 6. 19. Rom, 16, 25. I never took those to be opposites, but have ever thought that Sacraments are included within the Golpel; we have ever taken them for fignes and Seales, and if they do not teach Gospel-truths, and seale Gospel-promises, Ministers are not to dispense them, nor Chriftians to intermeddle with them : But Chamiers authority is here brought, in Scripturis pusheson usurpari pro ipsorei sacra figno, profecto impostura eft. And is not the Quotation of this from him a greater imposture, who ever took the bare figne to be the Sacrament? then the definition would fall that calls it a visible figne of an invisible grace. If marriage be not that great mystery, Ephel. 5. 32. but the union of Christ and his Church, then certainly the Sacraments (in which we have that communion and fellowship with Christ) I Cor. 10. 16. ) are not excluded from the number of mysteries.

As there is a separation for this publick work, so there is also a separation more general, from Idols to God, upon which account Christians are called Saints. Men holy by dedication to the Lord, as the Temple of God which is holy, 1 Cor. 3, 17. Our adversaries some of them at least baptize, and by Baptisme consecrate men to God, upon no other account than such a separation by a profession of Faith and holinesse, as some of the most eminent of them expresse themselves. To deny Baptisme to these in their own account, can be no other than Sacriledge. profession gives them interest in God by way of visible communion; and therefore they must be given to God. Children are separated for God, and stiled (as we have heard.) holy; if they yield them this interest, they cannot deny them Baptisme, and avoid this charge of Sacriledg, They are fervants of God and of his holy Family, and they are to have admittance into the Family. In case they deny it, they must leave them without God, and so without Hope; fo that of necessity one will follow, that either they robbe God of them as belonging to him, or denying their interest in him, they doome them to destruction. If they have no interest in God, then they perish; If they have their interest, then they are Sacrilegiously with-held from him. Many have observed how God hath followed the finne of Sacriledge, above other finnes with his judgements; but instances can be given of no piece of Sacriledge, so sadly followed by the hand of heaven, as this of deteining Infants from Baptisme. They have heard not a few, and it may well move pity in all Readers to take notice of their answers. No consent of History, nor authority of men, of most eminent piety can work their belief of such a hand of God, giving up so many of their party to such abominations. Ishall to that which they have heard from Master Marshal and Mafter Baxter adde only one testimony of Martine Bucer in his Dedicatory Epistle before his Comment on the Evangelists, relating to the Doctrine of Antipadobaptisme, he laith, Which opinion hath brought such an heap of Errors, and Schismes, that there is no. thing fo abhorrent from reason, can be read of any of the Heretick t of former times, which bath not been in foure yeares space revived, and found followers, that this alone may render that root sufpected to all that follow after godline fe, from whence such unhappy branches have sproused, and one of which they have budded.

Que fententia, sansum fecum in vexit jam er= rorum & fibifmatum agmen, ut nibil de ullis Superiorum temporum Ha reticis legatur tam infanum, quad non fuerit reductum proxime quadriennio subsq: rur fum fectatores invenerit, ut vel unum bog pietatis studiofis radicem bane upestam meritò reddere debuerit, ex qua tam infaufta germina [uppulutaruns.

CHAP.

#### CHAP. LVIII.

The Children of all that are Christians in profession, are by vertue of Covenaut-Interest, to be received into the Church by Baptisme.

Then it farther followes by way of necessary Corollary, that according to the Parents Interest in the Covenant, the childe hath Interest in the Sacrament of Baptism; But all professing Parents separate from Idols, and professing the worship of the true God, though nothing more of a Christian be in them, in the latitude as hath been shewn, are in covenant; the infants of all these then have interest in Baptisme. The Major cannot be questioned by any that acknowledge a right in infants, derived from their Parents for Baptism, for it is interest in the covenant that gives the title to parent and infant: The Minor I have abundantly proved. The covenant must either be made to appeare to run in a more narrow channel (which I suppose will hardly be done) that a man in Ignorance, or in Impenitency, as he does not keep covenant, so he never entred covenant, or else this must necessarily follow. To afferthis by a Arguments.

First, Their children whom God owns as his peculiar people, above others have right to Baptisme. This cannot be denied either these have a just claim, or else no children at all. But God owns all in visible profession, as his people, Isa. 1.2. Isa. 5. 13. Hos. 4.6. Jer. 2. 11, 13, 31, 32. Jer. 4. 22. Jer. 5. 51. therefore the

children of visible professors bave right to Baptism.

Secondly, Their children, that are brought forth to God, by their parents, have right to Baptism; This is as plain: But visible professors bring forth children to God, Ezek, 16, 20. therefore

their children have right to Baptifm.

Thirdly, Those children whose Parents are children of the Kingdome of God, have their title to Baptisme; But those that are in fin, and in a way to be cast out for sin, are children of the Kingdome, Mat. 8.12. Mat. 21. 43. Ergo the children of Parents in sin have right to Baptism.

Fourthly, The children of those, who are themselves Disciples of Christ, ought to be baptized; But men in sin are-Disciples of

Christ,

a) Arguments evincing the right of Christians in this latitude. Christ, 70h, 6.66, whole Nations, atmong whom are many wicked ones, are Disciples, Matth. 28. 10. The children then of those

that are in finne, ought to be baprized.

Fifthly, The children of those that are of the number of brethree in the faith of the Gospel, baveright to Baptism : But men in finne are brethren in the faith of the Gofpel, n Cor. 5.11. If any that is called a brother, be a formicatour, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, Ge. This our diffenting brethren will not deny to be meant of Christians, therefore

their children are to be baptized.

Sixthly, Those children that are holy by reason of birth from one or both beleeving parents, are to be baptized : But the children of those that are in fin may be boly by reason of birth of one, or both beleeving parents, 1 Cor. 7. 14. To clear this place, which some weakly enough, have urged for the contrary. Let us enquire who the Apostle means by a Beleever, and who he means by an unbeliever, and this will soone be decided; if we look to the case propounded by letter from the Corinthians, which he there refolves, and answers their scruples; That is confest to be marriage between a Christian and a Heathen a professed Believer and an Infidel, a man removed from an Infidel, (to take upon him the name of Chrift ), is there a Beleever, and many of thefe evenin Corinth, were men in finne. They that will have the Beleever there to fet out only a justified and fanctified person, they must by unbeleever mean all unfanctified persons, and so the case propounded and fatisfied, is, whether a regenerate person sandified by the Spirit, married to one that gives not full, or at least hopeful evidences of fanctification, may continue a marriage-fociety? whether a man of fobs integrity might have lived with such a wife to whom fob was joyned? a thing that was never yet brought into question, either by Jew or Christian; and altogether unworthy of an Apostles determination. The thing is plaine, that as infants have right to Baptilme, fo all Amplification the infants of those parents that nomine tenne are Christians, on of this pohave right to Baptiffn. See more, Treatife of the Sacraments, ficion. page 161.

To amplifie this in some particulars, and if it may be to make it more clear to doubting Christians.

First, A life in distrast of God, and rebellion against God, provo-

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#### 449 The Birth-priviledge and Covenant-boline [] Chap 58

king him to the highest punishment of the parents doch not divest the child of the title to the covenant and interest in the Secrament of initiation into the number of Christians. For proof of this look upon that act of folias, when the people were got out of the Wildernesse, and were brought into the Land of Canan, Josh, 1. 6. 7. The children of Ilrael Walked fourer years in the Wilderne fo, till all the people that were men of warte that came out of Egypt mare confamed, because they obeyed not the voice of the Lord: And the children Which be raifed up in their Stead, them did Jofhus circumcife for they were uncircumcifed shoy bad not circumcifed them in she war; you fee what the fathers were yet the children folina ordered to be circumcifed; Concerning their convertation, the parents were enemies, but as touching the election, the choice made of God, the iffue is to be numbred among the beloved. Who had a worfe father than Jofiah, yet where was there a better fon? A circumcifed man, who in youth began so lock the God of bir fe

ther David a Chron 34 3 Sales Him and her have the

Secondly, Misbelief in a parent divefts not the iffue of this birth-priviledge; though the father erre in the faith yet the child is not to be faut out of the number of beleevers. We have in this particular the Apollie for a precedent, had misbelief in the parent denuded the childe of this priviledge. Saint Pant had not beene a Jem by mentry,but an Heretick, or Sectory by nature, being before convertion a Pharifee and the fon of a Pharifee Scribe was a name of office butPharifee the name of aSect, and therefore Cheift warns to beware of the leaven that is of the Doctrine of the Pharifces, as of the Saddeces : Such was Pants parentage, and ver by descent and off-foring he is of the people of the Jewes. What we fav of Pharifees, is as true of Sadduces; It is not to be doubted but they were circumcifed perfons, and entitled their children according to the Directory in Scripture for circumcifion, as appears by their embodying of themselves with the people of the Jewes, Mareb. 22-23. Alls 23. 6. The most ftric of Pharifees took them into their fociety, which they had not done, had they not been men of the circumcifion, we fee the accufation charged on Prier on this occasion, Alls 11. 2, 3. A man transmits not his errors, nor his vices no more than he doth his graces.

Thirdly, ignorance of needful truths, in a parent doth not divelt

vest the childe of this priviledge. Those were the people of God (and therefore brought forth children to God) that did perish for lack of knowledge, Hofen 4.6. that went into captivity for lack of knowledge, Ifa. 5. A reverend brother, giving his reasons why he is among his brethren fingular in this point. not baptizing all born in his Parish , one maine one is, the geoffe ignorance among them, and that (as he fayes) not in Cumberland and those parts, but in Effen, fuch, shat if be Bould print, bis Rouder Would scarce beloove is were possible to betrue To which I only fay, I wish that our own experience in the pieces where we live, did give us occasion of fuspition, that may wrong it done them. Therefore co let she crush passe unquestioned, I would only with him to confider, whether there might not have been found the like in Cornel, that Church of the Seints, & Cor. 15,34. Bone bave not the knowledge of God, I fleak this to your found. Whether there he might not have found the like among the illuminated Hebrews, were not there there that were dail of braing, that when for the time they ought to be teathers, they had need that one teach show agains, which be the fiest principles of the Oracles of God, and were become food as bad need of milks; and was of firing weat I you their were of the Church, and therefore with them their the Church, and no munorum de

Fourthly, illegitimation of birth, adulterous copulation in the parents, divefteth not fuch iffue of this priviledge, David had never in that manner fought in falting and prayer his childes life, had he believed that he must not have been of the feed of the Jews, but of the incircumcifed Heathen, Pharte was of fuch a birth, vet who bore a greater name and glory in Ifrael than be, and bis family? even where the illegisimation of his birth is noted, there the glory of his race is magnified, which is yet farther honoured in that Christ according to the fielh was made of his feed. That feed of Abraham per ensinentians, was out of his loynes - Jepthah indeed was driven out by his brethren, but not because that he was not of the feed of the Jews, and people of God, but because they would not have him to share of the inheritance among them. A Reverend Divine faith, That fome perfons may be note. Objections anriam offendors ( as known Asbeifts, mocker of Religion, Idolasers, Papift), Hereticks, Witches ) and yet professe before men the faith, formes to him to imply a contradition. These (I confesse) are plan-Mmm2

### 453 The Birth-prisciledge and Covenant-bolinesse Chap-58

fible words to take with well-meshing fouls, that attend not to the language of the Scripture in this particular. And for the first, if he meanes Asheiffs in judgement, that professedly maincaine in word, what Davids fool faid in his heart, that there is no God's and by mockers of Religion, not those slone that oppole the power, but with Lucian all notion of Religion; and by Idolaters, those that professedly worthin falle gods, and worthin not at all the Lord Jehovab, then it cannot be denied that this is a contradiction; But Reverend Mafter Ruberford, whom he oppofesh in that place hath no such meaning; But for an Atheist in life; to be a profullour of the faith, we have Paul expressely for it. Tiens 1.36. They grafeffe that they know God, but in works they done bim being abominable, and disobedient, and unto every good Work reprobate. The Apostle (we see) law no contradiction in it : and for mockers of Religion, Peter did not foretell them to be out of the Church but within the bosome of it, when he faid, There fall come in the last dayes fooffers, walking after their own lufts '2 Pet. 3. 3. For Idolaters, if an Ifraclite might be an Idolater, then a Christian; How high were those in Idolatry mentioned, Plat. 106: 36,37,38,39 f and yet in covenant, ver.45. For the Church of Conince the Apostle is plaine A brother may be an Idolater. T Cor, 5. 11. It is within the Church, and not without, where men elcape death by plagues, jet repent bor of the working their bands, that they fould not worship Devils, and Idols of gold, and filver, and braffe, and ftone, and of wood, which neither can fee, nor hears, nor walks, Rev 9.20. For Papills, I marveb how they are diftinguished from Idolaters and Hereticks; for Hereticks as falle Prophets were of the Church of the Jewes, fo Hereticks are of the Church in Gospel-times, 2 Pet. 2. 1. The Apostle rells the Elders of Ephelou, Acts 20. 30. Of your own felves fall men arife. heaking perverse things to draw away Disciples after them. For Witches, though there were a Law in Ifrael not to fuffer a Witch to live, Exed, 22. 18. yet Ifrael had Witches, as is feen in those that Sant put out of the Land, and ber that in his distresse he fought unto, I Sam 28. Paul had never reckoned up witchcraft among those sinnes that shut out of the Kingdome of heaven, and certified the Churches of Galatia of it, had there been an impossibility that any such should be found of their number. that made claime to it; This the Reverend Authour doth as much

much as acknowledge in the words that follow, I deny not (faith he ) but that in jome fenfe, any fuch notorious offendor may have the effence and being of a member of the Church as visible, to wit, in this fense a corrupt and rotten member fit to be cut off. A member of she visible Church, ( though formerly an inoffensive professor of the faith ) may afterwards fall away into any of thefe notorious frandals, and yet for a while still retain the effence and being of a member of the Church as visible. Mafter Rutherford that is there opposed (I suppose) will affirme no more, Respective to the power of godlineffe, there is in them no foundneffe, nor yet in those that are better than thele; Some lay that one that is such in any known foule sinne, to them is no better than a Heathen, as bad as a Turke or Pagar, and nothing at all better for the name Christian. And I fay, that to me they are as bad, as to them, and perhaps worfe in the eyes of God. This priviledge in which they fland thus in. tereffed, is an aggravation of their finne, and a farther proyocation of God against them ; When the Lord famit, he abborred them, because of the provoking of his somes and of his daughters. Deut. 32. 19. yet luch is Gods long-fuffering, and forbearance of them, that he is pleased to vouchsafe them farther and more large evidences of his favour, Nehem. 9.30. Hierufalem was corrupted more than Sodom and Samaria, in all ber mayes, Ezek. 16.47. Sodom and her danghiers, bad not done as Hiernfalem and her daughters, ver. 48. Samaria had not committed halfe her finnes, ver. 51. In her abominations the had justified both of them; yet Hierafalem enjoyed those priviledges, that Samaria and Sedem enjoyed not; Hierufalem was in covenant, ver. 16. when Sodom and Samaria were no covenant-people, but worthipped they knew not what, John 4. ver. 22. Corazin and Bethfaida, Cities of Ifrael, were no better in the eye of God than Tyre and Siden, yea their finnes deserved an heavier weight of judgement, Matth. 11.22. It fall be more tolerable for Tyre and Sydon as the day of judgement, than for you, faith our Saviour; and fo it was with Capernaum, compared to Sodom, ver. 23. vet Chorazin, Bethfaida, Capernaum, enjoyed those priviledges from God, that Tire, Syden and Sodom wanted. As the Apostles zeal against the Samaritanes, sinnes, Luke 9:54, did out-strip our Saviours, when they would have fire from heaven to confume them; fo our zeale out-goes Gods, when we would have such Mmm 3 men,

## 453 The Birth-priviledge and Covenam-holinesse Chap. 58

men, root and branch, parent and child struck out of covenant, before God hath sued out any Bill of divorce against them, or removed his Candlestick, and taken all covenant priviledges from them. For the baptism of children of Apostates, there is a greater difficulty. Some of reverend worth say, They so not how justly a Parents Apassass fould deprive the childs of Baptisms, and some Texts of Scripture seem strongly to favour that opinion, Exek. 16.20,21. Moreaver, then has taken thy somes and thy daughters whom show has borne unto me, and the bast them sarrificed unto them to be devented; its this of thy whoredomes a small matter, that then has flain my children, and delivered them, to canse them to passe through

the five for them ?

There could not be an higher evidence of Apollocy, than to give their children in facrifice to a falle god. It was one of the highest acts of obedience that Abreham could testific to the Lord, and yet thefe yield it to Idol-gode; They bring forth children to God, and give them to Moloch, Pfal. 106.35, 36.37,38,39. They were mingled among the beathen, and learned their works, and they ferwed their Idols, which were a fnare unto them, yea they faorificed their fous and dang beers unto devits, And fled innocent blood, even the blood of their fennes and of their daughters, whom they facrificed unto the Idols of Carnan, and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. These in this apostatized from God in covenant, yet God lookes upon them as a covenant people, ver. 45. And he remembred for them his covenant, Oc. But this feemes to be but a partial Apollary, taking in the worship of Idols, they did not totally cast off the worthip of God. A line of profession was still (it feemes ) held up, God was not wholly cast off in Yndab. They feem to be of those, that fwere by the Lord and Malcham, Zopb, 1.5. keeping up the worthip of the true God, and yet take in the worthip of a falle god with him. As for those in whom Master Firmin instanceth; our Englishmen now in Turkey, apostatized from the Faith to that Religion ! concerning whom quares are often put, it may feem equal, that as sman comes into covenant, and his posterity with him; So, totally rejecting the covenant, denying God as well in profession, as in his works; that he and his posterity should be out of covenent : Being before an holy root, to transmit holineffe to his feed.

feed, now he becomes unholy, and put out of fuch capacity, and is disabled from making over any fuch priviledge to them. But here we need not to trouble our felves with the Baptifme of fuch. baying renounced Christ, they baptize not their infants in his name. A Minister shall have none of these cendered to him, and to baptize them into this body, when he well knowes they must be never faffered to be of it, were an high taking of Gods name in vaine, and a mockery of fo facted an Ordinance. Now in case a grandfather shall take one of these children, and offer it unto Baptisme; and being a Progenitor, shall undertake the education in the Christian Paith, and not in the Turkish abominstion, whether in this cafe there be right to Baptifme, is the queftion. Now thele may be looked upon, either as meer Heathens, in the fame condition, as if they never had an Ancestor in the Faith, or elfe as iffuing out of the lovnes of mediate Anceltors, believing, and fo coming from a root that bath been holy. . If confidered in the former way, they may have a title to Baptifme according to many eminent Divines, by vertue of their Adoption, Reverend Mafter Candres observes a three-fold way to circumcifion from Gen. 17. One is perfonal upon profession of Fairb in a mans often perfon, to Abraham entered, A focond is paternal , when a man comes in by eight derived from his Parents, to Ifade and Ifamael had title. of third, adoptive, bring taben into the family of a Beleever according to that, Gen. 17. 12. 12. He that is eight dayes old among you, shall be ciroumeifed, every man-childe in your generations, be that is born in the boule, or bought with money of any ftranger which is not of the food. He that is borne in thy benfe, and he thus is brught with thy money, must needs be circumcifed, che. Atty bondman that he would take, and adopt into his family, in such case had right of circumcifion: River. on Gem. 17. Exercis. 89, is cleare of this judgement, and fayes, he remembers that it was lo determined in the National Synods of the Prench Churches, fliir infidelium quoting in like manner Profer in his fecond Book, De vocatione quoting in the manner rroper in this record Book, De vouchfafed gratia ut baptito the children of Infidels, when by a fecret providence they outed Dei prointo the bands of the godly. Mafter Cotton I remember in his book of Infant Baptifme is for it. Mafter Norton against 4pollonise for prefent fulpends his judgement, page 38. I had ra-

a Aliquando praftainr bec videntia in manne . piorum quemodocunque Proveniunt.

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### 456 The Birth-priviledge and Covenant bolineffe Chap. 58

ther go his way, than theirs that determine it ; and in my thoughts with submission to better judgements, I rather incline in prefent to the contrary. Those that Abraham bought with his money, I suppose were men of years, who were to be circumcifed and their iffue; But whether they were not first instructed, is the question. No uncircumcifed person was to be in his house, and whether he might compel to circumcision may well be disputed. He found them explicitely in covenant with falle gods, and whether he might give them the feale of the covenant of the true God in that fiste; I question. It is faid . Gods covenant shall be in their flesh, verse and that this should be done, and no covenant with the true God at all professedly in their mouth, no notion of him by way of affent in their heart; to me is strange; I think it implies Abrahams work, first in instructing of them in the covenant, and upon their affent they were received. and their feed with them. Circumcifion did denominate them a people of God , and that is a strong contradiction to have them circumcifed, whole faith was in a falle god, and who applied themselves to such worship: Their entrance I should rather take to be personal, than adoptive, Consider them then as descending from the loynes of Christian progenitors, having fathers of their flesh heretofore in covenant with God, and we shall finde them in a better condition than those Heathens that had ever been strangers. And here the Apostle will help us to a distinction, Rom. II. 28. Speaking of the Jewes cut off from the body of the Church visible. As concerning the Goffel, (faith he) they are enemies for your lakes. Their present condition is as Heathens, being alienated from God by reason of unbelief of the Golpel ( which Apostaly of theirs hath given occasion to, and made way for the calling of the Gentiles: ) But as touching the Election, they are friends, faith he ; God hath respect to them, not totally to reject them for their fathers fake; for the covenant which he entered with, and the love that he thewed unto their fore-fathers, being beloved upon the account of their fathers; When there is a father found to do them that office, to take them out of the wild Olive, to put them into the true Olive: I do not doubt, but that they have

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have title: Though Baptisme should be denied to infants refpedive to all predeceffors, pure Heathen ( notwithstanding Adoption, which I will not determine ) yet the Apostle speaking to much in favour of lewes, even in their state of blindnesse. respective to the hope of their future call : I do not doubt but it might be youthfafed (upon this account of Adoption) to an infant. Yew, if we can have any ground fairely to conclude his descent from Abraham, much more where we can easily evidence a descent from parents that are Christian. And this I hope is some explication of my meaning where in answer to the demand of an advertary I fay, That infants be capable of Baptifm. by descent from parents, either within mans memory, or beyond it; when a line of profession bolds, or is againe restored that the infants may be received into the vifible Church, and enjoy the faving Ordinances of Christ Jesus, page 68. of my answers and some satisfaction to the question concerning the power of mediate Parents, giving title to Baptisme, where out of the cale of total Apostasy there is small difficulty. I shall conclude in the words of Rivet. a If a parent wants true Faith; yet minkes profession of it, and in the external society of the Church is accounted a Belevver, or hath been accounted heretofore under the Old Testament; the infants borne of such parents, are in covenant with them, and partakers of the promise even upon this account : because the promise was received of the Ancestors in behalfe of the posterity that should iffue from them; which the unbelief or bypocrific of the immediate parent, camor make invalid as long as the infant cannot imitate the anbeltefor bypocrific of the parent.

a Si Parens carens vera fide, eam tamen profiteatur & in externo Eclefia catu pro fideli babeatur aut olim babitus fuerit fuh veteri Teftamento infantes ex talibus nafcentes erant fæderati er

promifionis participes; quia etiam promifio acceptata fuerit, d parentibus majoribus in gratiam nafcitura po fteritatis cui non pra judicat immediati P arentit incredulitas aut hypocrifis quamdin infane ineredulitatem & bypocrifin Parentis imitari non poteff. Riret. in Gep. Cap, 17. at abilitalled trem the scient cheese in acres in top, it

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#### CHAP. LIX.

A Defence of the former Doctrine respective to the lati-

Reverend Authour putting it to the Question, Whether the Ministers of England are bound by the Word of God to baptize the children which fay they believe in fefes Chrift, but are groffely ignorant, feandalow in sheir conversations, scoffers at godlinesse, and refuse to submit at Church-discipline ? determining it in the negative, a work most candidly carried on, must be ingeniously acknowledged, yet a work in which the Authour appears rather di ffident than confident, more in suspition, than affured of the verity of his own tenent, or warranty of his present practice. Sometimes he confesses himself at a disadvantage, and comes very weakly offit, page 13. Sometimes he calls for better fingers to untie the knot that he meets with, page 32. Sometimes he.even yeelds all, as the frate did frand not onely with the Jewes, but also as it doth fland with us, though it ought de jure to be otherwise, page 34. Sometimes he professes not to deny any infants, but to delay them, page 42. Sometimes he faves he had rather grapple with those, who think he's too large, than with those who judge him to be too streight, page 43. Suspecting his errour (as indeed it doth) if Scripture may determine) to lie on that hand. I shall as briefly as may be take a view of it. He premiles two things, page 1, 2. for the clearing of the question.

First, Premises two grounds, on which he builds his discourse; 2. Puts the Question as above 3. Brings arguments for the ne-

gative, which I shall here take into confideration.

First, The infant that is to be baptized, if we consider it in it solf as abstracted from the parent, gives no reason for it solfe why it sould be baptized. This we willingly yield, the infant hath no independent title, the right claimed is in relation to the parents, and thence I inferre the infants right is somewhat, that parents can transmit to their children that gives the title, otherwise they might have regeneration from parents, as well as Baptisme. It is not then inherent graces that we must look after, respective to the

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the childes interest, but covenant-priviledge, covenant-holi-

A fecond ground is inferred from the former. All children then (faith he) are baptized by vertue of the parent, one or bath over considering the childe in relation to the parent, being the branch of fuch a root, and fo I take in the childe together with the parent, Hence we fay commonly they must be children borne in the Church that le, of (neb parents as are members of the Church, being a fociety of visible Saints joyned together, by way of covenant, to exercise an boly communion with God in Christ, and fo one with another, according to the order of the Goffel: for I prefume none ure fo fottift to under fand a Courch to be that place which by a Metanymy of the fub. jest we call a Church, nor the Parifles that men live in which never were of Ecelefiaftical confitution. I am utterly to feek what is meant by that place, which by a Metonymy of the subject we call a Church : our meeting places seeme to be intended, but few children are borne there; and the Authon speaks of a Church where children are borne. For the covenant of which he fpeaks one with another, according to the order of the Gospel, which he seemes to understand of a Congregational Church, conflituting covenant, and puts into the definition of a Church : this should not have been premised, but proved. His adversaries in this thing, know no such explicite covenant. If an implicite one will ferve, then the Parish inhabitants (which he layes were never of Beclefiaftical constitution) are all in covenant; Men that professe God in Chrift, and by vertue of conveniency of habitation, joyne in one, in the worthip of God, in the use of Ordinances, racitely and implicitely are in covenant together, and we take it to be no fottilh thing to esteeme these as Churches. If this be his meaning, to affert onely an implicite covenant, where be faves page 3. (This rule warrants any Minister comfereably to administer that Ordinance. Here is a parent one or both visibly in covenant with God, and a visible member of Christs Church: I do therefore administer the foal of the covenant unto this infant by vertue of this parent, according to that Command given to Abraham, the father of believers with Whom when the Lord entered into covenant, and laid the foundation of the Church visible in his family , he took his feed into covenant with bim, and commanded that they with bim foodld keep that Nnn2 Seale

Covenant of Church-members either ex. plicite or implicite. The Apostles and primitive Christians knew no explicite Church-Covenant,

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Seale of bis covenant, ) we freely confent, and then the quellion is determined in the affirmative; I am fure the Church of the Jewes took in fuch by circumcifion, that some would exclude from Baprifme. In cale he mesnes an explicite Church-covenant, over and above the covenant of grace, as the lewes had no such way, so neither had the Apostles or primitive Chriflians. Those converts, with a. did northet first day of their conversion before their Baptisme set upCongregational Churches with officers; they dwelt in many remote places at great distance (whither they were to returne to their respective families ;) and therefore could not in this way embody themselves, in one diflind fociety for exercise of discipline. Assoon as the Eunuch by Philips preaching of a Jewish proselyte, is made a Christian Disciple, he faith to Philip, See, bene is mater, what doth hinder me to be baptized? Acts 8. 36. Had Philip understood a necessity of confederation into a Church-way, over and above the covenant of grace before Baptilme, he had doubtleffe informed bim; and as Chrift fent the Leper that he had cleanfed, to Bew bimfelfe to the Prieft, and offer the gift that Moles had Commanded, Matth. 8. 4. fo Philip would have observed the Gospel-order appointed, and have lent him to fome particular constituted vifible Church, upon his covenant to have been received, and not hand over head, upon his bare profession that be believed that fe-(see Christ in the Some of God, baptized him. When the Gentiles had received the Holy Choft, Peter faid, Alls 10, 47. Can any man forbid water, that shefe flouted not be baptized, which have received the Holy Ghoff as well as me? had there been any fuch rule of a Church-covenant, orderly to have preceded, he might eafily have feen that any man, upon that account might have forbidden it. Paul had made much more hafte ( as I may fay ) then good speed, Alls 16. In baptizing the Jaylour and his houshold, in cale felus had fet down an order of a preconfederation into a particular Church fociety. Mafter Burtler in his model of the Congregational way, sith, that those particular infrances which are produced by divers reverend Divines, of the Ennuch Centurions, Paylours Baptifine, though not belonging to any particular Church against what we have laid down, are of liste force and validity, in regard that which was done to those persons was by the bands of extraordinary officers, that were not sied to particular Churchee

Churches, as ordinary Pastomissand Treathers were then, and fill are But these persons whom they thus baptized, were not persons in any fuch extraordinary capacity, and they must come in, in a Golpel-way. This might have priviled ged the Leper cleanfed by Christ, from offering his gift appointed by Mafer, as well as it could priviledge thefe new Converts from any covenant way appointed by Christ; and the Ennuch faith, What doth binder me to be haprized? without mention of any special priviledge of an officer extraordinary, in a way otherwife irregular. And the like we may observe in the speech of Peter .- (2.) They should thew is where, when, and by what authority, any ordinary Baflours and Teachers ried themselves to such an order, to bring men into a Congregational Church-way, and to baptize into fuch particular Church Congregational, and not into the noiverfal Church visible. (3.) Those of his judgement, may do well to give us their thoughts of their own Baprifme. They had no independant right, all their right was in relation to their parents. Their parents were not (as we conceive) thus in any particular Church federation, perhaps they were no fit persons in their judgement for admission, neither were they haptized by the hands of extraordinary Officers. If their Baptisme was null, then they are yet to be baptized; if valid, they had thed title to Baprifme, and others in their condition are entitled. (4.) Then it is in the power of man, at pleasure to keep parent and childe from the priviledge of Ordinances, to have them passe as Heathens and Infidels, yea believing godly men and their children at their courreffe, mult be reputed either of the number of dogges or of children, this cannot be denied : The majority of thefe have power at pleafore of admission of members. And to be no Church-member ( with them ) is the same as to be a Turke, or Indian, page 9. And how different their judgements are, who are fit to be received, and who are to be denied, is evident. Some of no obscure note have affirmed, though minded, be contrusy minded, that to render a man capable of admission into Churchmemberfip, grace is not sufficient, but be muft have expressions, and fo a fathers flow tongue, shall exclude his childe from admittance into the fellowship of the Saints; when upon the other hand upon the bare account of his fathers glib tongue; ( though there be fcarce another commendable quality ) another may be received, when Nnna

# 472 The Birth-priviledge and Covenam-holinesse Chap.59

when these are not judged worthy of fellowship, who are not of abilities to sit in judgement with the Congregation, to admit members; to passe sentence upon delinquents, to judge of Dostrines, not only to elect, but to ordain Passours and Church-Officers, we may easily guesse how many they exclude as without, whom Christ receives. Such a way had it been taken, had deprived the Church of an Heavisiah, Josiah, and many others in their age renowned; How great a provocation is this to such children when once of growth to joyne with them with whom the Church rancks them? and to oppose with the uttermost of sury, such that (after the revolution of so many generations inheriting that priviledge) now do debarre them? And how great an encouragement to joyne with such in all holinesse, with whom they are honoured with these privi-

ledges?

As to the fecond, whether the Ministers of England are bound by the Word of God to baptize their children which fay they beleeve in Jesus Christ, but are groffely ignorant, scandalous in their conversations, scoffers at godlinesse, and refuse to submit to Church-Discipline. Our Authour puts a Question, What parent do you mean; the immediate parent onely, or the predeceffors? For suppose the immediate parent be as your question mentions; yet it may be the Grand-father, or fome of the predeceffors have been godly. And farther fayes, I perceive diverse of our Divines belp themselves here, and some in discourse are content to lose that ground of the immediate parent, and flie to this. Though I fee no reason that any should fly hither, in hope of help, yet it is strange to me that he should stand for the immediate parent, excluding all mediate predecessours, who hath faid enough for their power in giving of this interest to the children. He fayes, I do administer the Seale of the covenant unto this childe by vertue of this parent, according to that Command given to Abraham, the father of Beleevers, with whom when the Lordentered into covenant, and laid the foundation of the Church wifible in his family, he took his feed into covenant with him, and commanded that with him they should keepe that Seale of his covenant, When God tooke Abrabam into covenant and his feed with him, it was not onely his immediate feed, but the iffue of his flesh at the greatest distance, Gods covenant with Abraham, Ifaat and facob, is mentioned in Gods 59

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Gods apparition to Moles, Exed. 3. 6. and was pleaded by Mofer in his intercession with God for Ifrael, Exod. 32. 13. Mofes then, and all Ifrael were in this confederation of Abraham, yea all Ifrael in facceeding ages, Levis. 26. 42. When the worlt of Jewes make that plea, that they are Abrahams feed, the Lord Christ yields it, John 8. 37. and the Apostle concludes a holineffe in the whole body upon that account, that the root at such a distance, Abraham, Ifaac and Jacob, were holy, Rom. 11.16. I know not how we can bottome any thing upon the grand Charter of God, made to Abraham, and exclude the mediate parent from all power to conferre this interest upon politerity. When 74cob calls Ephraim and Manafeb by the name of fonnes, Gen, 48. 9. as a father gives his blefling to them, putting his name, and the names of his fathers, Abraham and Ifaac upon them ver. 16. and 20. were they not to be reckoned for the fonnes and feed of faceb? doth not their mediate Parent, as well as Jojeph their immediate Tather, conferre an interelt on them ? Mr. Hoofer was before our Authour in this tenent, and his grounds are fully answered by Mr. Candrey, in his Diatribe, concerning infant-baptime. I shall onely take into consideration our Authors Reasons.

Mr. Firming reasons and his replies to them.

First, he yields that England bad Christians in Primitivetimes. Thousands of Martyrs under Dioclefian, but after the waters grew brackish at Rome, and brings it to us in England; we beld (faith he) the name Christianity under the Romilh yoke, till of late the State threw it off, and then the people following the State concluding, I doubt not but God bad his number in those dark times; but what were those few in comparison of the body of the people, or predecessours, since the time of the Gospel restored to its purity; God bath wonderfully appeared in England; but those who use the argument of predecessours runne very bigh

Anfw. 1 .. If the waters grew brackish at Rome, fo that they gave their fent hither; fo did the waters of Judea and Jernfalem grow as brackish yea, and of a worfer favour in the dayes of Abaz; and at those times when they brought forth children to God and gave them to Moloch, Exek. 16. 20.

2. Neither do we look fo farre back ( when we look back as farrens Dioclesian) as the Jewes in Christs time; as Paul that looked

# 464 The Birth-priviledge and Covenant holinesse Chap. 59

looked as farre as Abraham in his time; yea, himfelf flaves not till he come up to him, we are not necessitated to look to high. A pedigree in a shorter line as to this purpose will serve our turnewe are not tied to make it out that our Progenitors were really godly, to conferre fuch covenant-interest upon us. Primitive-Christians were admitted upon the account of Profession , by our Authours confession, and not upon the account of reality of godlinefle, and they gave their posterity interest. We see how much reverend Mafter Hooken peaking the opinion of his party, gives to the Churches connivance, negligence, or indulgence in this thing : If the Church ( faith he ) either through connivance . negligence, or indulgence shall tolerate fuch evils, and evil persons in that flate of Church-member (hip, they cannot then deny them the priviledge of Members. And I dare attribure as much to Gods connivance, his indulgence; and long fuffering; Till he fue out a bill of divorce, and openly cafts a people off. ( that they be none of his Kingdome, or called by his name, ) they are in covenant , and their children with them. It feems Mafter Hocker judges that the Church may thus connive without finne ; feeing he diffinguisheth between connivance, indulgence, and negligence. I am fure God may, out of just prerogstive; And to have the line broken off, affoon as the power of godlineffe, in a race declines, is to be infinitely above God, rigorous, and fevere, and the ready way to bring in a frrange and monftrous confusion. He goes on, and faves be will a little confider the Text in reference to them; and then infrances in that in the lecond Commandment, shewing mercy unto thousands, of them thus love me, and keep my Commandments, as though that were the alone Text we had, to rest upon. Though much might be spoke by way of Animadversion of his Answer, yet I forbeare. Use may be made of that Text, to evidence that it is no unreasonable thing to carry on a priviledge fo farre, from generation to generation, and an easie reply made to most that he hath spoken; Yet I build not a formal Argument upon it. therefore I shall not spend time in it. His second; third and fourth Argument come in to fill up his Comment on that Text, and therefore might have been answers not Ararticles in store to a first of the

Fifthly, he layes, that Text, T Cor. 7. 14. feemer to tiethe federal

federal boline (s of the childe to the immediate parent; doth not far, the child is boly, &o. by vertue of a great grandfather : And fo it feemes to me alfo. Those Corinthians being new Converts, their iffue had none but immediate Parents, from whom they might claime their interest; and by whom they might be entitled; As the Parents themselves did claime it from no Parents or Progenitours at all, their Ancestours having no power to communicate it : Ifanc and Ishmal had right of circumcifion onely from their immediate Parent : Abraham had right immediately from God, Paceb and his posterity had right from Parents, both mediate and immediate, and thefe Corinthians from their immediate Pav rents onely, and their children from Parents mediate and immediate.

Sixthly. He fayes. If that promife doth give this power to predeceffours, &c. then though there are none to educate this childe (For the ignorant profane parents will not but teach them bow to break the covenant; The predecessours cannot they are dead and are not ; ) yet we muft feale to this childe ; &c. Where do you fee Churches take care of fuch children ? they must be of some bignesse, and under flanding before the Church meddle with them; the immediate profane person brings bim up in ignorance and profaneueste. neither will take care to have bis childe instructed by the Church, as experience Wieneffeth too much? Anfw. I understand here the covenant-promise, as Alls 2. 39. by vertue of which thefe Jewes were children of the covenant Adr 2: 35, and not with limit to the fecond Commandment; and then focak in a har for brilliances, beenferein me and amprice ferion

1. Here is enough spoke to conclude the childes interest, in cale he shall be taught to break covenant, then he is in covenant. An Indians childe breaks no covenant with God; And being in covenant, he is interested in the priviledge of the comen. .- derrak noutd very nardly give to consequences and

2. Let him make it up into a formal Argument, and then it runnes thus. That childe whole immediate Parents will not bring it up in the power of godlinesse, bath no right to Baptifm. This, though it carry some fair shew, with those that are not able to judge; yet it is evidently falle; Those that were winnesse to themselves, that they were the children of those that killed the Prophets were of the circumcifion, Matth. 23. 31. yes, those that had cru-

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## 466 The Birth-priviledge and Covenant-bolineffe Chap. 59

cified Chrift, were in covenant with God, and their children in confederation, Alls 2. 39. That counsel of the Prophet, Zach. 1.4. Be ye not as your fathers, unto whom the former Prophets bave cryed, faying. Thus faish the Lord of Hofts Turneye now from your evil wayes, and your evil doings, e. might have been spared, in case none had been received as Members in covenant; but those whose fathers took all care for their education in the power of godlineffe, and Stephen might have spared his reproof, Alls 7/51, 52,53. or rather had runne upon a contradiction when he faid, To fiffe-necked, and uncircumcifed in bearts and eares, ye do alwayes relift the Holy Ghoft as your fathers did, fo do ye. Which of the Prophets have not your fathers per secuted? and they have flaine them which shewed before of the coming of the just One, of whom ye have been now the betrayers and murderers; who have received the Law by the diffestion of Angels, and have not kept it. They food vefted with their children in that great prerogative, Rom. 3. 1. The case of such children is sad, but not desperate: Though the Church cannot do the whole duty incumbent on a godly Parent, yet it takes care for the dispensation of those Ordinances that are faving, and Scripture calls by the name of Salvation. I know fome feeing the truth of title in fuch children to the covenant, and confequently to Baptilme, and therefore dare not deny them; yet are fo farre scandalized with this loose education of children, that they will admit it onely with this caution, that some undertake for their education; and so those of loose life, may have their children baptized; because (fay they) fome difference ought to be put in all divine Ordinances, between the pure and impure for the comfort of the godly; the censure of the wicked, and the edification of all. But I wonder how this difference of pure and impure is feen between childe and childe, that is tendered to Baptifm. As to covenant-holinesse they are both equal, otherwise shele mens undertakings would very hardly give them admission ; and as to real-holineffe, neither have it; by communication from their Parents; otherwife (fay they) the Ordinances of God cannot be kept without blot and pollution, I wonder what pollution these mean; I know none in children but Original fin, and the childe of the best Parents is tainted with it ; and let us take beed of bu. fying our felves with more care for prefervation of Ordinances . than ever God himfelf took about them. If thefe, thus borne have

have no right at all (I suppose) they should not be admitted with any caution whatfoever. Mafter Candry observes ( and feemes to be of that judgement, ) that fome think this provide to be too hard : I confesse, I am of that minde , If ( notwithstanding fo fad discomforts in such Parents) infants stand vested in any such Birth-right-priviledge; why (hould it be suspended on the courtefie of fuch undertakers? being by birth-intereft Christians, they must not on this account passe for Heathers. And how hard is it to impose such a burden upon any that is not ready to adopt the iffue as his owne? and in such case, his undertaking upon that ground brings the charge of a father upon him. This will foone grow into the bare formality of former Susceptors, God-fathers, and God-mothers, without any real advantage to the childe. If by education be meant, fuch as a godly Parent ought to give; none will be found to do it. If onely education in the way of a Christian, as in opposition to Judaisme, Heathenisme, it needs not to be doubted, and that implies a covenant. What farther is defired, must be left to the bleffing of God, by providence on Ordinances. The want of piety in the Parent is supplied by the piety of the Church, into which the infant is received.

Seventhly, faith he. If the Predecessour may by this promise give right to Baptisms, wishout the immediate Parent; then I pray you tell in how farre we may go for this Predecessour? how many generations? Where bath Gods Word limited Ministers, you may go to this Predecessour, and no farther? 1. I know sew that say the Predecessour gives right, without the immediate Parent, but all concurre in a joynt way to communicate a covenant-interest; but

his question may have an easie answer,

2. I demand in titles of Honour, and inheritance of Lands, which men claime by descent from their Ancestors, where it is that they stay? It will be soon answered that they stay, when they can rise no higher, to finde any other Predecessours vested in such honours, or such inheritance. Some can make no claim at all from Parents, they are the first of their house, of honour or inheritance. This was the case of the Primitiva Converts, and such is the case of the Indians, that now by a gracious providence are converted by the English. Some can go no farther

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# 468 The Birth-priviledge and Covenant-bolinesse Chap.59

then their immediate Parents; they were the first in honour, or that gained an inheritance to their house. This was the case of lease, and of those children called by the Apostle, holy, I Cor. 7.14 and will be the case of the children of the Indian Converts, Others can rise to the third or fourth generation; others can go as high as the Conquest; some can claime beyond the Conquest, by deeds beyond date: so it is with some Christians, all may go as high as Ancestours have been in Christianity.

Eightly, If by vertue of that promise Predecessours may wishout the immediate parent give right to Baptime, then the children of an immediate parent apostatized from the Faith, and excommunicated from the Church, may be

baptized.

The interest of infants of excommunicate persons in Bapulmae.

If I are a form.

I have spoke already to the children of Apostates, and as to the children of excommunicate persons, I readily yield his conclusion, that I may be prize them, against which, he thus farther

If I may baptize the children of an excommunicate parent, then I may baptize the children of one who is no Member of a Church, (fir fo is the excommunicate person); so consequently the children of a Turk or Indian, for they are no members of a Church, and the excommunicated person is no other, in respect of his communion in Church-privi-

ledges.

I answer, if excommunication be onely out of a particular visible congregation (as some say,) then the reply is easie, being thus excommunicate his right, in the Church universal visible, still remaines, and into this, it is that we admit Members by Baptilme, 1 Cor. 12.13. otherwise a Christian were a Christian respective onely to one congregation, and that congregation salling, his Christianity must fall with it; and being taken into a new one, he must be also admitted anew by Baptisme.

But I farther answer. A Church-Member may be considered, either quoad jus ad rem, or quoad jus is re; either respective to a fundamental proper right, or a present personal actual fruition of his interest. An excommunicate man in the former sense is a Church-Member, not in the later; This excommunication is a sequestration, not a confiscation. He himselfe is suspended from

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present benefit, not cut off from all title, as several wayes may

be mide to appear. 1. The Text faith, Let him be at an Heathen or a Publican (in respect of society with him or familiarity, faith Master Candres, Distribe pag.2181) not an Heathen and Publicane. That Text, 2 T bef. 3. 14. is ordinarily understood of Excommunication; yet there the caution is added, Count him not as an enemy but admonife bim as a brother, verf. 15. A brother is a Church member, an excommunicate person is a brother. That which is for cure not only of the body, but of the member in particular, is not a total dismembring : But this sentence is for cure of the particular membet, For the deffruction of the flesh , that the fpirit may be faced in the day of the Lord, 1 Cor. 5. 5. a Excommunication is not like poy son that is given to an enemy for death, but a medicine that w given to a brother for life, faith Gomarus in 2 Thef. 3, 15. Certainly Gods casting out of his Kingdome, Matth. 8. 12. taking away his Kingdome, Mat. 21. 3. removal of his Candleftick, Rev. 2. 5. the breaking off from the Olive, Rom. 11. 17. 18 a sentence farre above Excommunication. To let passe Authours of this minde, Zanchy, and Perkins, quoted by Master Firmin, The National Synod of France, 1583. The Divines of Geneva, Calvine, Dr. Amel. Danens, Brochman, quoted by Mafter Cawdrey, Diatribe, page 216. and examine it by reason. Either the excommunicate persons sin divests the childe, or else the Churches centure; But neither the fin, nor the centure : Ergo. 1. Not the fin as may appear, 1. By an Argument, ad hominem. fenting Brethren (as we heard) allow the Baptisme, notwithftand. ing fin before the fentence of Excommunication; It is nor then the fin in their judgement that doth diveft them. 2. By an Argument ad rem. No fin but that of nature descends to posterity ; man transmits not his personal vices, neither fault nor guilt, no more than his graces. And for the fentence that cannot reach the childe, I never read that Church confures were like that plague laid upon Gehazi to cleave to bim and to his feed. In any legal proceeding, the childe is not to be punished for the fathers fault; there was a Law against it, Dent. 24.16. The fathers Shall not be put to death for the children, neither fhall the children be put to death for the fathers; every man fall be put to death for his own fin; and Amaziab King of Judab is commended for observation of it,

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a Hac enim excommunicatio non eft inftar veneni, quod bofti datur ad exitium, fed medicina, qua fratri datur ad falutem.

fule those children, whose parents are underno Excommunication.

As to the third, our Authour ; 1. Premifes a queftion, Whether is this bare profession of Faith in Christ, (though Parents be groffely ignorant, scandalous, and refuse to subject to Church-discipline ) sufficient to make a man, and continue bim a Member of the Church visible. And then proceeds to arguments, as to his queftion : I wonder how he can imagine that it makes any thing to his queftion , and in case it were wholly yielded him, whether thence he could draw his conclusion, that Ministers in England should not baptize the infants of all that professe the Faith in Christ Jesus. He confesseth in this question he hath disadvantage. For if a man be looked upon (faith he) as a visible Saint, and reputed a Member of a true Church ; if that Member be very [candaland, and the Church let him alone and not deale with him, that perfon may challenge any Ordinance in the Church, both Baptisme and Lords Supper. But I conceive such a person is not sufficiently qualified to make a Member of a Church, nor ought to be continued a Member of the Church; but the Church ought to feek to reforme bim, or if not to cast him out : fo that if the Church will let fuch a perfou alone, and give him thefe Ordinances, there will be quilt charged upon that Church.

Here is his acknowledgement that they are continued Church-Members, though they should not be continued, and see what he hath further; Is is some, she wicked fewes being members of that National Church, solong as their Membership held, they might challenge circumcission, so for wicked persons so long as they continue members, and the Church lets them alone, they may challenge Baptiss, and so upon his own grounds, they may of right challenge it, and Ministers then must needes do wrong in case they deny it, and so in all mens judgements, the question is concluded in the Affirmative; yea, should the Church passet or the highest of her censures, through all that is allowed to the highest top, yet still the person under censure continues in a fundamental

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right of Membership, though debarred of prefent fruition, and lo their infants entituled . as we have feen , to Baptifme. His Arguments are worthy of examination, in which he concludes fuch a one is not fit to be a Member.

First, Members of Churches according to the Goffel are Saints vifible : But fuch a perfen at the question mentions, is not a vifible Saint : Ergo. The Minor he proves, Such as will fay that fuch a perlon as the Question mentions is a visible Saint, I thinke bis eyes are not good. He that tells me, the Saints which Paul mentions in those places were no other than such a person as is in the Question be

mult pardon me, shough I beleave him not.

Answ. Visible Saint is taken either in regard of Separation for and dedication to God, or for real qualifications according to the power of godlineffe, in the first lense, such are real Saints, that he mentions and rejects, in which fense we have thewn Saint to be frequently taken, and fuch were most of the Members of the Church of Sardis, there being few that had not defiled their garments, and many fuch in the Church of Corinth : In the second sense ( and I know not a third ) his eyes are better than mine, that can determine concerning them. Inward graces onely make a real Saint, and thefe to me are invisible: if he meanes fo far as mens judgements can upon any fair ground conclude that they are such, then the Apostles will be involved in our guilt, who hand over head admitted members the fame day they were converted, being in fool fins, and never staying time to make judgement of the hopeful truth of their graces, Paul calls all those that he persecuted, Saints, Alls 26. 10. So doth Ananiae, Alls or 13. all those for whom after conversion he ordered and made Collections I Car. 16.1. And these were some of them as bad as any that in his Epistles he reproves. Thing post of

Secondly, If a bare profession in Christ be fufficient to make a member of a Church, then no perfor can justly be excommunicated out of a Church for the vilest fine or herefies, provided he doth but hold this profession of his faith, the confequence is cleare, the person is the same which be was when you took him into the Church. The confequence is clearely erroneous a for he made a profeffion of his faith , and not of fin, as we fee in Simon Magus.

Thirdly, He that manifestly opposeth Christ in his visible King-

Arguments to carry the queftion in the negative answer.

# 472 The Birth-priviledge and Covenant-holineffe Ghap. 59

dome, is not fit to be a member of a Church. But fuch a per (on as the question mentions doth manifellly oppose Christ in his visible kingdome. Ergo, Not fit to passe without censure, should have been added: but whiles he acts rebellion, he prosesses the subjection and in the Apostles language is a prosessor. The n. 2. Having thus made way he propounds several Arguments, that Ministers by the Gospel are not to haptize the children of such Parents.

We come now to our Authours arguments; First, Such perfons as de jure onehr, and de facto are excluded by godly Minifters from the Lords Supper, ought a foto be excluded from their childrens Rantifme : But fach perfons as the Queltion mentions de jure onohe. and de facto are excluded from the Lords Supper : Ergo. The Major is proved. If Bapitime doth feale to the fame covenant which the Lords Supper doth, and doth figuific and scale as great bleffings and priviledges as the Lords Supper doth, then those who are excluded from the Lords Supper suphs alfo to be excluded from their of ildrens Bap. ti me : But the Antecedent is true : Ergo. The Confequent. This is Mafter Blackwoods argument to keep infants from Baptifine because they are kept from the Supper: And if it be of any validity to ferve our Authors turn, it is of as great force for Mafter Blackwood; Give me leave in Master Blackwoods behalfe to urge it in this manner, with the least change of words that is possible : If Baptisme doth seal to the same covenant which the Lords Supper doth, and doth fignifie and feale as great bleffings and priviledges as the Lords Supper doth sthen those that are excluded from the Lords Supper ought also to be excluded from Baptifme; But all infants are excluded from the Lords Supper co nomine, because they are infants; and therefore they are to be excluded from Buptilme. When Maffer Firmin hath given a faire and full answer to this Syllogisme, he may easily fit it to his own, to give like fatisfactions. An infant in covenant may be admitted by that figure and scale; in the use of which he is meere'y passive, and yet be kept back on the account of his infancy, from that fign and feale, which the Participants must actually improve for their spiritual benefit, and consequently a Parent may put a present bar to his actual admission (by reason of prefent guilt) to the one, when his innocent infant can put no barre to his admiffion to the other. The Parent flands de jure entituled.

entituled, when for the prefent he may be for his foiritual benefit de falle suspended. Another reverend Authour hath made use of this argument from the uniformity of the service of God in general, and in particular from the uniformity in the Sacraments to another purpole : not to exclude any infants at all who descend from Christian Parents; from Baptilme, but for admiffion of all visible Church-Members, not under the sentence of Excommunication, to the Lords Supper. As, one from the fufpenfion of Parents from the Lords Supper would conclude the fulp nion of infants from Baptilm; So, the other from the admiffion of all infants without difference to Baptism, would infer, not onely a just warrancy, but also a necessity of answerable admittance of their Parents to the Lords Supper : Let our Independents ( faith be ) answer, Why do you allow a Syntax in the fervice of God befides, and bring in a Que genur of Ano " maler and Heseroclises onely at this Ordinance ? let some of our Presbyterians answer how can we admit of children as members of the vifible Church being borne of Christian parents unto Baptisme; and yet turne away the parents of those children from the Sacrament? Those that have gone about to answer this, had better haply have faid nothing : for our free courle of Baptisme, and a denial of this is such a seam-rent, as will never be handsomely drawn up, though stitche together; nevertheleffe in yielding the one, they have granted the other; As to this passage, I first marvel how this is laid to the charge of Independents, that they allow a Syntax in the whole fervice of God befides, and bring in Anomalaes and Heteroclites, onely at this Ordinance; namely, the Lords Supper; when it is plain that they have as many Hoteroclites in Baptilme as the Lords Supper. And in both the Sacraments ( as to those that they judge admitgible ) they keep the form as whole as himself contends it ought to be kept, how many rents foever they may make befides. The fame latitude that they hold in admission of parents to the Supper, they hold in admission of children to Baptisme. And for Presbyterians, their admission of infants to the one, will by no meanes conclude them under any necessity of admission of the parents to the other Sacrament; Nor on the contrary will their suspension of parents, conclude any necessity of like suspension of infants : Every tub must stand on its own bottome, every one Ppp muft.

## 474 The Birth-priviledge and Covenant-bolineffe Chap. 59

must beare his own burden; when parents divolve a covenant-title, they do not divolve a covenant-breach upon their children. And I defire to know how he will keep up any fuch uniformity that he contends for, according to that which I conceive to be his own opinion. Persons under Excommunication are confesfed to be uncapable of the Lords Supper; I defire to learne whether that fentence, cut off from the Church root and branch? Whether it be a sentence personal or hereditary? I much mistake my Authour, in case he will maintaine the latter, that that sword is held out with fo keen an edge, to lop off both parent and child: If he admit the former, than the fame rent is made; of which he fo much complaines. Presbyterians that keep those persons from the Sacrament as a degree of punishment in order to that fentence of Excommunication (as they use to speake) whom they judge to be in a way deferving it, and admit their infants to Baptisme, make no other manner of rent in the worship of God, than those that keep back persons under actual excommunication, and give the like admission to infants. The stare of Parent and childe respective to the covenant is homogeneal. If the root be holy, the branch is holy, and lo'e centra, yet the parent by his mildemeanour may incur that centure of which his infant is not deferving. His argument should run thus, If the guilty parent be debarred of a priviledge, then the innocent childe ought to be debarred likewife : me thinks a difference might be put between a feandalous parent that is active, and an innocent childe that is passive; a parent that cannot, will not improve it to his comfort, but to his judgement, and a child that cannot mif-improve it; My Argumens (faith be) runs upon the first supposition, that the childe brings nothing with it; considered as abstracted from the parent, but it is the parent gives the right. And the parent conferres right in co. venant, Though he breakes covenant, yet conferres not the transgreffion of it; the Argument were as good that the childe must necessarily be admitted to the Lords Table . because the father did worthily receive it. If it be said, the father is worthy, to is not the childe; fo we fay, the father is unworthy of the one, i. e. renders himfelf unworthy, and fo doth not the child of the other.

The fecond Argument. Such parents as if they themselves were now to be baptized, ought not to be baptized, cannot inftly challenge Baptisme for their children, neither are we bound to administer it. But such parents as the Quellion mentions, if they now were to be baptized, ought not to be baptized. Ergo. This argument is of the fame stamp with the former, and needs no other answer. The parent bath contracted a great load of guilt, of which the infant is innocent; This argument well followed home might unbaptize a great part of those that are of this judgement, and render all their priviledges in Church Ordinances fruitlesse, for want of a previous Baptisme.

The third argument. If Ministers in baptizing are bound to hold totheirCommission, then the children of such parents as the quefion mentions are not to be baptized. But the Antecedent is true, one will deny that; Erge. The confequence is true. Ministers by their Commission, Matth. 28. 10 ( underworan Barliforns ) are bound to baptize Disciples, but these are no Disciples, Ergo. My argument tends to this; If the parent be not a Difciple, the childe is none: But such a parent is none, Erge. his childe is none. Here he layer, the Anabaptifts triumph, and well they may, if there be any frength in this argument. But (faith be) we can easily distinguish; and I say we can distinguish as easily. Diftinctions fufficient may be leen , chap, 38, where it is fuffici. ently made good that thefe in question are Disciples, Disciples as to the participation of Ordinances; Even a truantly untoward boy is of the number of Scholars, and, as he well deferves the lash,

to he hath the priviledges of the School. The fourth argument. ' To administer the Seale of the covenant of grace to a child by vertue of him who is visibly in covenant with Satan, must needes be a prophaning of the Ordinance. But to administer Baptisme to a childe by vertue of such a one as the question mentions, is to adminifter the Seal of the covenant of grace to a child by vertue of one who is visibly in covenant with Satan. Ergo. minor is thus by him proved. A person grossely ignorant in the fundamentals of Religion, his course of life; his trade. is to live in finne, fcandalous, &c. What shall we say of such a one, though he doth not formally make a covenant with the Devil. &c. Ppp2

## 476 The Birth-priviledge and Covenant-holinesse Chap. 59

To be visibly in covenant, and formally enter no covenant, is little leffe than a contradiction : put the argument into form. To administer the Seale of the covenant of Grace to a childe, by vertue of him that is formally in covenant with God, and really does fervice to Satan, must needs be a prophaning of the Ordinance; and then the weaknesse of his argument will appeare vifible, and no vifibility of a covenant with Satan found. I do not know a min or woman in the world, whose childe I could refuse on this account. Those to whom our Saviour speaks in the sharpeft language, 70h. 8. 44. You are of your father the Devil, and the lufts of your father ye will do, were men in covenant with God. and had their children initiated with the figne, and feal of the covenant, he farther faith, I wender bow Ministers pray, when they baptize the childe of such a one, they cannot but have some eye to Gods covenant, and do we not mention fo much to the Lord, that be having taken the parent into covenant with bimselfe, be doth also the seed of the parent, and so we plead the covenant, and a bleffing, &c. but when a godly Minister shall carry the parent in bis beart thus, doth not his heart check him. trouble him, in the thought of the parent? They may well pray that God will make his Ordinances (through his Spirit) of rower, that the infant of a covenant-breaking father, may be a covenant-keeping childe, that fuch an Abaz in covenant, and breaking covenant, may have an Hezikiah keeping covenant; fuch an Ammon, a Jofiah, and this without the least check of confiience. This is frequently heard of God, and prayers for the children of godly parents frequently denied : David hart an Ammen and Abfalem, Jehofbaphat a Jehoram and Josiah a Jehoaz; Their conscience would infinitely more check them, (if the word regulate their consciences ) when providence conferres priviledges of Ordinances on such an infant to be received where falvation is, upon fo weak, and as to Scripture unheard of ples, as his fathers transgression to keep it

For a fifth Argument. He bints two things which he would have feriously taken into examination, though he sayes he will not put them into form.

1. How exceedingly this Ordinance is sleighted, abused through this heedlesse administring of the Ordinance; for we see persons never minde the Ordinance.

nance beforehand, nor after : But come let ps have our children baptized, and that is all; if they can make a feast, and drink after it, that is well. This is the argument of Anabaptiffs against infant-Baptisme; Because some Reverend Divines com. plaine that few improve their Baptisme received in infancy, to any spiritual advantage to their souls, therefore it is in vaine to Baptize infants. One is like the other, in Ordinances of God to reason from the abuse, to the casting of them aside. fingers of Pfalmes (which himfelfe professes to oppose) may reason in this fort, and upon like ground some have warned men out of Christ not to pray, they ought to forbeare till they are in Christ. And when a natural man blesses God for a good crop , that it were as good thathe curfed him. If men were disposed to wrangle, heredoubtleffe were more colour against fuch mens performances of duties, in which onely themselves are interessed, than against parents tender of their infants to an Ordinance, in which of right they are entitled, though they lay not to heart a right and pious way of performance of it. ' Belides, (faith be ) it is strange to see how we jumble the most holy and prophane men together ; If Mafter Greenham , Mafter Perkins, Mafter Rogers, Mafter Dod, or whom you will, should come and bring their children to be baptized, let the most ignorant for, drunkard, swearer, uncleane person, scorner of godlinesse, &c. come, he shall have his childe baptized as well as they. Have they their children taken into covenant? fo have I fayes the drunkard, swearer, &c. Thall we owne all these men alike under the covenant fo as to give the feale of the covenant alike to all? This many a time hath been in my thoughts, and in nothing did I ever receive more full satisfaction, Not one of these holy men, would have made any such complaint, and in case the children of such should meet in this Ordinance, I could as eafily difference them by their vilage and features, as I could respective to their several interests or priviledges. Parents are in covenant with God, as long as they keep up the name and profeffion of Christians; the one with all care walks up to the termes of the covenant, and the other are as loofe and carelesse in it; Mafter Greenbam, Mafter Perkins could not transmit to their children their graces; Neither do these transmit their personal wickednesse: Look into the Common-wealth of Rome, and call

Ppp3

# 478 The Birth-priviledge and Covenant- bolineffe Chap.60

out the most deserving Patriots, set against them Verres, Catiline, or who you will, freedome of birth, interest in native priviledges is like to the issue of either, and so it is in the Church of God, the Common-weale of Israel: and it can be no otherwise; if there be any priviledge divolved from parent to childe; And when this falls, infant-Bapeisme falls together with it; nothing in the childe (as our Authour well observes) without relation to the parent can give any interest.

#### CHAP. LX.

The application of the whole in several inferences.

To windeup the whole of this discourse of the birth-priviledge of the seed of Bekevers in some practical appli-

cation.

1. All possible engagements and obligations to holinesse.

First. All possible engagements and obligations unto all holineffe of conversation necessarily follows and flowes from this royal priviledge, and high advancement of birth-holineffe : If we contend for their dignity, and minde them not at all of duty, of the honour of their birth, and call them not to a suitable life; In the neglect of duty they may foon make forfeiture of their dignity, and turn this fingular mercy into the highest aggravation of their mifery: we blame those of noble and generous birth that betake themselves to fordid and ignoble wayes. Thus degenerating they are a blot to their families, a difgrace and reproach to the rrace; no birth equal in honour to that of Christians. Theodofim worthily effeemed it a greater honour that he was a Christian. than that he was an Emperour: None degenerate fo foully and blame-worthily, as they when their conversation is unchristian. wayes of fin are for finners of the Gentiles, a way proper for Turks and Pagans, let the holy feed be holy, their demeanour fuited to their honour. Sardanapalus the King may with leffe infamy foin & mong women, or Domitian the Emperour frend his time in catching of flies, works farre below their dignities, than a Christian may fin with a Heathen. The Martyrs in Primitive times being moved to fwear by the fortune of Cafar, thought that the answer

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was full and fair to fay they were Christians : Such answer should he have that would tempt to ungodlineffe , Bould fueb a one as I At ? faith Nebemiab, Nehem. 6. 11. his honour would not fuffer him to be fo bale; thould fuch a man as a Christian (the least of whom is greater than Nehemiahe better, Mat. 11.11. ) be for fin? He that is not a finner by birth, should be no finner in his life. Baprisme is the greatest bonour, such bear Christs name, and weare his livery; they have that title in which fude and fames with other of the Apostles gloried, A fervant of Josus Christ Baptime is the greatest engagement, Let every onethat nameth Christ depart from iniquity, 2 Tim. 2.19. To talk of Baptisme, and to live in fin, is to wear the colours of one, and plot and fight for another; to wear Christs colours, and fight for Satan. Baptisme rendersa finner up to the heaviest punishment. The high favours shewed to the Jewes, made a Jew to fare worse in the wayes of fin than an Heathen, Amos 3.2. The high favours shewed to Chriflians make Christians to fare worse in finful wayes than Heathens, Heb. 2.3. All in a Christians calling bespeaks this holinesse. God by whom he is called, I Per. I. 15. The work to which he is called, I Thef.4.7. The company unto which he is joyned, Ephef. 2. 19. The attendants by whom he is guarded, Matth. 25.31. The rule whereby he is guided, Rom. 1. 2. The Seale by which he is confirmed, Ephel.1.13. And the place whither he makes and tends, Heb. 9. 8. all are holy,

Secondly, Let the parents of fuch feed, now fee what educa-Breeding must answer birth and descent ; A tion is expected. Christian is of the poblest pirth, he must therefore have the most noble education; and the Apostle calls upon parents to bring up their Children in nurture and admonition of the Lord- Ephef. 6.4. God may call on them thus to bring up his children, in nature theirs, in covenant Gods. Every Christian parent, bath a childe of God committed to his care and tuition : How great a solcecisme is it, that Parents should dedicate children, so soon as borne unto Christ, professing to the world that they belong to him; and that with Hannab concerning Samuel, they intend them for him, when nothing appeares in their education, but that they might have been given to Molok, somewhat worse than the mongrell feed that spoke halfe in the language of Camaan, and halfe in the language of Afhiod, Nebem. 13. 24. Scatce

Parents must fee that their childrens brees ding do answer their birth.

# 480 The Birth-priviledge and Covenant-holineffe Chap. 60

a word can be heard out of their mouths , to argue that they are Christians, lifping out oaths as soone as words, put to learne trades, and little regard had that they might know Christ Jesus. And how much is it to be defired, that authority would take order, for more careful catechiffical teaching of youth in the wayes of Christian Religion, that God may not complaine of England, as of Ifrael, My people perish for want of knowledge, Hol. 4.7. A people of God, and a people ignorant to perdition and destruction; England is highly honoured of God by this gracious call, with Capernaum lifted up to beaven; England would highly honour God, if care might be taken, that all might know God from the highest to the lowest; we shall never be a Gospellike people, till we be a knowing people, till we take care, that as we are Jewes by nature, fo we may be Jewes in qualification, fo borne, fo bred, that as our youth is descended, so also they may be trained; That as God honours our children with his name, calling them his children, fo they may honour his name, and advance his glory in all holinesse of conversacion.

The danger of persecution.

Thirdly, Thole may yet fee whom they oppose, that fland in opposition of a people thus interessed, a people so ingratiated to God in covenant, that there is not the least infant in whom God hath not his title, and right of challenger The aggravation of the Pfulmifts complaint is, that the Heathens are come into thine inheritance, the dead bodies of thy fervants have they given to be meat unto the foules of the beaven, the fift of thy. Saints unto the beafts of the Earth . Pfalme 79, 1, 2, 3. The whole body of fuch a people, root and branch, stand in relation to God as the inheritance, the fervants, the Saints of God; fuch inscriptions we finde in Saint Pants Epiftles, not one of the whole body is excluded, but they are such by covenant, and such by calling. Enough bath been faid to make it to appeare that the denomination reaches even infants who are the Lords heritage. Pfalme 127. 3. and Christs name is upon them, Maith, 18. 5. As it is accounted an happy work to dath the little ones of Babylon against the wall, Pfalme 137. 9. because of the hostility of that Nation against God and his people: so it

is a like execration to intermeddle with the little ones of Sion, by reason of the holinesse of such a people, their covenant-relations in which they fland intereffed, 2 Kings 8. 12. Much is spoken in Scripture against the enemies of the righteous, the baters of them shall be desolate, he that offends against them shall not be innocent, Platme 34. 21. God observes every carriage of the adversary towards them in milery, they speak not a word but God bath it against them; when Ammonites, Tyrians, cry Aha, against the people of God, they are witted with it, and threatned for it, Ezek. 26.2. 36.2. Not a proud word that they utter but it is brought in, to fill up the charge against them, Obad. 12. Pfalme 137.7. yes, every eye that is cast with approbation of the adversary, Obad. 13. 14. Every encouraging word they speak, and every act they do against such a people, yea injuries of elder times are kept in the deck. and laid to them, Dent. 25. 17. And all because they stand in this relation to God as his in covenant, which you cannot limit onely to the personally righteons, but all that are of a Society and fellowship, that is, such as are interested in a righteous cause. The holy anointing oile did make sacred when yet too often the man was wicked, and therefore David looked upon Saul as the Lords Anointed. It holds in Analogy and proportion unto all that have any unction from God, as all the called of God have. When they were but a few in number, yea very few, and ftrangers; when they went from one Nation to another, from one King. dome to another people, be suffered no man to do them wrong, yea be reproved Kings for their fakes , faying , Touch not mine Anointed, Pfalme 105, 12, 13, 14, 15. All the people of God have that Anointing from God, that none may dare to intermeddle for their harme. God promises his people that dwell in Sion, that the burthen of Affria thall be taken from off their shoulder, and his voke from off their neck, and that the yoke thall be deftroyed, because of the Anointing, Ilaiah 10. 27. Some will lay, as this is carried, The danger of intermeddling with any is with us a like; Even Papifts and the worft of men that are called Protestants; are thus of a people that are called Gods people. PPP

# 482 The Birth-priviledge and Covenant boline fe Chap. 60

and go by the name of Christians. For answer I that not enter upon that controversie, what there is of the being of a Church under the Papacy. The Papacy it felf is none of it, but onely a botch bred in it, and cleaving to it; onely this I fay, That he that shall oppose a Papist, under the notion of a Christian, shall bear his finne, and that upon the grounds that have been given. Though a Papifts damnable errors in the faith thut him out from the happineffe of Christians, yet such an adversaries persecution renders him guilty of opposing the faith of Christ Jesus. And he that follows with injuries a carnal Protestant, because of profession of the fincerity of Religion, in opposition to Antichtistianisme, is formally guilty of persecution. The hearers resembled to the rocky ground fuffer perfecution for the Word, as doth the good ground that brings forth fruit with patience, Mar. 13, 21. But to come home with more cleare fatisfaction. A people of foully polluted Ordinance, flanding in oppofition to a people of a pure and untainted way, are as a people void of Ordinances, are as a people without God in comparison. The apposition of the purity of his service, God accounts as the opposition of his great name, though it be by a people that go under that name of his people. And therefore though Elijab take to much to heart the pulling down of Altars fet up by feroboam, looking open them as Gods Altars, when it was done by Ifrael apostatizing and turned to Baal, 1 Kings 19. 10. and in opposition to the worthip of Bank, makes that way of worthip at Dan and feebel a following of God; yet we know how the Prophet from the mouth of God did cry out against that Altar, which Fereboam erected, and foretold the deftruction of it, and the flaughter of the Priefts that offered upon it, I Kings 12. 2. and with what honour that act of Toliah is mencioned in accomplishment of this prophecy, 2 Kings 23, 15. and the brand that lies upon Jeraboam himlelf in bringing in that worthip of his, 2 Kings 15. 9. fcarce the like on any man in Scripture, the man of finne onely excepted, the high phrates also in which this worthip is fer our making Priefts for the high places, and devils, 2 Chron. 18. 14,15. with the heighth of guilt to which he role, in casting the Levised

Levites out from executing the Prices office Hofes 4. 6. And howfoever God often calls that people of the ten tribes by the name of his people as having Ordinances though miferable polinted, yet in opposition to fuder where more pure Ordinances were enjoyed, they are said to be without God, without a teaching Priest and without the law, 2 Chron. 13. 3. And fighting against frach (, who could reckon up the particulars of the Ordinances of God in their purity ) they are charged to fight against the Lord God of their fathers, 2 Chron. 13, 12. To come nearer home in any instance. If the Turkilb power should fall upon a Popula State, under the name and notion of Christians, they were guilty with Saul of perfecuting the Lord Jeins. If this Popish State fall upon a reformed Nation, they are much more guilty; A fouler finne for a people of God in name and title, to perfecute his people in truth, than for a people, strangers to God, to perfecute a people onely in name and title. Scripture prayers against Heathens we may fiely apply in our fufferings under the hands of Papifts. Pitate might have been guilty of perfecution of a Pharifee, under the notion of a Jew, and yet that Nation was much more guilty in delivering up Christ, into the hands of Pilate, though Christ had been no greater than the meanest of his Disciples. A Papilt perfecuting a formal carnal Protestant, under notion of a man protesting against Idoletrous waves . blafphemes; and perfecutes that faith which he holds in opposition against those Antichristian tenents. This, man being thus perfecuted, perfecuting another for the power of godlinesse, professing the fame truth is equally, ye more guilty. The very finne of Cain against his brother Abel; I fobs 2, 12. their Religions were both one and the fame, but Cains was onely, in forme, and Abels in power. The refule of the whole is to let us fee what it is to oppose a people under any notion of Gods people, upon any fuch account asbelonging to Christ, A man may have his reward, giving to any in the name of a Disciple, though he to whom he gives be fuch as God will never owne for a Difciple, and answerably may incurre veggeance in oppofition of one under fuch a name, though ( with those Qqq2 on

# 484 The Birth-priviledge and Comenant-bolineffe Chap. 60

on the tocky ground ) he be nothing leffe than fuch in deed and truth.

Confolation.

Fourthly, Abundance of feeet confolations yet flow from this birth-priviledge and covenant-holinesse, and that in several freames.

1. In regard of Nations.

2. In regard of Perfons.

1. To Nations thus honoured.

In regard of Nations they have royal transcendency above all others as alone worthy the name of a people; Nigh unto God: A people of hope: Enjoying light; when others are darkneffe, without hope and without God in the world. The Plalmilt reckone up many and fweet bleffings of a Nation. That our fons may be as plants grown up in their youth, that our daughters may be as corner-stones polished after the similarude of a palace, that our garners may be fully affording all manner of flore, that our theep may bring forth thousands; and ten thousands in our streets, that our Oxen may be strong to labour, that there be no breaking in nor going out, that there be no complaining in our freets . Plalme 144.12,13,14. All thefe are fingular National favours, but onely ferving to make up a comparative, not an absolute bleffednesse. This one rifeth higher and makes it compleat. Bleffed are the people whose God is the Lord. The glory pertaines to a Nation thus honoured, Rem. 0.4. Of fuch a people ( though otherwise mean and despicable, as was I/rael in the Wildernesse, comparative to other Nations) it may be faid, What Nation is there fo great, who bath God fo nigh unto them, as the Lord our God is in all things that we call opon him for? Dent. 4.7. No people can fo bottome their prayers against adversaries, as they who are the people of Gods holinesse: This mercy is a birth-mercy to at such persons whose parents with Timorby from one to another have been Beleevers, a Tim, I. S. and while national provocations break not forth ( which alone with God have separating and desfining power ) his eare is ready to hear, and his hand to help, while he fees not iniquity in faceb, nor perverlenesse in Ifrail, ( which I understand of Na tions out-breaches from God, which by Balaams counsel prefently followed to Ifraels danger ) fo long God is among them, as the shout of a King, and there is no forcery nor divination against them, Now. 23. 21,29. A Nation fast to God hath God

fast to them, The Lord is with you, while ye are with him, 2 Chron. 15. 2.

Themselves. In regard of perfons, for Posterity.

2. To fingle

1. Respective

For themselves, it is much to be able with the Pfalmift to fay, Thou are he that took me out of the wombe: Thou didft make to themselves, me to hope when I was upon my mothers breafts. I was caft upon thee from the wombe, thou art my God from my mothers belly, Plat 22. 9, to. This puts upon confidence in prayer (as an argument drawn from long continued acquaintance ) as there follows, Be not farre from me, for crouble is neer, Ver. 11. Such have timely knowledge of God, fucking in somewhat of him while they fuck milk from the brefts. An expression of height fetting out this birth-happinels that hath fore more in it, then can be applied to finners of the Gentiles; fee how the Plalmift ver farther pleads it with God, O Lord, truely I am thy fervant, I am thy fervant, and the fon of thy hand-maid, Pfal. 1 16.16. an allufion to the law of fervants who were the inheritance of the Mafter in whose house they were, Exod. 21. 4. Levit. 25.16. 1 am fuch, faith the Pfalmift ( thy fervant, thy fervant) with all earnestness of aff. dion, I am of thine inheritance, I am one of thole that are thy house-borne-fervants, my mother was thy band-maid, I have therefore this relation to plead; and this he pleads again andagain in the fame words, Plat. 36.16. This great priviledge Ifaiab in like manner takes notice of, Ifa. 49.1. The Lord hath called me from the wombe, from the bowels of my mother hath he made mention of my name. The Apostle mindes the Ephesians of their former condition, and will have them to remember the time paft. when they were without Christ, being aliens from the Common-Wealth of I/rael, and strangers from the covenants of promise. having no hope, without God in the world : But there never was a time in which men of this birth-priviledge were in that condition, these are Gods heritage from the wombe, and with Timothy (fome in greater, fome in leffe measure) from children have the knowledge of the Scriptures, if not with John Baptift full of the Holy Ghost from the wombe, Luke 1, 15, which yet doubtlesse is the happinesse not of few, who are eminent in fanctification, whose growth in grace is feen, and yet the beginnings Qqq3

# 486 The Birth-priviledge and Covenant-holineffe Chap.60

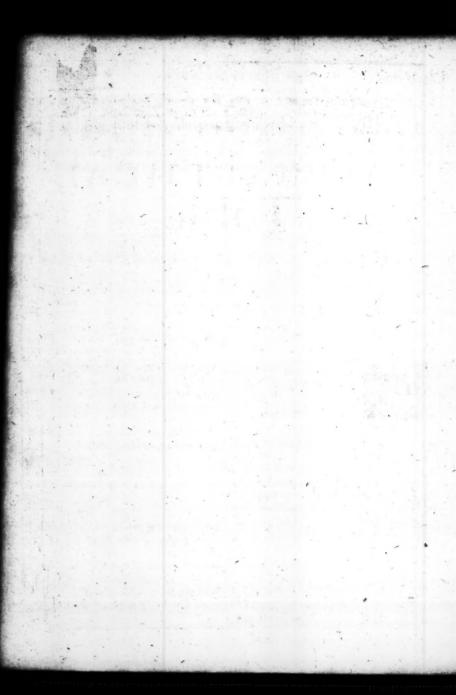
nings not known. How foever it is with them for personal qualifications, yet they are nigh when others are a farre off, Epbes. 2. 13. at the pools brim waiting the Angels moving of the water, John 5.3. Salvation is of the Jewes, saith our Saviour, John 4. 22. Saving Ordinances are their inheritance; They are happily seated under that joyful sound which is able to save the soul, Jam. 1. 21. Salvation is of his house, who is the sonne of Abraham, Luke 10.9

2. Respective to their posteris

As it is full of confolation to Beleevers in respect of themselves. to also in reference to their posterity, their children are Gods children; they being the Lords inheritance, their children are his heritage in like manner, they bring forth children to God . and he ownes and challenges their feed as his, Ezek, 16.20. An infinite love in God, an unspeakable comfort to a perent, when the Infant who by corruption of nature, is in Satans jawes, and in no leffe danger of hell than Mofes fometimes was of the water, and not so much as sensible of his condition; God pleases in this fad state to look upon him, and to make it the time of love, finding our wayes for his freedome. What the Apostle speaks from the Prophet, Rom, 10. 10. of Gods care of the Gentiles, is certainly true being applied to infants, I was found of them that fought me not, and made manifest to them that enquired not after me. Had we that hopeleffe opinion of our children, as Papists have of theirs that die without Baptisme, what a wretched case were it with David to part with an infant out of the world? How could fuch mourne in any other way than as those that are without hope, parting with an infant without any part in Christ, and in no better posture towards God than the feed of the sinners of the Gentiles doomed both by the Pfalmiff and the Prophet Jeremy, Pfalm. 79. 6. Jerem. 10. 25. Pour out thy wrath on the heathen that have not known thee, and upon the families that call not upon thy name : they might with Rachel weep for their children, and refule to be comforted, because for eternity they are not. But we finde God more rich in mercy, entring covenant with his and their feed . Christ himselfe imbracing them in their infancy, and taking them into his special love, as those that bear his name : and though death should preventtheir Baptisme, whereby they have an actual interest in vifible Church-priviledges, yet he that hath appointed Ordinances is not tied to them, but where he hath entered covenant can fave without them. Bellar mine confesseth that the desire of Baptisme in one that is in the number of the Casechumeni (instructed in the principles of Christ, and not baptized) doth save, though the text John 3.5. so much urged by that party against the salvation of infants, understood with their Comment be in the letter against it; why then should not that grace which would shew it selfe in like desires, when the person is of capacity, qualifie for salvation in like manner? Finding this love in God, these bowels in Christ, we may safely conclude, that children have blisse, parents have comfort, parents and children have their interest in Church-Ordinances and Administrations.

And let God have the glory.

FINIS.





# ALPHABETICAL Table,

Relating to the chief Heads handled in this Treatife.

A

#### Abraham.



Ircumcifion was not a Seale of Faith peculiar to him. pag. 239.

Arguments evincing it.

All his seed were not in Covenant, but his seed by Promise only. pag. 298 He was not taken into Covenant as a natural Father, but as a natural Father accepting Gods tender. pag. 299 His seed is entitled to saving mercies on Godstermes. ibid. His houstold-members out of Covenant mot oircumcised. page 425 See Circumcision. Root.

#### Actions.

Immanent and transfert. Pag. 142
See Just incation

#### Adam

Was in Covenant with God. pag. 9
His integrity was connaural. pag. 103
Stood not in need of a Mediatour. p. 91
In what sense imperfest. ibid.
In case he had stood, whether he had been translated out of Paradise into Heavent
p. 100

He might have gone quick to Hell if C'brist had not been promised. p. 102 See Covenant

Adoption

Adoptive-right to Baptisme questioned.

Angels.

In Covenant with God.

Needed not a Mediatour.

P. 91

In what sense their obedience was imperfect.

ibid

Antiquity.

For Infant-Baptisme cleared, p.416
Apollasie.

Rrr

Tate

# The Alphabetical Table.

| Affembly.  Of Divines vindicated.  Affurance.  Is to be gathered from the conditions of the Covenant.  Baptisme.  Signifies not barely dipping, but every way of washing.  It is the door for admission into the Church visible.  P. 275  Pharifees not denied it seeking, but being tendered, rejected it.  See Infants. Infant-Baptisme.  Beleevers.  Unregenerate persons have the name and outward priviledges of Beleevers.  P. 249  Berith.  In the most proper sense signifies a Covenant.  P. 37  Birth-priviledge.  Birth-interest in Ancestours-priviledges, is of the nature of the things that descend from Parent to 6 hilde, p. 401 402 | dren, his servants. ibid.  Birth-interest being denied, parent and childe are heterogeneal. p. 406.  (hildren then brought up, not in Covenant, but for Covenant, ibid.  According to Scripture-grounds, no hope left of their salvation. p. 407  Branch.  What with the Apostle it signifies, Rom.  11. 16. p. 325  Branches of two sorts. Natural and engraffed. ibid.  See Root.  C  Canaan.  Civen to Abrahams natural issue by Promise. p. 301  That gift was an appendant to the Covenant.  The promise of it did not denominate the Covenant.  Carnal.  See Covenant.  Carnal.  See Covenant.  Carnal.  Carnal.  Carnal.  P. 100  His distinttion of an absolute and condi- |
|---|--|
| examined. P.461   |  |
| Baptisme into particular Church-societies   |  |
| See Infants. Infant-Baptisme.   | Promise. p. 301  |
| and outward priviledges of Beleevers.   | The promife of it did not denominate the Covenant mixt.  |
| 2011  | Carnal.  |
|   |  |
| Birth-priviledge.   | Affertion of an animal life in Paradife.   |
| Birth-interest in Ancestours-priviledges,   |  |
| frend from Parent to Childe. P. 401 402   | tional Covenant, of the Antecedent and   |
| At is so in civil Priviledges, in all King-<br>domes, States, Corporations. ibid.   | consequent love of God. P. 46,47   |
| Upon this account Protestants are taken   | Atts 2. 39. Comprizes Infants P. 322   |
| up by fesuites, and the Orthodox by A-  | Not the same with fons and daughters   |
| Birch-interest in Ancestours-priviled-  | of the Nation. verf. 17. P.319<br>See Promise.   |
| ges, is held up in all other Religions.   | Christ.  |
| P. 405  | Is the Mediatour of the Covenant of  |
| God ownes Infants borne in the Church,  | Grace, a fulnesse and stenesse in him for<br>that  |

| that work. P. 92  | A people cobabiting in a vicinity, ongh  |
|---|--|
| A Covenant made of God with him. P.14<br>This Covenant, not the same with the     | to affociate in Church-fellowship for Or-  |
| Covenant of Grace made with man,  | Professing Christians in such cohabitation                                       |
| In the assumption of mans nature he aid   |  |
| not change the law of nature. P.57  | Church-Covenant,   |
| Whole Christ is to be received by Be-   |  |
| P.190 Puftification Strictly fo called, feemes to                                 |  |
| be the fruit of Christs passive righteons-  | relation of a particular Church-mem-<br>ber. p. 460                              |
| nesse. p. 123   |  |
| His active and passive obedience both con-  | P. 272 460   |
| curre to mans full happinesse. ibid.  | Where all is enjoyed for the being of a par-                                     |
| See Mediatour.  | ticular Church, much may be wanting  |
| Christians.   | for the well-being. P.373  |
| Unregenerate persons have the name and<br>ontward priviledges of Christians.p.252 | When to be judged pure. p. 277   |
| Church.   | Impure Churches, have yet the being of   |
| The distinction into visible and invisible,                                       | Churches, Dibid  |
| asserted and explained. P.267 See Engrassing.                                     | Rome a Church of most impure being.  |
| Church visible.   | That which especially denominates a  |
| Distinguished into universal and parti-   | Church, pure, or impure, is dostrine.  |
| cular. P.269  | P-178  |
| Universal visible.  | Doctrines tending to the defilement of   |
| Afferted.  P. 267 &c.  It consists of all that make profession of                 | Churches, are tainted either in the foundation or superstruction. ibid.          |
| Christian Religion. p.268   | See Errors.  |
| Interest in it is of equal latitude with the                                      | Barochial Churches   |
| Cavenant. P. 267  | Vindicated. P. 274 See Place   |
| Church particular.  |  |
| A man by Covenant with God interessed   | Circumcifion.  |
| in the universal Church visible, needs  | A seale of piritual mercies. P. 227  |
|   | Both a priviledge and a bondage. p.308<br>Called by the name of Covenant. p. 423 |
| Cohabitation makes not up a Church con-   |  |
| gregational. p. 273   | P. 297   |
|   | Which command had relation to the Co-  |
|   | Rrr2 venant  |

| venant. ibid                                     | . A people thus in Covenant, must come uf |
|--|---|
| It was peculiar to Abrahams natural if-          |   |
| Jue. p. 30                                       |   |
| Cohabitation.                                    | No happinesse or affurance but in perfor- |
| See Church particular                            |   |
| Commands.  | Objections answered. P. 199               |
| Frequent and full under Moses his ad-            |   |
| ministration. P. 21:                             | 1 1                                       |
| See Law  | Requisites in a Covenant. p.3             |
| Confent.   | Mutual contracts of the nature of it.p.38 |
| In man of necessity to his being in Cove-        | Distinguished. P. 4                       |
| nant with God. p. 3                              |   |
| Consequence.                                     | Covenant between God and Man.             |
| From Seripture justified. P. 416                 |   |
| Conditions, Covenant.                            | with man. P. 6,7                          |
| What a Covenant-condition is. p. 35              | Covenant between God and man defined.     |
| Conditions of the Covenant of Works, and         | p.8                                       |
| the Covenant of Grace on Gods part               | Definition asserted. p. 37,38             |
| feem to be the same. P. 99                       | This Covenant distinguished into Cove-    |
| Conditions in the Covenant                       | nant of Works, & Covenant of Grace.p.8    |
| of Works.  | Covenant of Works and Grace.              |
| Were in mans power. p.102,103                    | Their agreement. p. 86                    |
| Kept man within himself for righteons-           | Their respective differences. p. 87, 00.  |
| p.115,116  | Covenant of Works.                        |
| Their end was mans prefervation. 117             | Was entered in mans integrity. ibid.      |
| Conditions in the Covenant                       | Was alone for his preservation. p. 88     |
| of Grace.  | Did precede the Covenant of Grace. ibid.  |
| Covenant of Grace bath it's conditions.          | Was a small time in force. p.90           |
| P.33,34  | Had no Mediatour. p. 91                   |
| Arguments afferting it. P. 34,0 c.               | Covenant of God with Christ.              |
| Ob, ections answered. p. 36, Oc.                 | Not the Same with the Covenant of Grace   |
| These conditions are not performed with-         | entered with fallen man. F. 14,15         |
| out special assistance of Grace. P.104           | Covenant of Grace,                        |
| Arguments for special assistance in              | Defined. p. 159                           |
|  | Distinguished into the Old and New, or    |
| Objections answered. p. 113, Oc.                 | first and second. P. 202                  |
|  | Hath it's solemnities in the highest way. |
| felf for righteousnesse. p. 116                  | P. 5,12                                   |
| They are for mans restitution. P. 117            | Was entered in mans fallen est ate. p.87  |
| CHILDREN THE | Is.                                       |

| Is for mans restitution. p. 88                | 1 2. To take Infants out of Covenant. P. 221                |
|---|---|
| Is in time after the Covenant of Works.       |   |
| ibid.   |   |
| Is of everlasting continuance. P.90           | 1 0110 - 10   |
| Is in, and by a Mediatour. P. 91              |   |
| God in this Covenant fo manifests his free    |   |
| grace, that he still keeps up his Sove-       |   |
| reignty. P. 53                                | 7. 1 110 11 01 10 1 17 1                                    |
| Old and New, or first and second              | p.205   |
| Covenant.                                     | It takes in all Nations. ibid. 206                          |
| Their agreement in 6. particul.p.2020c.       | It must remain till the end of time. ibid.                  |
| They are one in substance. P.204              |   |
| Old Covenant,                                 | Christ. p.207   |
| Was administred and held forth by Ser-        | Christ already come in the flesh is fet forth               |
| vants, Prophets, Priests, Oc. P. 205          | in it. ibid.  |
| It received only the Jewes. ibid.             | Truth without type or shadow held forth                     |
| It had its date of time, and is antiquated    | init. p. 207,208  |
| for another to [ucceed. P. 205                | init.  p. 207,208  Light abounds, and knowledge is clear in |
| It was dedicated with the blood of Bulls      | 1t. D. 208  |
| and Goats. ibid.                              |   |
| It held forth Christ only in a promise to     | It is not limited to the Elett Regenerate.                  |
| be incarnate, to suffer. P.207                | p. 231  |
| It held all out under types, figures and ska- | The meaning of fom: Orthodox Divines ,                      |
| dowes. 101d.                                  | that in some expressions seem to deny it.                   |
| Under that dispensation knowledge dim;        | p. 233  |
| those under it in a state of darknesse        | Severall New Testament-Scriptures e-                        |
| comparative to Christians. p. 208             | vincing it. p.235, Oc.                                      |
| Circumcision that painfull signe, was the     | vincing it. P.235, &c. Arguments asserting it. P. 205       |
| leading initiating seale of it. p.209         | Absurdities following upon the restraint                    |
| Nine positions tending to clear the Old       | of the Covenant to the Elect regene-                        |
| Covenant under Old Testament-dispen-          | rate. D.252   |
| Sations. p. 210,211,212,00.                   | Objections answered. p. 257.                                |
| See Moles.                                    | Is comprizes professed Beleevers, and                       |
| It was not made up of carnal promises.        | their isne. P.246   |
| p.219,0°c.                                    |   |
| The charge of the Old Covenant to be          | Abraham in severall particulars.                            |
| meerely carnal, ferves divers interests.      | p. 296,297, 0c.   |
| 1. To bring down all honour and esteem        | Arguments from Old Testament-Scri-                          |
| of Old Testament-Scriptures. P.220            | ptures, evincing the natural issue of A-                    |
|   | braham.   |

| braham to be in Covenant, P.301                                    | rate with Election. P. 98  |
|--|--|
| From New Test ament-Scriptures.                                    | Election leads to Saturation without any   |
| p.304  |  |
| The grand Objection, Rom. 9. 6, 7, 8.                              | See Reprobation.   |
| answered. p.309  | Engrashing.  |
| A Second Objection that it is not in that                          | There is no engraffing into the Church   |
| latitude in New Testament-times an-                                | p. 336   |
| fwered. p. 316   | Engraffing by Faith according to Electi-   |
| T. By Quaries put. D.317   | on is into Christ. 1bid.   |
| New Testament-authorities, Acts 2.                                 | Engraffing into the true Olive, Rom. 11.   |
| 38,39.Rom.11.16. 1 Cor.7.14.                                       | is into the Church as visible. Afferted  |
| Gal. 4. 29. Matth. 19. 14. p.318                                   | by Arguments. P. 327, &c.  |
| 3. Arguments evincing it. p. 401, Oc.                              | Have their estimate more or lesse ac-  |
|  | cording as they are against Christ.  |
| Death.   |  |
| Death.   | Some render Christ in an incapacity to   |
| W Hat in Scripture it implies. p. 100                              |  |
| P. IOI   | Some are in whole or in part inconsistent  |
| The fame in the Covenant of Works and the Covenant of Grace. ibid. | with his Mediator hip. ibid.   |
| the Covenant of Grace. ibid.                                       | Errours either in the foundation, or in the  |
|  |  |
| The proper and most received significati-                          | In the Country of the  |
| on denotes a Testament, and not a Cove-                            | · manual a   |
| nant. Pisciple P.38,39   | Epample. P.279   |
| Disciple.  | The Argument, that there is no example   |
| Umregenerate persons have the name and                             | for infant-baptisme answered. P.414  |
| outward priviledges of Disciples. p. 251                           | Extreames.   |
| Whole Nations in capacity to be Disci-                             | In the worship of God dangerous. p.439   |
| pled. P.236  | Direct worthing of God annyeroms. P.439  |
| Infants are Disciples. P.413                                       | D .  |
| Discipline.  | A STATE OF THE STA |
| God in the Covenant of Grace keeps up his                          | Faith.   |
| Sovereignty in exercise of Discipline.                             | IN Christ commanded in the Moral   |
| p.77,78,0c.  |  |
| See Separation.  | Is a Condition of the Covenant of Grace.   |
| E.   |  |
| Election.  | P.118, &c. Propositions tending to clear it. P.122   |
| TNto a Church-State. P. 340  |  |
| The Covenant of Grace not commensu-                                | Reasons to consirme it. p.119 Objections   |
|  | Objections   |

|     | Objections answered. p.130,00                  |  |
|-----|--|--|
|     | As accepting Christ as a Lord it doth          |  |
|     | not justifie. p.129                            |  |
|     | It justifies as an instrument. p.126           |  |
|     | Truth explained. p.127                         |  |
|     | Objections answered, ibid.                     | In mans conversion. D.III  |
|     | See instrument.                                |  |
| 1   | Faith of profession entitles to Baptisme.      | Objections answered. p.113, &c.  |
| Į   | p. 289   |  |
| ١   | Arguments proving it. P. 290                   |  |
| ١   | Faith and Repentance our conditions, not       | not beleeving. P.215   |
| 1   | Gods. p.144                                    | H.   |
| 1   | Faith of profession.                           | Assessment of the second of the second   |
| 1   | Entitles to the Church visible. P.334          | Holy, Holinesse.   |
| I   | May be lost. P.333.334                         | LI Olivette Sof relation. ?  |
| I   | Flesh.   | LI Zof infusion. C P. 320  |
| ł   | Birth after the flesh gives a visible title    | One and the same holinesse in every  |
| 1   | to Church interest. p.370, Oc.                 | branch of the Olive, Rom, II. ibid.  |
| I   | Children of the flesh, those who in course     | Holinesse not legitimation. D.2 en   |
| ١   | of nature come from Abraham, ibid.             | Not regenerate with the Apostle,   |
| ١   |  | 1 Cor. 7. 14. ibid.  |
| 1   | $G_{\epsilon}$                                 | See places.  |
| ł   | all the heart of the sand Managard and all it. | Holineffe of relation of persons. P.440  |
| ŀ   | Gentiles.                                      | Of unreasonable creatures, ibid  |
| ŀ   | CInners of the Gentiles, Gal. 2. 15.           | Persons boly in some peculiar way of ser-  |
| l   | D what it implies. P.265.306                   | vice. P.444  |
|     | Engraffing of the Jewes and the Gen-           | in a more general way as separate from   |
|     | tiles, Rom. 11. is into the Church vi-         | Idols to God. P-447  |
| 1   | fible P-327                                    | Heaven.  |
| 1   | See Engraffing.                                | See Kingdome   |
| l   | Church of Jewes and Gentiles one.              | START THE START OF |
| ١   | Gomarus. P.328.                                | A Ton Assert   |
| I   | His answer to the Anabaptists Argu-            | A Jew by nature, is one in Covenam   |
|     |  |  |
|     | ment draw from Rom. 9.6,7.p.313,0°c. Gospel.   | These little over the of hori & main   |
| ,   | Where it is tendered and recieved, there       | Those little ones that ( brist recieved, and blessed, were infants. P.304  |
|     | is a Covenant. p.161                           | They were infante of Parante   |
|     | Where it is tendered and refused, there        | They were infants of Parents in Co-  |
| 200 | Cameria a standard and Adams and               | P-394-395  |
| 3.  |  | They   |

| They were themselves in Covenant. ibid.  | man in a work of this nature, it is not                            |
|--|--|
| They were admitted upon a common   | unfitly called an instrument of God.                               |
| right, and no special priviledge above   | p. 128   |
| other infants in Israel. ibid.   | See Faith. Just ification.   |
| They were admitted to a Church-pri-  | Ishmael.   |
| viledge. P. 397  | In Covenant when circumcifed. p.296                                |
| The Disciples excluded them upon their   | Not to be branded with bast ardy. ibid.                            |
| minority, and Christ will have that to   | He and his feed cast out of Covenant.                              |
| be no bar for their admittance. P. 399   | P. 298   |
| Infant-Baptilme.   | Justification.   |
| By Arguments afferted, P. 410,00c.   | Mans concurrence in it necessarily requi-                          |
| Objections answered. P. 411,0°c.   | red in it as an acceptant, not as agent.                           |
| Infants of all Christian Parents have  | P. 127   |
| right to Baptisme. P. 448  | It is a transient act of God, not an imma-                         |
| Infants of wicked Parents. P. 448  | nent. D. 122   |
| Of misbelieving Parents. P. 449  | It is not from eternity. p. 131, &c.                               |
| and the same of th | A justified man, a man fitted for every                            |
| Of illegitimate birth. P. 450  | duty to which God calls. p. 13 c                                   |
| Of Excommentence perjons.  | See Faith. Instrument.   |
| Right of infants of Apostates discussed.   | K.   |
| P. 453   |  |
| Infants have right to Baptisme, as from  | Kingdome of Heaven.  |
| immediate, so from mediate Parents.  | N what sense taken, Matth. 19.14, &c.                              |
| P. 465   | P. 399   |
| Infants within the verge of Baptism-in-  | The Hinge of the contraversic concer-                              |
| Stitution. P. 411,412  | ning infants interest in Covenant,                                 |
| Infants of Christian Parents entitled to   | hangs not on the interpretation of those words. ibid.              |
| the Lords Supper by jus ad rem, not  |  |
| jus in re. P. 436  | Anabaptists reasons not sufficient to                              |
| Instrument,  | prove it to be meant of the Kingdome                               |
| The Word, the outward Faith, the in-   | of Glory. p. 400   |
| ward instrument in justification.P.129   | Though understood of the Kingdome of                               |
| Faith more aptly said to be an instrument  | Glory, it serves not to discovenant, or dischurch infants.  p. 401 |
| in instification than the word. Toid.  | dischurch infants. P. 401  |
| Relative actions have not their instru-  | Log 18 date to cit I went to gray                                  |
| ments, fitly and properly so called as   |  |
| those that are absolute. P. 127  | Law.   |
| Faith is the instrument of man in the  | Onsidered as a Covenant to give life,                              |
| work of justification, and because of  | Wis inconfistent with the Gospel. p. 55                            |
|  | Moral  |

| one Alphaoe   |  |
|---|--|
| Moral-Law hath a commanding power   | of Fauth and Repentance. p. 188, 00  |
| over Beleevers. ibid.   | They must not sever the promise from   |
| over Beleevers. ibid.  By Arguments afferted. ibid.  Objections answered. p. 58 | the duty. p. 189   |
| Objections answered. P. 58  | Ministry.  |
| In what lead a women was and Leady  | The necessity of a Ministry to bring me  |
| See Moles.  | into Covenant, and to bring them up to   |
| A rule of our duty, not of our strength.  | the termes of the Covenant. p. 160   |
| p. 151  | Realons evincing that God hath ap-   |
| Life.   | pointed such a Ministry to be terte-   |
| What in Scripture it implies. P. 100  | tuated through all ages. p. 162. Gc.   |
| The Same in Substance in the Covenant   | Reasons evincing the necessity of such   |
| of Works and the Covenant of Grace.   | an established Ministry D. The cre   |
| ibid.   | Objections answered. D. 168.160  |
| A Medium may be concieved, and is by  | Objections answered. P. 168,169<br>An orderly call from God into the Mi-   |
| Some assigned between life and death in   | misterial function necessary. D. T.Ko.   |
| Scripture acceptation. P. 123   | Reasons assigned. p. 181,132   |
| Lord.   |  |
| The acceptation of Christ as Lord doth  | The Ministry. p. 182   |
| not justifie. P. 125  | See Ordination.  |
| Love.   |  |
| To do a thing out of obedience to the Law,                                      | Moses. P. 442  |
| and by love not opposite. P. 61   |  |
| Love cleaves to Christ for communion,   | Christians 2 22  |
| but recieves him not for justification.   | Christians. P.73, 74.75<br>He delivered a Covenant to the Jewes.   |
| P. 125  |  |
|   | He deligned & Comment of Comment   |
| Office to Man Man and a specie  | He delivered a Covenant of Grace to the  |
| Mafter Marshal.   | Jewes. P. 210,211  |
| Indicated. P. 435   | In his time commands were frequent and   |
| Mediatour.  | full, the directive and maledictive  |
| A foure-fold work respective to the Co-   | part for discovery of sin were open and  |
| venant incumbent on the Mediatour.  | clear, but promises for eternity little  |
| p. 93,0°c.  | known. p. 213  |
| See Christ. Moses.  | He was a Mediatour in type.  |
| Metaphor.   | N  |
| God's entring Covenant with man, no   | Park to the second of the seco |
| Metaphor. p.10.37   | Nature.  |
| Ministers.  | T Aken for Birth-priviledge, or de-  |
| Must bring their people up to the termes  | L   cent from Ancestors D 20-  |
| of the Covenant, in pressing the necessity                                      | Taken for qualifications of nature. ibid.  |
|   | Sff Jewes  |

| Tower by nature had primiledges above                            | Places holy by divine institution, by di                          |
|--|---|
| Gentiles. P. 307.308   |   |
| Gentiles. P. 307,308   | Positions concerning places for worship in                        |
|  | Gospel-times. p.441   |
| Obedience.   | Not in equipage with the Temple and                               |
| See Righteousnesse.  | Tabernacle. ibid  |
| Olive.   | Temple and Tabernacle had the pre-emi-                            |
| He whole universal Church visible,                               | nence in four Particulars. ibid.                                  |
| Rom. 11. p. 325  |   |
| Fatnesse of the Olive, glory of Ordinan-                         | called Churches. P. 441,00  |
| ces. P. 326  | Position.   |
| Ordination.  | This Position, that the Moral Law hath                            |
| An orderly call by way of Ordination                             | no commanding power over Believers                                |
| into the Ministerial function, necessary                         | examined. p.58  |
| in all not gifted by immediate revela-                           | That position concerning the Old Cove-                            |
| tion. p. 182   | nant, to be both a Covenant of Works,                             |
| Ordination described. ibid.                                      | and a Covenant of Grace examined. p. 210                          |
| Men in Ministerial function, are to                              | Power.  |
| act in Ordination. p. 182,183                                    | Necessary in the sall of Nations to a visi-                       |
| They are to set men apart as Presbyters                          | ble Church-state. P.330   |
| and Elders. P. 184   | Priviledge,   |
| Ordination not to be passed, but upon ex-                        | See Birth.  |
| amination and tryal. P. 140                                      | Profesiors.   |
| To be solemnized with fasting and pray-                          | Who to be accounted so before men. p.450                          |
| p. 185,186   | Promifes.   |
| Imposition of hands to be used. P.187 Objections answered. ibid. | Made to the wiked, made good to the believing and penitent. p.190 |
| Objections answered. ibid.                                       | Absolute promises yield not peace to him                          |
| P  | that is wanting in the conditions of God                          |
| Pardon.  | required. ibid, & p. 47   |
| TAtional and personal. P.343                                     | Objections answered, p. 190                                       |
| My People.   | Spiritual promises rare and obscure un-                           |
| That phrase applied in New Testament-                            | der Moles his administration. p.213                               |
| Scriptures to these that stand invisible                         | Scriptures evincing the spirituality of                           |
| relation to God. P. 258  | Old Testamem-Promises. p. 222                                     |
| Places for worship.  | Temporal promises annexed, as appen-                              |
| In New Testament-times have their                                | dants to piritual in the Old Covenant                             |
| warranty.  | ramers old at the signal mais mire p. 226                         |
| In what fenfe holy. P. 441                                       | Children of Promise.  |
| R. J. J. S.                  | All   |

| The Alphabe  | tical liable.   |
|--|---|
| All the feed of Abraham by Isaac born,                                     | fincerity accepted. p. 151                            |
| by vertue of that miraculous promise.                                      | Reasons affigned. ibid de.                            |
| P. 208   | 106:4:  |
| Q.   | Our Evangelical righteonfuesse imper-                 |
| Company of the Party of the Company  |   |
| Quaries.   | Sincerity is required and accepted                    |
| Dut to those that restraine the New  |   |
| Covenant to the Elect regenerate.  |   |
| p. 234, 6c.  | Devete & mane and dill                                |
| Put to those that put a limit to the New                                   |   |
| Covenant, respective to the iffne. p. 317                                  | Root. P. 325  |
| R.   | AL I - TA   |
| Reconciliation.  |   |
| G Radual or total, of persons, of Nati-<br>p.331                           | Every natural parent a Root. P. 338                   |
| G ont. p.331   | Every natural believing Parent an holy<br>Root. ibid. |
| Repentance.  |   |
| A distinct grace from faith. P. 136  | Abraham a Rose by communication, not by example.      |
| A condition of the Covenant of grace.ib.                                   |   |
| Considered in the pra-requisites. P.137                                    |   |
| In the effential parts of it. ibid.  |   |
| Privative part which is cessation from sin                                 | 4 2 a a a   |
|  |   |
| is required in Covenant. P.140<br>Positive part which is a returne to God, | Sacriledge.   |
| Politice part which is a returne to dot,                                   | Defined. P. 440                                       |
| in Covenant. D. 142  | With-holding intants of believing themene             |
| p. 142   | from Daprism wastritedg. D. 427. Che.                 |
| Chiefline Wisconfieste.  | Saints.   |
| Objettions answered . p. 144,000   | Um egenerate persons have the name and                |
| Reprobation.   | ontward priviledge of Saints.p. 250                   |
| No cause of unbelief or sin. p.341   | Servation.  |
| It leads not to condemnation without me-                                   | P-290-400   |
| rit of sin, as Election leads to Salva-                                    | Schooles.   |
| tion without merias of Works. ibid.  | See Oniversity  |
| Righteoulnesse am tales ut   | Scholar viene   |
| What degree of righteonfnoffe is required                                  | The name of Scholar's applied to man                  |
| in the Covenant of Grace. p.148  | of learning sustified. P.176.00c.                     |
| Perfection of degrees is not fo required,                                  | Schille   |
| that upon the defection of it the penalty                                  | Corinthians had their formaler about                  |
| THE STREET PERSON  | Photo dwell al ma anni anni                           |
| Perfection of degrees is not required, and                                 | They had their scruple concerning their               |
| A  | Sff2 iffue  |

| Their scruples arose not from the Apostles Its office in the work of Assurance. p.19 words, I Cot. 5.9. p. 352 The immediate test of the Spirit questi In all probability from Exta. 9, and 10 oned. p.19  | The section of the se | 2 211                                       |
|--|--|---|
| In all probability from Exta. 9, and 10 Chap.  Chap.  The Apostle brings not formal concluding Arguments, to prove the lawfulnesse of such marriage-society, but removes scruples concerning their state with their issue.  P. 360, &c.  Seal.  Title to the seal meessarily followes from interest in the Covenant.  Separation.  In what cases unwarrantable.  P. 280, &c.  In order to a gisted Ministry necessarily and Ecclesiastical Writers.  Scriptures, and Ecclesiastical Writers.  Corruption in Conversation, scarce admits of separation.  P. 283  Corruption in Discipline scarce admits of separation.  P. 284  Master Cottens indulgence towards it.  P. 285  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation of sepa |  | Spirit.                                     |
| In all probability from Exta. 9, and 10 Chap.  Chap.  The Apostle brings not formal concluding Arguments, to prove the lawfulnesse of such marriage-society, but removes scruples concerning their state with their issue.  P. 360, &c.  Seal.  Title to the seal meessarily followes from interest in the Covenant.  Separation.  In what cases unwarrantable.  P. 280, &c.  In order to a gisted Ministry necessarily and Ecclesiastical Writers.  Scriptures, and Ecclesiastical Writers.  Corruption in Conversation, scarce admits of separation.  P. 283  Corruption in Discipline scarce admits of separation.  P. 284  Master Cottens indulgence towards it.  P. 285  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  To gather Churches out of Churches in a way of separation of sepa | I heir scruples arose not from the Apostle   | Its office in the work of Affurance. p.19   |
| Chap. The Apostle brings not formal concluding Arguments, to prove the lawfulnesses of successions of their state with their issues of concerning their state with their issues of concerning their state with their issues of concerning their state with their issues of successions.  Title to the seal necessary. p. 280, &c.  In what cases uncessary. p. 280, &c.  In what cases uncomar church-congragations, ought much rather to endeavour, thereformation of abuses, than to make separation.  P. 276 Corruption in conversation, scarce admits of separation.  Old non-Conformists thoughts about it.  P. 285 Master Cottens indusque towards it.  Master Cottens indusque towards it.  P. 285 Togather Churches out of Churches in a way of separation unwarramable, p. 288  Togather Churches out of Churches in a way of separation unwarramable, p. 288  Togather Cottens indusque towards it.  P. 285 Togather Churches out of Churches in a way of separation unwarramable, p. 288  Togather Cottens indusque towards it.  P. 285 Togather Cottens indusque towards it.  P. 285 Togather Cottens indusque towards it.  P. 286 Togather Cottens indusque to repensance.  All weaknesses no Covenam-breaches.  Work.  Of mans salvation begins in an habit, not alt.  Works.  Works.  Of mans falvation begins in an habit, not alt.  Works.  Wasth.  Covenam-interest without coming up to the exercise of Discipline.  In what manner aulted for in the Covenam of Gave of Discipline.  Wasth.  Covenam-interest without coming up to the exercise of Discipline.   | words, 1 Cor. 5.9. p. 35   | 2 The immediate test of the Spirit questi.  |
| Thee Apostle brings not formal concluding Arguments, to prove the lawful- ing Arguments, to prove the lawful- messe of such marriage-society, but re- moves scruples concerning their state with their issue.  D. 360, &c.  Seal.  Title to the seal meess arily followes from interest in the Covenant.  Separation.  D. 283 Members of particular Church-congre- gations, ought much rather to endea- vour, thereformation of abuses, than to make separation.  D. 276 Corruption in conversation, scarce ad- mits of separation.  D. 283 Corruption in Discipline scarce admits of separation.  D. 284 Old non-Conformists thoughts about it.  P. 285 Master Cottens induspence tomards it.  Master Cottens induspence tomards it.  Soutow.  A pra-requisite to repenance.  P. 137 Cautions concerning the:  Master Churches out of Churches in a may of separation unwarramtable.  P. 286 Togather Churches out of Churches in a may of separation unwarramtable.  A pra-requisite to repenance.  P. 137 Cautions concerning their state  Most the bottome of infant-baptism.  Distinguisked.  Not the bottome of infant-baptism.  P. 283  Universites.  In order to a gisted Ministry necessary.  Reasons assigned.  Examples of them in Old Testament- Scriptures, and Ecclesiastical Writers.  Weaknesse.  P. 174,175  Objections answered.  P. 174,175  Objections answered.  Will-worship.  Weaknesse.  Will-worship.  Mender to a gisted Ministry necessary.  P. 173,174  Reasons assigned.  Examples of them in Old Testament- Scriptures, and Ecclesiastical Writers.  Weaknesse.  Objections answered.  Will-worship.  Infant-Baptism, no with-morphip. P. 437  Will-worship.  Work.  Of mans salvation begins in an habit, not assigned.  Wash.  Covenant-interest without coming up to the termes of the Cavenant, delivers  the termes of the Cavenant, delivers                               |  | o oned. D.Tos                               |
| throw it.  It is a frequent, to prove the lawful- messe of such marriage-society, but re- moves scruples concerning their state with their isse.  P. 360, &c.  Seal.  Title to the seal meessal minerest in the Covenant. Separation.  In what cases unwarrantable.  P. 283 Members of particular Church-congregations, ought much rather to endea- vour, thereformation of abuses, than to make separation.  P. 276 Corruption in conversation, scarce ad- mits of separation.  P. 283 Corruption in Discipline scarce admits of separation.  Old non-Conformists thoughts about it. P. 284 Old non-Conformists thoughts about it. P. 285 Master Cottens induspence tomards it.  P. 286 To gather Churches out of Churches in a may of separation unwarrantable, p. 288  Soutow.  A pra-requisite to repenance.  P. 137 Cautions concerning their state of grace In keeping up his Commandments.  P. 244 In exercise of Discipline.  A pra-recyle  |  | 4 ( autions that some have put to it, over- |
| ing Arguments, to prove the lawful- nesses of such marriage-society, but re- moves scruples concerning their state with their is p. 360, &c.  Seal.  Title to the seal, necessarily followes from interest in the Covenant.  P. 422  Separation.  In what cases necessary.  P. 283 Members of particular Church-congre- gations, ought much rather to endea- vour, thereformation of abuses, than to make separation.  P. 276 Corruption in Conversation, scarce ad- mits of separation.  P. 283 Corruption in Discipline scarce admits of separation.  P. 284 Old non-Conformists thoughts about it. P. 285 Master Cottens indulgence towards it. P. 286 To gather Churches out of Churches in a may of separation unwarrantable, p. 288 Soutow.  Apra-requisite to repeatance. P. 137 Cantions concerning at. P. 139 Sovereignty.  Held up of God in mans estate of grace In keeping up his Commandments, p. 54 In exercise of Discipline.  In order to a gisted Ministry necessary Universities.  In order to a gisted Ministry necessary therefore a gisted Ministry necessary whiles of them in Old Testament- Examples of them in Old T | The Apostle brings not formal conclud  | - throw it. ibid                            |
| melle of such marriage-society, but removes scruples concerning their state with their issue.  Seal.  Title to the seal necessarily followes from interest in the Covenant.  Separation.  In what cases unwarrantable.  In order to a gisted Ministry necessary.  Reasons assigned.  Examples of them in Old Testament-Scriptures, and Ecclesiastical Writers.  Societions answered.  In weaknesses not Covenam-breachess of Eparation.  Old non-Conformists thoughts about it.  P. 285  Master Cottens indusgence towards it.  P. 285  Master Cottens indusgence towards it.  P. 286  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  Soutow.  A pra-requisite to repentance.  P. 137  Cautions concerning it.  P. 139  Sovereignty.  Held up of God in mans estate of grace in keeping up his Commandments.  P. 24  In exercise of Discipline.  All weaknesses not Covenam-breaches.  Work.  Of mans salvation begins in an habis not ast.  P. 139  Works.  In what manner cultus for in the Covenant of Grace.  P. 146  Workes.  Covenant-interest without coming up to the termes of the Covenant, delivers   | ing Arguments, to prove the lawful   | 다 (10 m) (10 m) (10 m) (10 m) (10 m) (10 m) |
| moves scruples concerning their state with their issue.  Seal.  Title to the seal necessarily followes from interest in the Covenant.  Separation.  In what cases necessary.  Department of p. 422  Separation.  In what cases unwarrantable.  P. 283  Members of particular Church-congregations, ought much rather to endeavour, thereformation of abuses, than to make separation.  P. 276  Corruption in Conversation, fearce admits of separation.  Old non-Conformists thoughts about it.  P. 285  Master Cottens indusgence towards it.  P. 286  To gather Churches out of Churches in a way of separation unwarrantable, p. 288  Soutow.  A pra-requisive to repentance.  P. 137  Cautions concerning it.  P. 139  Sovereignty.  Held up of God in mans estate of grace in keeping up his Commandments.  P. 241  United in Julicean.  In order to a gisted Ministry necessary.  Reasons assigned.  Examples of them in Old Testament- Scriptures, and Ecclesiastical Writers.  Objections answered.  P. 174,175  Objections answered.  Weaknesses not Covenam-breaches.  P. 284  Will-worship.  In mans salvation begins in an habis not assigned in what manner cultus for in the Covenant of Grace.  P. 112  In what manner cultus for in the Covenant of Grace.  Nexth.  Covenant-interest without coming up to the termes of the Covenant, delivers  | neffe of such marriage-fociety, but re   | - Tradition.                                |
| with their issue.  Seal.  Title to the seal necessarily followes from interest in the Covenant.  In what cases necessary.  In what cases unwarrantable.  In what cases unwarrantable.  In what cases unwarrantable.  In what cases unwarrantable.  In order to a gisted Ministry necessarily necessari | moves scruples concerning their state  | e Distinguisked. D. A18                     |
| Title to the seal meess arily followes from interest in the Covenant.  In what cases necessary.  In order to a gisted Ministry necessary.  P. 173,174  Reasons assigned.  Examples of them in Old Testament- Scriptures, and Ecclesiastical Writers.  Scriptures, and Ecclesiastical Writers.  P. 283  Corruption in conversation, scarce admits of separation.  P. 283  Corruption in Discipline scarce admits of separation.  P. 284  Old non-Conformists thoughts about it.  P. 285  Master Cottens indulgence towards it.  P. 286  To gather Churches out of Churches in a may of separation unwarrantable. P. 288  Soutions.  A pra-requisite to repentance.  P. 137  Cantions concerning it.  P. 139  Sovereignty.  Held up of God in mans estate of grace in keeping up his Commandments. P. 54  In exercise of Discipline.  A pra-reconstitute to repentance.  P. 139  Sovereignty.  Held up of God in mans estate of grace in keeping up his Commandments. P. 54  In exercise of Discipline.  A pra-reconstitute to repentance.  P. 139  Sovereignty.  Held up of God in mans estate of grace in keeping up his Commandments. P. 54  In exercise of Discipline.  A pra-reconstitute to repentance.  P. 139  Sovereignty.  Held up of God in mans estate of grace in keeping up his Commandments. P. 54  In exercise of Discipline.  A pra-reconstitute to repentance.  P. 130  Examples of them in Old Testament- Scriptures, and Ecclesiastical Writers.  Weaknesse.  Weaknesse.  Will-worship.  Works.  Of mans salvation begins in an habit, not ast.  Works.  In what manner gulled for in the Covenant of Grace, p. 146  Weaknesse.  Works.  Covenant-interest without coming up to the termes of the Covenant, delivers   | with their iffne. p. 360, 00   | Not the bottome of infant-baptism DATO      |
| Separation.  In what cases necessary.  In order to a gisted Ministry necessary.  In order to a gisted Ministry necessary.  P. 283  Members of particular Church-congregations, ought much rather to endeavour, the reformation of abuses, than p. 276  Corruption in conversation, scarce admits of separation.  P. 283  Corruption in Conversation, scarce admits of separation.  P. 284  Old non-Conformists thoughts about it.  P. 285  Master Cottens induspence towards it.  P. 286  To gather Churches out of Churches in a way of separation unwarramable, p. 288  To gather Churches out of Churches in a way of separation unwarramable, p. 288  Soltow.  A pra-requisite to repentance.  All weaknesses not Covenam-breaches.  P. 285  Will-worship.  Infant-Baptism, no will-morship, p. 437:  Covenant manner gulled for in the Covenam of Grace,  P. 112  Works.  In what manner gulled for in the Covenam of Grace,  P. 146  Covenant-interest without coming up to the termes of the Covenant, delivers   | Seal.  | u.  |
| Separation.  In what cases necessary.  In order to a gisted Ministry necessary.  In order to a gisted Ministry necessary.  P. 283  Members of particular Church-congregations, ought much rather to endeavour, the reformation of abuses, than p. 276  Corruption in conversation, scarce admits of separation.  P. 283  Corruption in Conversation, scarce admits of separation.  P. 284  Old non-Conformists thoughts about it.  P. 285  Master Cottens induspence towards it.  P. 286  To gather Churches out of Churches in a way of separation unwarramable, p. 288  To gather Churches out of Churches in a way of separation unwarramable, p. 288  Soltow.  A pra-requisite to repentance.  All weaknesses not Covenam-breaches.  P. 285  Will-worship.  Infant-Baptism, no will-morship, p. 437:  Covenant manner gulled for in the Covenam of Grace,  P. 112  Works.  In what manner gulled for in the Covenam of Grace,  P. 146  Covenant-interest without coming up to the termes of the Covenant, delivers   | Title to the feal necessarily followes from  | Unclean.                                    |
| In what cases necessary. p.280, &c. In what cases necessary. p.280, &c. In what cases unwarrantable. p. 283 Members of particular Church-congregations, ought much rather to endeavour, thereformation of abuses, than to make separation. p. 276 Corruption in conversation, scarce admits of separation. p. 283 Corruption in Discipline scarce admits of separation. p. 284 Old non-Conformists thoughts about it. p. 285 Master Cottens indulgence towards it. p. 285 Togather Churches out of Churches in a may of separation unwarrantable. p. 288 Corruption in conversation unwarrantable. p. 285 Master Cottens indulgence towards it. p. 285 Togather Churches out of Churches in a may of separation unwarrantable. p. 288 Corruption in conversation unwarrantable. p. 285 Master Cottens indulgence towards it. p. 285 Togather Churches out of Churches in a may of separation unwarrantable. p. 288 Corruption in conversation p. 288 Master Cottens indulgence towards it. p. 285 Togather Churches out of Churches in a may of separation unwarrantable. p. 288 Master Cottens indulgence towards it. p. 137 Cantions concerning at. p. 137 Cantions concerning at. p. 139 Covenant-requisite to repentance. p. 137 Cantions concerning at. p. 139 Kotten de  | interest in the Covenant D. 422  | I S not Baftardy I Cot 7.14 D 2 ==          |
| In what cases necessary.  In what cases necessary.  In what cases unwarrantable.  P. 283  Members of particular Church-congregations, ought much rather to endeavour, thereformation of abuses, than to make separation  P. 276  Corruption in conversation, scarce admits of separation.  P. 283  Corruption in Discipline scarce admits of separation.  P. 284  Old non-Conformists thoughts about it.  P. 285  Master Cottens indulgence towards it.  Posso Solitow.  A pra-requisive to repentance.  P. 137  Cantions concerning st.  P. 139  Sovereignty.  Held up of God in mans estate of grace in keeping up his Commandments.  P. 24  In exercise of Discipline.  Covenant-interest without coming up to the teermes of the Covenant, delivers  |  | Universities                                |
| In what cases unwarrantable. P. 283 Members of particular Church-congregations, ought much rather to endeavour, the reformation of abuses, than to make separation P. 276 Corruption in conversation, scarce admits of separation. P. 283 Corruption in Discipline scarce admits of separation. P. 284 Old non-Conformists thoughts about it. P. 285 Master Cottens indulgence towards it. P. 285 To gather Churches out of Churches in a may of separation unwarrantable. P. 286 Corruption in conversation unwarrantable. P. 285 Master Cottens indulgence towards it. P. 285 Cottow. P. 137 Cantions concerning it. P. 137 Cantions concerning it. P. 137 Check up of God in mans estate of grace in keeping up his Commandments. P. 54 In exercise of Discipline. Commandments. P. 54 In exercise of  |  |   |
| Members of particular Church-congregations, ought much rather to endeavour, thereformation of abuses, than to make separation p. 276 Corruption in conversation, scarce admits of separation.  P. 283 Corruption in Discipline scarce admits of separation.  P. 284 Old non-Conformists thoughts about it. P. 285 Master Cottens indulgence towards it. Piezes Togather Churches out of Churches in a may of separation unwarrantable. P. 288 Corruption in Discipline server admits of separation.  P. 285 Master Cottens indulgence towards it. Piezes Togather Churches out of Churches in a may of separation unwarrantable. P. 288 Corruption in Content in the South of the content in the separation unwarrantable. P. 288 Togather Churches out of Churches in a may of separation unwarrantable. P. 288 Corruption in Content in Content in Covenant of South of Covenant of Covenant of Grace.  P. 285 Master Cottens indulgence towards it. Piezes Togather Churches out of Churches in a may of separation unwarrantable. P. 288 Togather Churches out of Churches in a may of separation unwarrantable. P. 288 Togather Churches out of Churches in a may of separation unwarrantable. P. 288  Togather Churches out of Churches in a man and separation unwarrantable. P. 288  Togather Churches out of Churches in a man and separation unwarrantable. P. 289  Work.  Of mans saligned.  Examples of them in Old Testament.  Notes.  Will-worship.  Odi man Baptism, no will-worship. P. 437  The man and ment of Separation unwarrantable. P. 288  Work.  Of mans salvation begins in an habit, not act.  Work.  P. 112  Works.  In what manner culted for in the Covenant of Grace.  Notes  Notes  Verantical Writers.  Covenant-interest without coming up to the termes of the Covenant, delivers   |  |   |
| gations, ought much rather to endea- vour, thereformation of abuses, than to make separation  P. 276 Corruption in conversation, scarce ad- mits of separation  P. 283 Corruption in Discipline scarce admits of separation.  P. 284 Old non-Conformists thoughts about it. P. 285 Master Cottens indulgence towards it. Pi286 Togather Churches out of Churches in a may of separation unwarrantable. P. 288  Apra-requisite to repentance.  P. 137 Cantions concerning st. P. 139 Sovereignty.  Held up of God in mans estate of grace in keeping up his Commandments. P. 54 In exercise of Discipline.  The second of them in Old Testament. Scriptures, and Ecclesiastical Writers.  Disciplines answered.  P. 174,175 Objections answered.  P. 175,176  Weaknesse.  Will-worship.  Infant-Baptism, no will-worship. P. 437  The mans fatvation begins in an habit, not act.  P. 139 In what manner called for in the Covenant of Grace.  P. 146 Covenant-interest without coming up to the etermies of the Covenant, delivers   |  |   |
| Scriptures, and Ecclesiastical Writers.  To make separation p. 276  Corruption in conversation, scarce admits of separation.  P. 283  Corruption in Discipline scarce admits of separation.  Old non-Conformists thoughts about it.  P. 285  Master Cottens indulgence towards it.  P. 285  Master Churches out of Churches in a may of separation unwarrantable. P. 288  Soution.  Of mans salvation begins in an habit, not act.  P. 139  Cantions concerning it.  P. 139  Sovereignty.  Held up of God in mans estate of grace in keeping up his Commandments. P. 54  In exercise of Discipline.  The exercise of Discipline of Advance and Disciplines and Disc | nations anoth much rather to endea.  | Frantles of them in Old Taltament           |
| p. 276 Corruption in conversation, scarce ad- mits of separation.  P. 283 Corruption in Discipline scarce admits of separation.  Old non-Conformists thoughts about it. P. 285 Master Cottens indulgence towards it. P. 285 To gather Churches out of Churches in a may of separation unwarrantable. P. 288  Soltiow.  A pra-requisite to repentance. P. 137 Cantions concerning it. P. 139 Sovereignty.  Held up of God in mans estate of grace In keeping up his Commandments. P. 54 In exercise of Discipline.  The secret of Discipline.  The secret of Discipline.  P. 276 Objections answered.  Weaknesse.  Will-worship.  Infant-Baptism, no with-worship. P. 437  Work.  Of mans salvation begins in an habit, not act.  In what manner gulled for in the Covenant of Grace.  P. 146 Covenant-interest without coming up to the etermies of the Covenant, delivers   | garden the reform ation of abules that   | Seventures and Feele Caffical Winds         |
| Corruption in conversation, scarce admits of p. 283 Corruption in Discipline scarce admits of scarcing in Discipline scarce admits of Discipline p. 283  Weaknesse.  Will-worship.  Infant-Baptism, no with-worship. p. 4377  Work.  Of mans satuation begins in an habit, not act.  P. 137  Of mans fatuation begins in an habit, not act.  P. 139  In what manner culted for in the Covenant of Grace.  P. 146  Weaknesse.  Work.  Of mans fatuation begins in an habit, not act.  P. 139  Covenant manner culted for in the Covenant of Grace.  P. 146  Covenant-interest without coming up to the etermies of the Covenant, delivers   | to make Constian Daniel  |   |
| Corruption in Discipline scarce admits of separation.  P. 283 Old non-Conformists thoughts about it. P. 285 Master Cottens indulgence towards it. P. 286 To gather Churches out of Churches in a may of separation unwarrantable. P. 288 Soution.  Apra-requisite to repentance. P. 137 Cantions concerning it. P. 139 Sovereignty. Held up of God in mans estate of grace In keeping up his Commandments. P. 54 In exercise of Discipline.  The second of the covenant, delivers  | Committies in consensation Course ad   |   |
| Corruption in Discipline scarce admits of Separation.  P. 284 Old non-Conformists thoughts about it. P. 285 Master Cottens indulgence towards it. Pi286 To gather Churches out of Churches in a may of separation unwarrantable. P. 288 Soution.  A pra-requisite to repentance. P. 137 Cautions concerning st. P. 139 Sovereignty. Held up of God in mans estate of grace In keeping up his Commandments. P. 54 In exercise of Discipline.  The second of the command up to the teermes of the Covenant, delivers   | Cortination in conversation, scarco and  | Dojections anywerea. P.175,176              |
| Old non-Conformists thoughts about it. p. 285 Master Cottens indulgence towards it. p. 286 Master Churches out of Churches in a may of separation unwarrantable. p. 288 Soution.  A pra-requisite to repentance. P. 137 Cautions concerning it. P. 139 Sovereignty. Held up of God in mans estate of grace In keeping up his Commandments. p. 54 In exercise of Discipline.  P. 285 Will-worship. p. 437 Work.  Of mans satvation begins in an habit, not act.  Works.  In what manner gulled for in the Covenant of Grace.  P. 146 Covenant-interest without coming up to the exercise of Discipline.  In exercise of Discipline.  The seakness ont Covenant-breaches.  Will-worship.  Work.  Of mans satvation begins in an habit, not act.  P. 139 Covenant of Grace.  Vasth.  Covenant-interest without coming up to the exercise of the Covenant, delivers  | miss of Jeparation, p. 203   | Week-off                                    |
| Old non-Conformists thoughts about it.  p. 285  Master Cottens indulgence towards it.  Pi286  To gather Churches out of Churches in a may of separation unwarrantable. p. 288  Soction.  A pra-requisite to repentance.  Sovereignty.  Held up of God in mans estate of grace in keeping up his Commandments. p. 54  In exercise of Discipline.  P. 294  Will-worship.  Infant-Baptism, no will-worship. p. 437  Work.  Of mans satuation begins in an habit, not act.  P. 137  In what manner called for in the Covenant of Grace.  P. 146  Covenant-interest without coming up to the exercise of Discipline.  | Cortuguion in Discriptine scarce admits of   | Weakhelle.                                  |
| Master Cottens indulgence towards it.  Pi286 To gather Churches out of Churches in a may of separation unwarrantable. p. 288 Soction.  A pra-requisite to repentance. p. 137 Cantions concerning st. p. 139 Sovereignty. p. 139 Held up of God in mans estate of grace In keeping up his Commandments. p. 54 In exercise of Discipline. The p. 37  | Jeparation, V. 204   |   |
| Master Cottens indulgence towards it.  Pi286 To gather Churches out of Churches in a may of separation unwarrantable, p. 288 Souttow.  A pra-requisite to repentance. p. 137 Cautions concerning st. p. 139 Sovereignty. p. 139 Held up of God in mans estate of grace In keeping up his Commandments. p. 54 In exercise of Discipline. [111] Page 177  In exercise of Discipline. [111] Page 177  |  | P. 294                                      |
| To gather Churches out of Churches in a may of separation unwarrantable. p. 288  Soltion.  A pra-requisite to repentance. p. 137 Cantions concerning st. p. 139 Sovereignty. p. 139 Held up of God in mans estate of grace In keeping up his Commandments. p. 54 In exercise of Discipline. 1111 Page 77   |  | Will-worlhip.                               |
| Togather Churches out of Churches in a may of separation unwarrantable, p. 288  Soction.  A pra-requisite to repentance. p. 137 Cautions concerning st. p. 139 Sovereignty. p. 139 Held up of God in mans estate of grace In keeping up his Commandments. p. 54 In exercise of Discipline. 1111 Page 177  Work.  Work.  Of mans salvation begins in an habit, not act.  In what manner gulled for in the Covenant of Grace.  Wash.  Covenant-interest without coming up to the exercise of the Covenant, delivers  |  | Infant-Daptifm, no with-worship. P. 4379    |
| May of Separation unwarrantable. p. 288  Soltion.  A pra-requisite to repentance. p. 137 Cantions concerning st. P. 139 Sovereignty. p. 139 Held up of God in mans estate of grace In keeping up his Commandments. p. 54 In exercise of Discipline. [111] P. 77  |  |   |
| A pra-requisite to repentance. p.137 Cantions concerning st. p.139 Sovereignty. p.139 Held up of God in mans estate of grace In keeping up his Commandments. p. 54 In exercise of Discipline. [111] P. 77  | Togather Churches out of Churches in a   | Work.                                       |
| A pra-requisite to repentance. p.137 Cautions concerning st. p.139 In what manner called for in the Covenant of Grace. p. 146 Held up of God in mans estate of grace In keeping up his Commandments. p. 54 In exercise of Discipline. 1111 Pr. 77  Works.  Covenant interest without coming up to the termes of the Covenant, delivers   |  |   |
| Cautions concerning it.?  Sovereignty.  Held up of God in mans estate of grace In keeping up his Commandments. p. 54  In exercise of Discipline.  In exercise of Discipline.  The exercise of Discipline.  |  |   |
| Held up of God in mans estate of grace In keeping up his Commandments. p. 54  La exercise of Discipline. The print of the termies of the Covenant, delivers  |  |   |
| In keeping up his Commandments. p. 54 Covenant-interest without coming up to the termes of the Covenant, delivers  |  | In what manner gulled for in the Cove-      |
| In keeping up his Commandments. p. 54 Covenant-interest without coming up to the termes of the Covenant, delivers  | Sovereignty.   | nant of Grace. p. 146                       |
| In keeping up his Commandments. P. 54 Covenant-interest without coming up to<br>In exercise of Discipline. State Page 77 the termes of the Covenant, delivers  | Held up of God in mans estate of grace   | Wasth.                                      |
| In exercise of Discipline Pri 77 the termes of the Covenant, delivers  | In keeping up his Commandments. p. 54  | Covenant-interest without coming up to      |
|  | In exercise of Discipline. Pr 77   | the termes of the Covenant, delivers        |
| Depart and Lines in some in the Latter Latter in to make in the  | and a service of leading a ser   |   |
|  | They beat the form of more and they are  | Por att of the first from the first first   |



### A Table of those Scriptures which are occasionally cleared, briefly illustrated, or largely vindicated in this Treatise.

|            |   |  | .0.8   |  |   | 10/11/201                                | 4   |
|------------|---|--|--|--|---|--|---|
| Genesis.   | 1 321   | 24   | . 14.  | 186.   | II.   | 12.                                      | 3   |
| lap. Verse | Page.   | 25.  | 39,&c.   | 405.   | 19-   | 20.                                      | 174   |
| 28.        | IOI.  |  | Numbers.   |  | Sept.   | 2 Samuel.                                | .08   |
| 17.        | 9,100.  | 6.   | 22, 23.  | 397.   | I.  | nh.                                      | 83.   |
| 17.        | 37-   | 20.  | 12.  | 78.  | 12.   | 8,9.13,                                  | 84,85   |
| 9, 10.     | 36.   | 32   | Deuteronom   | y  | 17.12   | 2 Kings.                                 | 171   |
| 27. 23     | 7,204.  | 4.   | I  | 216.   | 6.  | 1.                                       | 174.  |
|            | 2.  | 100  | 13. 30,21  | 10,&c.   | 30  | 2 Chronicle                              |   |
|            |   |  | 1,2.   | 15.  | 34.   | 70.0226.5                                | 175   |
|            |   |  | 33.  | 216.   | 125.  | Efther.                                  | 26.   |
| 9.         | 423   | 6.   | 4.   | 232.   | 6.  | . 13.                                    | .71   |
| 10. 422.30 | 1,297.  |  | 24,25.   | 216.   | STT.  | Job.                                     | 7   |
| 15,16.     | . 3.  | 7.   | 7,00   | 343.   | 4. :  | 18.                                      | OD  |
| 24:        | .4.   | 9.   | 26,27.   | 303.   | 5.  | 33.1                                     | 2.27  |
| 14.        | 186.  | 10.  | 10.  | 228.   | 200   | Plaimes.                                 |   |
| Exodus.    | - 2011  | 12.  | 5.   | 68.  | 2-1   | 8  | 237.  |
|            |   |  |  |  |   |  |   |
| 14, 15.    | 228.  | 26.  | 17,18. 11,1  | 5,210.   | 16.   | 35,800                                   | 26.   |
| 25.        | 213.  | 100  | 18,19.   | 7  | Mos   | 450                                      |   |
| 18,        | 213.  | 29.  | 1,2,3,80.23  | 0,231.   | 24.   | Set T                                    | 48  |
| 200        | 2.  |  | 1,4.   | 166.   | 44  | 13.                                      | LEE   |
| 6.8.       | 12:   | 1  | JOJII.   | 15.  | go, I   | Te. 10                                   | ,294.   |
| 7, 8.      | 206.  | 30.  | 6. 107   | 2116.  | STEE!   | 16,17.                                   | 141.  |
|            | T22.  | No.  | 16.  | 216.   | 72.   | II.                                      | 238   |
|            | 214   | 33.  | 10.  | 175.   | 74.1.   | 7,8.                                     | 443.  |
|            |   | 340  | 9.   | 186.   | 78.   | 8,10.                                    | 255-  |
|            | 186.  |  | I Samuel.  | 9  | 7.37.5  | 34.                                      | 234   |
|            | 187.  | 8  | 15.  | 17.  |   | 34.8cc.                                  | 149   |
|            | .,1   |  | To a Maria   |  |   | SII 3                                    | 79  |
|            | 7. 43<br>9. 10. 27. 23<br>1. 7. 43<br>8. 9. 10. 422.30<br>15,16. 34. 14. Exodus. 48. 14. 15. 25. 18. 2. 30.33. Levitteus. | Tap.   Derse   Page.   28.   101.   17.   9,100.   17.   37.   9,10.   36.   27.   237,204.   1.   2.   7.   43, 422.   8.   301.   9.   423, 301.   9.   422.301,297.   15,16.   3.   34.   4.   186.   Exodus.   48.   209.   14,15.   228.   213.   18,   213.   2.   6.8.   12.   7,8.   206.   7.   122.   30,33.   214.   Levitious.   4.   186. | Terfe   Page.   25.   28.   101.   17.   9,100.   17.   37.   20.   27.   237,204.   1.   2.   7.   43, 422.   5.   30.   422.30\[ \], 25.   26.   27.   24.   26.   25.   213.   18.   213.   29.   26.   27.   8.   206.   7.   122.   30,33.   214.   33.   186. | Iap.       Verse Page.       25.       39,8cc.         17.       9,100.       6.       22,23.         17.       37.       9, 10.       36.       22,23.         27.       237,204.       1.       13.       30,21.         7.       43,422.       5.       1,24.         8.       301.       33.       34.         9.       423.       6.       4.         10.       422.301,297.       24,25.       7.         15,16.       3.       34.       4.         14.       186.       186.       16.         Exodus.       26,27.       16.         18.       213.       29.       1,2,3,8c.23.         26.       17,18.       11,1.       18,19.         18.       213.       29.       1,2,3,8c.23.         14.       10,11.       10,11.       10,11.         7, 8.       206.       30.       6.       107,         7.       122.       30,33.       214.       10.       10.         186.       12.       33.       10.       10.       10.         18.       12.       33.       10.       10.       < | Tage   Tage   25.   39,8cc.   405.   Numbers.   17.   9,100.   17.   37.   9,10.   36.   22,23.   397.   20.   12.   78.   Deuteronomy.   27.   237,204.   1.   2.   2.   2.   3.   30,2110,8cc.   3.   3.   216.   3.   3.   216.   3.   3.   216.   3.   3.   216.   3.   3.   3.   3.   3.   3.   3. | Tage   Page   25.   39,8cc.   405.   19. | Genefis.    Tap.   Uerfe   Page.   24.   14.   186.   11.   12.   20.   17.   9,100.   6.   22,23.   397.   12.   8,9.13,   20.   12.   78.   12.   8,9.13,   2 Kings.   12.   24.   13.   30,2110,&c.   14.   186.   15.   33.   216.   2 Chronicles   34.   22.   34. |

| TI I HUSE UI SING OCI SPORTES | ATab | e of the | Scriptures |
|-------------------------------|------|----------|------------|
|-------------------------------|------|----------|------------|

| Chap. | Verfe       | Page.   |       | 15,16.     | 192.    |      | 13.     | 75    |
|-------|-------------|---------|-------|------------|---------|------|---------|-------|
| 79.   | 12.         | 48.     |       | 18,&c.     | 253.    | 16.  | 5.      | 206.  |
|       | Pfalmes.    | 1241    |       | Ezekiel.   |         | 19.  | 13.     | 186.  |
| 86.   | 9.          | 238.    | 13.   | 22.        | 189.    |      | 14.     | 393   |
| 94-   | 19.         | 7.      | 16.   | 20,21.40   | 06,26.  | 21.  | 23.     | 170   |
| 105.  | 12,13.      | 48.     | 35.   | 25,8cc.    | 107.    |      | 31,32.  | 432   |
| 106.  | 35,36.      | 453.    | 39.   | 23.        | 81.     | 22.  | 21.     | 437   |
| 110.  | 3,          | 131.    | OTT,  | 23,24      | 194.    | 28.  | 19. 23  | 5,162 |
| 119.  | 6.          | 159.    |       | Hosea.     |         |      |         | 412   |
|       | 12.         | .218.   | 2.    | 18.        | 3.      | -0   |         | 473-  |
| I     | Proverbes.  |         | -     | 19.        | 12.     |      | 20.     | 163   |
| 3.    | 11,12.      | 1 78.   | 1 90  | 19,20.     | 247.    |      | 14. 23  | 9,267 |
| 5-    | 12.         | 167.    | 4.    | 14.        | 80.     | 20.  | 16.     | 239   |
| 20    | 1 2.        | 217.    | 6.    | 6.         | 172.    | 1    | Mark.   |       |
| 162   | Canticle    |         | 1     | Joel.      |         | 6.   | 5.      | 186   |
| I.    | 4.          | 105.    | 2.    | 28,29. 16  | 8,319.  |      | 12.     | 136   |
|       | Ifaiah.     | 1       |       | Amos.      |         | II.  | 7.      | 170   |
| 2.    | 3.          | 54.     | 3.    | 1,2.       | 224.    | 10.  | 14.     | 393   |
| 4.    | T.          | 25.     | 7.    | 14,15.     | 169.    | 12.  | 34.     | 114   |
|       | 1,2,3,8cc.2 | 53,254. | 27    | Habakkuk.  |         | 10.  | 16.     | 186   |
| 26.   | 12.         | 145.    | 3.    | 17,18.     | 135.    | 9.   | 41.     | 413   |
| 47.   | 6,7.        | 2.      | 1.0   | Zephaniah. |         | 1114 | Luke.   | -     |
| 53-   | 10,&c.      | 14,112. | 3.    | 2.         | 142.    | 7.   | 5,9. 44 | 1,442 |
| 54-   | 5.          | 13.     | 138   | Zechariah. | - "     | 1.8  | 29,30.  | 433   |
| 55-   | I,2.        | 49.     | T.    | 4.         | 446.    | 10.  | 16.     | 75    |
|       | 301019      | 238.    | 13.   | 12.        | 169.    |      | 27,33.  | 252   |
| 255   | 73          | 141.    | .83   | 5,6.       | 180.    | 1    | 16.     | 393   |
| 58.   | 6,7.        | 24.     | 0.01  | Malachi.   |         | 20.  | 21.     | 170   |
| 3:    | Jeremiah.   |         | 1.    | H.         | 162.    |      | 25.     | 416   |
| 2     | 5.          | 193.    | 2.    | 6.         | 179.    | 1838 | 25,26.  | 215   |
| 14.   | 14.2        | 181.    | .134  |            | 59      | 32   | - 44.   | 5.5   |
| 22    | 1.5.1       | 21.     | 1:9:1 |            |         | 2.   | John.   |       |
| 204.  | 15,16.      | 109,    |       | Matthew.   |         | 35   | 16.     | 34    |
| 23.   | 13,14.      |         | 3.    | 2.         | 136.    | 5.   | 39.     | 215   |
| 27.   | . 15.       | 181,    | 14.   | 12,17.     | 136.    | 1301 | 46,47.  | 211   |
| 31.   | 31,32,33.   | 20.170. | 15.   | 20.        | 147.    |      | 44.     | 105   |
| 255.  | 32,33.      | 259     |       | 48. I      | 53,8cc. |      | 37.     | 128   |
| 234.  | 33.1        | 2,107   |       | 11,12.     | 305.    | 10   | 51.     | 34    |
| 94.1  |             |         | IO.   | 42.        | 413.    |      | 10.     | 100   |
| 05-   | 113         |         | 1     | 4          |         | 1    | -       | 11    |

## A Table of the Scripmes-

| Chap              | Verfe        | Page.   | 1              | 1,2.80       | c. 323.<br>126. | 1     | 30.         | 434      |
|-------------------|--------------|---------|----------------|--------------|-----------------|-------|-------------|----------|
| II.               | 40.          | 12.     |                | 6.           | 126.            | 15.   | 3.          |          |
| 26.               | 31.          | 12.     |                | 28,29        | 2. 344.         | 2 - 1 | 0.          | 317 13   |
|                   | Acts         | 3.53    |                | I Corinthia  | ns.             | 4-71  | 19,2        |          |
| 2.                | 16.          | 168.    |                | 6.           | 155.            | . 31  |             |          |
| 38,39. 426,&c.318 |              |         | 11-            | 12.          | 198.            | .61   | 621         |          |
| 100               | 39.          | 415     | 4              | 14.          | 166.            | - Cal | Ephena      | is.      |
| 3.                | 19.          | 1901    |                | 7.           | TIO.            | · I.  | 18.         |          |
| -                 | 25:          | 412     | -5-            | 556.         | 287.            |       | 19.         | 105      |
| 5.                | 31.          | 190-    | -              | 11.          | 449.            | 2.    |             | 104,105  |
| 74.               | 51,52.       | 466.    | 7. 1           | 4. 349,80.40 | 03,464          | .7.   | 6411        | 94       |
| 8                 | 17.          | 186.    | 9.             | 5,6          | 443.            | OF    | 861         | 113,217  |
| 10.               | 43.          | 190.    |                | 9.           | 74.             | :00   | Toios       | 105,145  |
|                   | 47.          | 460.    |                | 13,14.       | 164.            | .0:   | 12. 161     | ,208,408 |
| II.               | 12.          | 95.     | Io.            | 3.           | 229.            | 1     | 44211       | 55       |
| 13.               | 2.           | 186.    | F . 1          | 17.          | 417.            | 3.    | 17.7        | 127,128  |
| 145.              | 23.          | 183.    | 12             | 36.          | 163.            | 4.    | 11,12,162   | ,167,179 |
| 15.               | 17.          | 128.    | TI.            | 28.          | 414.            | .2.   | 6.1         | 141      |
|                   | 18.          | 132.    | .2.5           | 30.          | 79.             | 6.    | 4:11        | - 479    |
| 16.               | 14.          | 139.    | 12.            | 12.          | 18.             | . 44  | 6,7.        | -157     |
| 18.               | 7.           | 441.    |                | 28.          | 184.            |       |             | S.       |
| 20.               | 7.           | 415.    | 14.            | 21.          | 54.             | 2.    | 6           | 14.      |
|                   |              | 36,137. |                | 34.          | 56,57.          |       | 12.         | 144,145  |
|                   | 29.          | 167.    | 15.            | 58.          | . 143.          |       | 13.         | 112,131  |
|                   | Romanes.     | **      | 2 Corinthians. |              |                 | 3.    | 5,6.        | 116      |
| 2.                | 22.          | 439.    | 3.             | 12,13.       | 214.            | Hit   | Colostian   |          |
| 1.                | 28.          | 37-     | 6.             | 16.          | 258.            | 1.    | I 2.        | 196.     |
| 3.                | 1.           | 22.     | 3              | 17.          | 140.            | 3.    | 5,6,7       |          |
| -                 | 19.          | 123.    | Po.            | 7.           | 78.             |       | 16.         | 171.     |
|                   | 20.          | 138.    | 13.            | 11. 1        | 53,1 54.        | 1.1   | Thenalon    | - P      |
|                   | 21.          | 123;    | 100            | Galatians.   |                 | 2.    | 12,13.      | 120,135  |
|                   | 21,22.       | 218.    | I.             | 12.          | 182.            |       | 12,1        |          |
|                   | 31.          | 56.     | 2.             | 13 FSF 11 30 | 35,306.         | 113   | II.         | . 171.   |
| 7.                | 1,2.         | 58,59.  |                | C 181 1      | 1 18.           | 41.   | 2 Theffalor |          |
| 9.                | 1,2,3.       | 394.    |                | 14.          | 127.            |       | 15.         | 419      |
|                   | 5,7,8. 298,3 | 09,800. | - 1            | 16.          | 16,17.          | 3.    | 14.         | 469.     |
| 11                | 9,10,11,12   | . 208.  | -              | 18.          | 218.            | BV.   | 1 : Timoth  | ıy.      |
|                   | 25.          | 258.    | 2.4            | 19.          | 18.             |       | 22          | 185.     |
| 10.               |              | 17,214. |                | 17.          | 42,48.          | 3.    | 6           | 185.     |
| 11. 1             | hroughout.   |         |                | 29.          | 366.            | -     |             | 10       |

### A Table of the Scriptures.

| Chap. | Verse     | Page.  |        | Hebrewe      | S.       | (      | 21.        | 125      |
|-------|-----------|--------|--------|--------------|----------|--------|------------|----------|
|       | IO.       | 185.   | 4.     | 1 2.         | 129,135. | Wite A | 1 Peter    |          |
| 4.    | 8.        | 135.   | 6.     | I.           | 137.     | 2.     | 9.         | 243,&c   |
| 11.1  | 13,15.    | 174.   | 1      | 18.          |          |        | 15, 16.    | 74       |
|       | 14.       | 183.   | 8.     | 13.          | 268.     | 3.     | 18.        | 123      |
|       | 16.       | 217.   | - 1.   | I 2.         | 48.      | NEW !  | 21.        | 197.     |
| 5.    | 22.       | 187.   | 9.     | 16,17        | 39.      | A CONT | 2 Peter    | inc.     |
| 6.    | · II.     | 142.   | 204    | 19,20,2      | 1. 206.  | 2.     | 22.0       | 194      |
|       | 17,&c.    | 200.   | 10.    | The regarden | 207.     | Sure   | 1 John     | () m tuc |
| 01 10 | 2 Timothy |        | de co  | 4 . 93       | 214,207. | 3.     | 18,19      | . 201    |
| 2.    | As.       | 185.   | divis. | 26.          | . 90.    | N. A.  | 21.        | 292.     |
|       | Ig.       | 140    | 100    | 29.          | 241,&c.  | Line.  | 21,2       | 2. 200.  |
|       | 20. 24    | 0,268. | 12.    | 5,6,7        | 79.      | Seve.  | 24.        | 198      |
| 4.    | Titus,    | 6.     | 13.    | James.       | 164.     | E 0[4] | Revelation |          |
| 1.    | 5.        | 183.   | I.     | 4.           | 153,154. | 3.     | 19.        | 79       |
| 071   | 7,8.      | 185.   | 3.7    | 25.          | 218.     | II.    | . 15.      | 237      |
| 21.1  | 16.       | 452.   | 12.1   | 26.          | 109.     | 18.    | 4.         | 259.     |
| 2.    | 14.       | 257-   | 10.    | 27.<br>8.    | 22.      |        | 3.         | 258      |
| 4-1   | 4.        | 249.   | 2.     | 8.           | .57•     | 22.    | 12.        | 147      |

FINIS.

# Paul's last Farewel,

ORA

# SERMON,

PREACHED

At the Funerall of that Godly and Learned Minister of JESUS CHRIST,

Mr. THOMAS BLAKE.

By Anthony Burgesse, Pastor of the Church at Sutton-Coldsield in Warwicksbire.

With a Funeral ORATION made at Mr. Blakes death by Samuel Shaw, then Schoolmaster of the Free-School at Tamworth.

LONDON,
Printed for Abel Roper, at the Sun against S. Dunst ans Church
in Fleet-street. 1658.

# Li Funerall Oration at the Death of the most desired Mr. Blake.

By Mr. Samuel Shaw , then School-mester of the Free-School at Tamworth.

Alth a face ladder then would, with at beart All fadder then my face, but upon an occasion Sall adder then them both, I who was deputed LES to this work by him to whom I now per-I h form it am here, rather to receive the exprelitions of your forrow, then ted you the referenceds of neine own. Being femilike of my tengeraltion, (canled, not through the want of my affections, but the want of their object I defire out of a pione policy, to fuprly my dryneffe, he raking your Tears, and passing thom inso of comp, so hoping so reverle mine own, sourch set I judge age a cher drowned then singed up , and we when There does this. know shat all my extressions will fall Bore of the opentmely of my errol, as much as my grief less of the needen nels o' I coule This numerous forgons of Fixed course ers, specific many blacks, not made, but a confirme to be Mourners, badger of profession become one and of that orief which to its eventuele can be as a legisthing buertette former i commentation of the the longrafied a layout their kneedy and the felt of & Course, sather were a fingle puller a and reader maker in

#### A Funerall Oration, &c.



have faid too thuch already a which asshough is d

# 

READER,

Hat I might satisfie the desire of some worthy Freinds, I do here present unto thee a Sermon (with very little alteration) preached

wow to make the bell wife of it

at the Funerall of that Godly and Learned Minister of Jesus Christ, Mr. Blake, now with God: Being the rather induced thereunte, because I know the memory of his Name, will be very gratefull and welcome to such who were acquainted with him. How sadly his death was laid to heart, the deportment of many at that time did abundantly manifest, and Although I cannot speak the same which Nazianzen affirmeth concerning the Funeral solemnities of Basil, how that many thousands were there

A 2

prefent,

### To the Reader.

present, some whereof by the violent press were billed, being happy in this (as he Rhetoricateth) that they dyed with him, as also that Jews and Heathens did strive with Christians, who should pour out greater ptemy of Tears, yet so many declared their Affections by weeping eyes, that we may say, Behold how they loved him. But I forbear this sad subject. The Lord Christ, that chief Shepherd of souls provide for his Church successively in all ages such Pastors, who shall feed his People after his own mind, and that with Truth, Zeal and Concord they may be found doing his work, when their Master shall come.

Sutton-Coldfield,
Octob.19.1657. Thy fonds well-willer,

arring the French to be mit that warm thoule me more

Anthony Burgesse.



Acade born

# SERMON

At the FUNERAL of the Reverend Mr. Thomas Blake, Minister of the Gospel.

ACTS 20. 36, 37, 38.

And when he had thus spoken, he kneeled on the ground, and prayed with them all:

And they all wept fore, and fell on Pauls neck, and kiffed bim;

Sorrowing most of all for the words which he Spake, that they should see his face no more.

IN the latter part of this Chapter, we have Paul making his own Funeral Sermon; and the words of a dying Pastor, whose Face they shall never see more, are to be like goads and nails, yea, fiery nails, as the Septuagint render it, Eccles. 12. 11. And this

valedictory Sermon, we know not whether the matter, or the affection in the delivering of it, be more admirable: It's milk that cometh hot from the breaft; excellent matter, without hearty affections, is like a Messenger without feet, and a Bird without wings. I shall not make a Sermon upon his Sermon, onely in the general; by that discourse we have a description of a Pastor and Officer in the Church, in Idea and in subjecto: In Idea, or in the Thefi, there the Apostle describeth fuch by their name and titles, they are Overfeers and Elders, v. 17. from the efficient cause the Holy Ghost hath made them so, from the relation they are in: The People are their Flock, and they are Gods Church. And lastly, from the dignity and high thoughts put upon them by Christ, they were purchased with his own blood, shall we think our labor, our pains, our fweat, too much, when Christ thought not his blood too much?

To enter upon the Controversie who these Elders and Overseers were, is repugnant to the occasion at this time: Then you have this office in subject o, in Hypothesi; in the practice of it, you have the rule of a Pastor, and the example of a Ruler, and that is in Paul himself: O the zeal, watchfulness, the diligence, the courage, the purity of sime and ends, which he professeth in his Ministerial discharge! not that he speaketh these for oftentation, but imitation; for he would not have said thus much of himself, saith Grotius on the place, but that hereby he would leave a patern or form of life to all successors; Insomuch, that no Minister

read-

reading Pauls expressions of himself in this place. but may cry out, O me! a clod of earth to fuch a Star, Ice to such a Fire, a worm to such an Angel! Though he were a Paul, as some think his name denoteth, little in stature of his body, yet he was a Gyant in Gifts and Graces, fo that Papifts themselves cannot but give the pre-eminence to Paul above Peter, in respect of Doctrine and Ministerial abilities: He was the earthly Angel, the Cor Christi, the Tuba Evangelii, as the Ancients call him; yet I am not of Amyraldus his minde. consider, in cap. 7, ad Rom. who denving the Interpretation of the seventh of the Romans, to be understood personally of Paul, thinking this would be injurious to the Grace of God fanctifying of him, and making him so eminent a Servant in his Church: He affirmeth, that if God pleased so to adorn Paul with the gifts of the Spirit, that he should in this life arrive at that fulness and perfection of holiness, which other Believers obtain no where but in Heaven, that thereby he might be propounded as a perfect example to all Christians, and his Ministry be more happily efficacious; here was not (faith he) any thing to be blameworthy: But though we grant Paul to have an elder Brothers portion in the Graces and Gifts of Christ, so that if no Minister could be saved, unless he were a Paul, wo be to us all; yet that Paul was not above the combate of the flesh and spirit within him, appeareth partly in that careful keeping down of his body, I Cor. 9. 27. left fin fhould prevail; as also in those buffetings of Satan which B 2 he

he was exercised with, that he might not be lifted up above measure, 2 Cor. 12.7. Well, however it be, the Apostle having both by rule and example, as you heard described what a Minister or Pastor is to be, we have the consequent of this in my Text: When he had thus spoken, thus of himself, and thus of a Gospel-Minister, he kneel-

ed down and prayed.

There are two actions of the body mentioned in Prayer, which denote that excellent deportment that should be at that time in the soul; kneeling of the body, that denoteth self-humiliation; listing up the hands, that implieth faith and confidence: Thus descendendo ascenditur, how hardly do the people of God keep these two Graces co-operating together, but either their Humiliation abateth their Faith, or their Faith hindreth their Humiliation; both these together are the Calidum and the Humidum, which maintain the life of holy Duties; he Prayed as well as kneeled, for that is the onely key to open Heaven, that is Davids Harp, to allay all those unruly affections that are apt to disturb us.

Lastly, here is the effect of all upon the Auditors, which is expressed, First, In their passion of weeping, with the aggravation. I. They wept fore.

2. Their great love, They fell on Pauls neck and kissed him.

3. The motive of all this affectionate carriage, That which did open these Flood-gates, it was because they should see his face no more; they should for ever lose him, enjoy no more of his Ministerial Labors and diligence: now this is re-

corded

corded by the Evangelist, as a commendation; It was a spirituall, not a naturall weeping; It was not like weeping for a dead Father, or a dead Wife, but for a dead Pastor, by whose spiritual labours their fouls had made great proficiency; I shall from these words observe two doctrines suitable to the two confiderable parts of this auditory, the one seasonable for the Ministers of the Gospel here present. The other opportune for the Congregation of Tamporth, now bereaved of a faithful Pastor, whom I may fee mourning and weeping, and that most of all, because you shall see his face no more, you shall not behold him in this place again, you shall not hear his voice from hence again. The first Observation is grounded upon these words, when he had thus spoken, This about the duty of a Minister, This about bis Holy, Godly, and exemplary conversation; From whence observe,

That a faithful discharge of the ministerial Office doth bring unspeakable comfort to such as can upon just grounds assume this to themselves; From this faithfulness we see often Paul receiving a great deal of comfort. 2 Tim.4. 6,7,8. The time of his departure was at hand; doth not this then make him afraid? how shall he give an account concerning the improvement of his talents? No, I have fought a good sight, I have finished my course, &c. We have the like glorious profession made by this holy Apossile, Thess. 2,2,4,5,6. which is an excellent Copy for every Minister to write after, to live and breathe from thence; and in this he is so cleare, that he saith, Ye are witnesses, and God also, how

bolily.

bolily justly and unblameably, we have behaved our selves among A those that beleeve. But yet let none think that Paul doth thus magnifie inherent grace, to exclude imputed grace, for I Cor. 4. 4. Though he faith, he knoweth nothing by himself, yet he concludeth, I am not thereby justified, but he that judgeth me is the Lord, he knew more evill in Paul, then Paul him felf could do, and certainly, fo great is this ministerial work, that Paul himself cryed out, Who is sufficient for these things ? Chrysostome hath very discouraging passages, as if few Minifters could be faved, but his meaning must be, because few are carefull, zealous, and diligent; Otherwise such as Chrysostome himself, that is said to fear nothing but fin, and those that by their Doctrin and life, turn many from iniquities, shall have more then ordinary glory in heaven; To amplifie this, I shall in some particulars or Characters describe how, or when the Ministery is faithfully discharged, what is ingredient thereunto, or constituent thereof; And first there is required an inward experimental favory work of grace upon the Ministers own heart, that thereby he may more affectionately and cordially deal with others; when we know the terror of the Lord, and the love of Christ experimentally, this maketh us able in the work of the Ministery, 2 Cor. 5.11. I doe not say that the Office of a Minister is null, if he be not a regenerate man, or as if he were no Minister, or might not be usefull in the Church of God, but as to himself, he cannot faithfully discharge this Office, so as to obtaine a crown of glory hereafter. unless

unless he be thus qualified : There is Theologia ratiocinativa and experimentalis, as Gerson speaketh, A man may know things, as Aquinas faith, per modum cognitionis, or, per modum inclinationis; now it is this experimental Divinitie, that worketh befides Knowledge an inclination and propenfitie to the thing known, that maketh us able to discharge this duty; To Preach of Regeneration, of Faith, when a man hath no favory understanding of these things, is to talk of the sweetness of honey, when we never tasted it, or of the excellency of such a Countrey, which we never were in, but know it by Mapps only. If thou knowest the truths of God, but by Books, by Authorsonely, and thy own heart feeleth not the power of these things, Thou art but as the Conduit, that letteth out wine or refreshing water to others, but thou thy self taftest not of it, or like the hand that directeth the Paffenger, but thou thy felf standest still.

2. To a faithfull discharge, there is required a sound knowledge, judgement and skill in divine things; hence they are called lights, guides, and Shepberds, they are required to be didadiade I Tim. 3.2. apt to teach, to reprove in all Dostrine. 2 Tim. 4.
2. It is not enough to cry out of Heresies or of sinnes, unless we rebuke with doctrine; The least Knowledge that Casuists condescend unto in a Minister is, that he must be learned, supra vulgus sidelium: Is he a fit Minister that can onely Preach and pray by a prescript, or form from another? He is not a fit Physitian, or a fit Lawyer, that should doe so in his way; Ministers therefore should take

that

that exhortation, which we see Paul gave even to Timothy, though so well accomplished. I Tim. 4. 15. Meditate upon the fe things, give thy felf wholly to them, that thy profiting may appear, yea, vers. 13. Till I come, give attendance to reading. The circumstance of time is to be observed, for though Paul was to come shortly to him, yet that little time he was absent from Paul, must be improved in reading Gods Word. Be thou a scribe instructed for the Kingdome of heaven, that can bring out of thy treasure, old and new; be a Fountain, not a Cestern, that will quickly be dry; Cajetan Summula, Tit. Dodoratus, maketh it a mortall sinne to approve any for a Doctor in Divinitie, who is notably insufficient, because hereby he is testified to be a Physician of souls, when yet through his ignorance, may be the ruine of many; I dare not avouch that of Luther, who faid it is a German Proverb, that young Divines fill Hell, onely it is a good warning, that such be diligent in studying, that God may bleffe them with all knowledge and understanding, first in the Scripture, and then in all other parts of Divinitie, whether controverfall, politive or practicall, especially adde to thy Ministeriall knowledge these two things; First a firm fatth, for to read and to know much, but not to digest it, maketh us scepticall; Have faith, not reason or opinion in religious things, Calvin saith in Comment. 2, Epift. ad Corin. that the Ministers of of God, who go up into the Pulpit in the name of Christ, to preach his Word, ought to have such firmness of Faith in them, that they are assured that

that their Doctrine can no more be overthrowne, then God himself; now truely, this faith is much to be commended to us, we may have much learning, much reading, but little Faith, be very scepticall, and deale in Divinitie as we use to do in Philosophy, videtur quod sic, videtur quod non, Great Schollars are not alwayes great believers, The want of this maketh a man of a Socinian faith, an Arminian faith, a Popish faith, as often as any plausible Argument, or carnal Interest interposeth.

- 2. With this knowledge labour much after Casuificall Divinity, whereby you may be able to direct the tempted in cases of Conscience, To guide the afflicted in foul, what they are to doe; Indeed the Papists have a deale of Casuisticall divinitie in large voluminous discourses, but it is for the most part calculated according to their meridians of superstitious usages and Customes, but it is pitty that among us Protestants, our controverfall Bookes are farre more then our casuisticall, yet remember the Scripture calleth it, the songue of the Learned, 1/a,50.4. To know how to feak a word in feafon to him that is weary; The wounds of Conscience are the most tender, and therefore require a Spirituall skilfull Physitian. The Consciences of men are the subject matter of your Office, and therefore look after that Ars Cordis, which is indeed a liberall art that will fet us free.
- 3. He that will faithfully discharge the Office of his Ministery, must regard the end of it, the C

finis operis, and finis operantis, the finis ministerit. and ministri, must be all one: The end of the Ministry is to exalt God & Christ, to dethrone Satan, to bring many out of their fins unto the obedience of the Gospel: Now if a man aim at other things in his Ministry then this, he can never comfortably dischargeit: To be a Minister for earthly profits, for ambition and vain glory, these will be like the gravel, that will presently stop the Ship in its paffage; and truly herein we may much lament our entrance in to this work, how many fet upon it as a profession to live upon, by that they hope to fatisfie their needs, but if this end and motive do still reign in thee, it will be like a milstone about thy neck; outward maintenance may be a fecondary end, but not the principal; ftill then awe thy foul with the end of thy office, that all other knowledge is exercised about the body, or mens Estates, or the nature of things; but thine is Theology, De Deo, a Deo, in Deum, its concerning God objectively, its from God effectively, its to God finally.

4. He that will faithfully discharge this Office of the Ministry, must as Paul professeth, 2 Cor. 1, 12. have his conversation with all godly simplicity and sincerity: He is to carry on his work in Scripture-ways, avoiding those two Rocks, Media violentia, and Media fraudulentia; A man of a crasty multiplicity of Spirit, will turn into any shape dispute for any thing as lawful: This the Jesuit said to one (for so I understand it) who doubted about something he was to do, whether

ther lawful or no, Ande (faith he) & nos efficiemus probabile, Jansen. St. August. lib, proam. pag. 9. Be daring to do it, and we will make it probable; now this simplicity of Spirit in Ministerial imployment, is greatly feen in an obediential dependance upon the word of God, whether in matter of Duty, or of Faith: What is it that maketh fo many learned Men embrace Errors after Errors, but because they leave Faith, and attend to reason? They think we come to be Christians by Disputations and scientifical Demonstrations; as we come to be Philosophers, not by a single and plain captivating of our understandings to the scripture, whereas it is Christian Faith, not Christian reason: It is said to be Nazianzens Emblem, Theologia noftra est Pythagorica, by this simplicity of Spirit, a man shall overcome those Temptations, which are usually in Scholars to bring, inaudita & invifa, strange and unheard things unto our People; especially let the Ministers of the Gospel be fo guided by simplicity of Spirit, that they may avoid these three Rocks.

First, that while they avoid a Popish blinde obedience to men, examining things by Scripture, they therefore do not make all things uncertain: That of Durand is true, whosoever for saketh reason because of humane Authority, incidit in insipientiam bestialem, maketh himself like a Beast; yet let not this liberty be abused to licentiousness, to believe nothing, to despite all those Ministerial helps which God hath vouchsafed to the Church, because he is to try all things; though he must

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try, yet he must not be always trying, but hold fast that which is good, 1 Thess. 5.21. This liberty and particular Judgement of discerning, which God alloweth every man, is not to be opposed to that decisive Ministerial Judgement, which God hath

appointed in his Church.

Secondly, under pretence of a more moderate and impartial handling of things, as not being addicted unto parties, take heed thou do not make a party of thy self, as the Sect of Philosophers, called y result, Diogen. Laert. in Prosm. pretending they would be of no Sect, but choose the best Art of all; thus they made a Sect, while they condemned all.

Lastly, Take heed of being deceived under the pretence that thou doest not bring in any new matter, but new words, or thou dost digest things into a better method; for by this means, men leaving that simplicity and Scripture-dependance they once had, have corrupted their Ministerial Office, instead of a faithful discharge of it,

Fifthly, To a faithful discharge of this dreadful Office, there is required an excellent compound of many choice Graces, insomuch that a Ministers qualification, is like that Ointment that was to be made for the Priest onely: There must be love and compassion to Peoples Souls, which was abundantly discovered in our Savior himself: Paul compareth himself, sometimes to a Father, sometimes to a Mother, sometimes to a Nurse, because of this affectionate desire in him: There must be Zeal, Fortitude, and Courage, the spirit of love and of power also; he is not a Minister, that is not ad mille mortes paratus, said Chrysostome; as a good Souldier endure hardship, saith Paul to Timothy, 1 Tim. 2.3. There must be Psudence and Wisdom, else Love and Power will make us like Sampson, without eyes; there must be salt in the Sacrifice, as well as fire; Oportet Pastor sit totus ocu lus, a Pastor must be an Argus; sull of eyes.

Again, there must be an Heavemly heart, contemning the world and all earthly advantages: The eye that is to fee for others, must not have dust falling into it : Austin maketh an Heretick to have some carnal profit or emolument that is attractive of him: There must be a desire to please God, and not men, as Paul faith, Gal. 1, for so a man cannot be a servant of Christ: This fear to difplease men, whereby we do not reprove sin so Zealously, so Cordially and Faithfully as we should, hath eclipsed the comfort of some godly Ministers at their death. It is too true that the Wise man saith, The fear of a man is his snare, Prov. 29. 25. The Camelion for fear, faith Aristotle, turneth into the likeness of every object it meeteth with.

These are the special qualifications of a Godly Minister, whereby he will be able to say with Paul, I have fought a good fight. I Tim. 4.7. Yea, with CHRIST. I have finished the worke thou gavest me to do. John 17.3. To all which must be added diligence and labour, all the names, they have denote labour more then glory, office more then dignitie; now in all these things there is one particular, which

which doth much quicken, and that is temptation. one of those three things, Luther said, made a Divine; we are not to defire temptations, but God for the most part doth prepare those Ministers, whom he intends to be ferviceable, by fuch exercifes: This is the fawing, and the polishing of the stone, by this he is brought into the deep waters, and feeth the wonderfull works of God, by this he is able to understand the depths of Satan, and by this he is adapted to be a most special! Instrument to comfort and refresh others, when they shall fee theirs is not a singular condition, they must not think none are tempted like them, for they shall find that even Pauls have had the buffetings of Satan, and that by these soule temptations they have learned more then all Books or authors could teach them. And thus I leave the first Doctrine, and proceed to the second, which 15.

Doct. 2.

That a Godly People cannot but affectionately mourn under the losse of their faithfull Ministers.

You see here what these Ephesians did, with what affection they were moved, because they should never see Pauls face more; Grace doth not lie in extinguishing, but regulating affections; Christ mept, and they argued from thence, behold how he loved him, Joh. 11. 35,26. So that Nazianzens commendation of his Mother Nonna, that she never wept under the many troubses she underwent, submitting all to Gods hand, was rather Stoicisme, then Christianitie; It is said of Ambrose, when he heard of the death of any good Mini-

Minister, he could not forbeare weeping; how then can a people forbeare, when their own Minister, their own Pastor is taken away, should not the Congregation be a valley of tears, or a place of mourners; now there are these grounds for it, I. Because of that experimentall soul-good, and spirituall advantage the Godly have reapt thereby; Oh! when thou shalt remember what quicknings, what meltings, what warming of heart thou hast had, this will cause grief to think they are gone. Carnall naturall men never are affected with the losse of a Minister, they never got any good by their Preaching; it was no converting Ministry, no inlightning, no comforting Ministry to them, and therefore the loss is no more troublesome.

2. They must needs mourn, because they have just cause to fear, their sinnes have caused God to deprive them of such helps; your unthankfulness, your contempt, and low thoughts of the means of grace, your unprofitableness and negligence, may make you mourn, for if God upon the abuse of naturall Creatures, will take away his Wine, his Bread, his flaxe, will he not much more remove the candlestick, for unfruitfulness under spiritual mercies; mourne then, lest thy sinnes, thy unfaithfulness, thy deadness and dulness of heart have provoked God to take fuch guides away; yea in the third place, may not some mourn, who by their Disobedience, and unwillingnesse to submit to Christs yoak, and opposition to his way, have so filled the Ministers heart with grief and fadness, as thereby to hasten his death, making

his life the more uncomfortable, and causing him to mourn in secret for your stubbornness and disobedience; Thus your sinnes, not only meritoriously, but efficiently may concurre to the removing of him by death; Consider that place. Heb. 13.17. Obey them that rule over you, &c. that they may give their account with joy, and not with grief; some make this particular to relate to the former, that they may watch over your souls with joy, and not with grief, for that is unprofitable for you. A grieved Minister, a discouraged Minister cannot do his duty, so powerfully, it will be unprofitable unto you, you will find it in his study, in his sermons; A dull people are apt to make a dull Minister.

4. There is cause to mourn, because of the excellencie of the relation between a Pastor and a People, in some respects, it is above all natural relations. They are spiritual Fathers, your souls receive good by them; They are Instrumental to bring you unto eternal glory, and therefore there is more cause of Mourning in this respect, then when God breaketh natural relations, no Father or Mother, or friend happily hath done that for thee which his Ministery hath done.

5. There is cause to mourn, because it is a sign of Gods anger and displeasure to a people, you are not so much to look upon it; as the loss of a man, as a token of Gods anger to the congregation; The rightesus man perisheth, and none layeth it to heart. Isaiah. 57. I. Who knoweth what soul-

Judge-

Judgments, what bodily Judgements may hereafter come vpon you, and therefore it is for a people to be fensible, and mourn, when the defire of your eies, fo I may call the Minister (as well as the Wife ) is taken away. The defire of your eies, you long to fee him in the Pulpit again, and the defire of your eares, you long to heare him again,

6. There is cause to Mourn, because of the sad consequents that many times falls upon the death of a faithfull Pastor; sometimes the learning and foundness of a Minister, keepeth a People from licentious errors, and corrupt opinions; His Gravitie and Pietie hath a speciall influence upon many, but upon his removall, then the weeds of a mans heart growes up : After my departure, faith Paul Wolves will artife from among your felves, Alls 20.29. Pauls presence was a great means to hinder them.

2. What good Foundation is laid in Faith, what Godly Order may be begun? there is danger, that all these will die, when a Faithfull Minister dieth: I wonder that you are so soon removed, faith Paul, Gal. I. Alas! that which the Ministers of God have with many years diligence, many Prayers, and much opposition brought about, when the Minister is dead, may quickly be destroyed, so that we may wonder, how fuch a Town, fuch a place should be over-run with Bryars and Thornes immediately.

2. Another sad consequent is sometimes, divifions and breaches among the People, while a

Godly

Godly Minister is alive, he is like a Corner Stone, that uniteth both fides of the Wall together, but when that falls, then the wall falls with it. Then one is for this Minister, and another for that, then one liketh this, and another the contrary, and thus feeds of contention and division are sowen, which may come up too fast, hence the presence of a Godly, Grave, Wise Pastor is very necessary, it is the Spirituall defence of a People, which made him cry out, when the Prophet was taken, My father, my Father, the Chariots of Israel, and the horsementhereof, 2 Kings 13. 14. And now we come from the Doctrinal part to the practicall; And although my custome in such Sermons, is not to discourse about the Dead, they being like Anatomy Lectures, for the good of the living, yet because we are celebrating the Funeralls of a Learned and Godly Brother, who by his Office, was in publick station in the Church of God; I shall briefly speak to some few of those Ministerial qualifications, that were in him mentioned in the Dodrine, not imitating Nazianzen, who in his Funerall Orations of his Father, as also Athanafins, Basilius and others industriously gathereth up every thing that may make to their praise, if not hyperbolically exceeding fometimes; but I shall rather come short of what might be spoken. first, his Doctrinall abilities, and parts in controvsrfall points, are fufficiently known by the Books he hath written; those Children will resemble the Father, though he left no bodily ones. It is true. there were fome particular opinions and contefts

tests he was fallen into with other Learned men, on whose fide the truth did stand, you will not judge it meet for me to interpose, onely because of the difference that is sometimes in Indgement between Godly men, we see some by profaneness, gladly have it in their mouthes, faying, what heed is to be given to these Ministers, there are not two of a minde, They write against one another, they have Book against Book, and then some good people they are offended; what shall we do, say they, we look upon both as Godly, and yet they cannot agree; because I say, of this offence, I shall speak a little to it. First, that this difference amongst our selves, is an old objection, The Pagans and the Jewes urged it against Christianity, whose Arguments Clemens Alexandrinus answered, retorting upon them the same divisions; the Philosophers likewise objected this to the Christians, when that Synod was gathered together at Nice, as the Centuriators inform us; Though Augu-Stine ( lib. de vera religione ) brandeth them for this, that the Heathens, though they had divers schools, yet they had Commune Templum, a Common temple, which argued, they worshipped their Gods more out of Custome, then because of their opinion.

2. We are to know, that all the Godly do know onely in part, perfection in knowledge, and unity is referved for heaven; there will be no parties, no dividing opinions, there will be no different Forms, and wayes of worshipping of God in that place, so that although this difference amongst the C 2 Godly

Godly be as Calvin said to Melan? hon, pessimi exempli, of a very bad example, yet if we consider, that the measure of Light & grace in this world is imperfect, then we may not wonder at such breaches; had not Paul and Barnahas a Paroxisme, a sharp sitt, for to understand the Word in a good sense, as some would, because the Word is used so. Heb. 10.24 is very improbable. Austin and Hierome, Chrysostom: and Epiphanius had great contests.

3. The differences of Godly Ministers are not in fundamentals; They all build gold and precious stones, though some may adde hay and stubble

Lastly, a brotherly and amicable disquisition into truths controversed, not fundamentall, but between Godly men, though different in Judgements, is very lawfull and usefull, indeed if this be done with pride, passion, scornfull and disdainfull words, despising the gifts of others, This is not a dead fly, but a dead toad in the box of ointment. that maketh the wife Reader think, men do regard opinions, not so much as they are Gods Truths, but as they are their opinions, wherein they must have glory; But return we to our Learned Brother; as God had given him fuch Doctrinall Abilities, fo also was he Prudent and Wife, and wife to direct fuch as were troubled in their minde, and perplexed about what they were to doe; It is true, it pleased God before his fickness to exercise him with some sad

and black thoughts, sometimes tending to the great dejection and discouragement of his soul, but by this we see, that comfort is not a flower growing in our Garden, that we can pluck up when we will, God is the God of Comfort only, he giveth it when he pleaseth, and he taketh it away again as he pleaseth. Christ had an Angel to comfort him in his Agonies, so that all, both Ministers and People, are to take Gospel-Consolations, as mercies from heaven, not as the work of our hands.

In the next place, the diligence, constancy and faithfull Preaching of your Godly Pastor is not unknown; These walls these seats can sufficiently beare witness thereunto; Though you a great People, and he declining in age, yet a laborious Preacher to you, and a great Student in private: The Catechizing also of the younger fort of people, discovered his vigilancy, and it was the carnest defire ( as he would have you informed ) and request of your dying Pastor, that the younger Persons of this place would readily and willingly fubmit to that order; Besides all this, his writing for the publick good of the Church, still demonstrated his faithfulness and zeal herein; when the Persecutor had cut out Cyprians tongue, and then banished him, yet he made a supply by his Pen; but our Learned Brother was willing both by Tongue and Pen to edifie the Church of God, fo that both his operfeula, and his opera will praise him in the gates, His tendern (sof Spirit likewise was exceeding much; and as in foft wood, wormes fomefometimes breed to weaken it, so did (as you heard) discouragements sometimes lie upon his soul, but the Lord did quickly blow over the clouds, and as I am informed, his expression was, That he dyed with full satisfaction of Spirit, and communion with God.

Lastly, you are not ignorant of the way he took about the Sacrament, that he was not for the promiscuous Admission of all thereunto; and therefore when a late Writer, Mr. Humphreys, would have gathered fuch conclusions from his principles, he was willing publickly to vindicate himfelf, and to shew his diffent herein; All this, though comparatively little. I have spoken not to exalt man, for what have we, that we have not received, but to bless God, and magnifie him, who giveth fuch gifts to men; he that praiseth the gifts and graces of any, thereby extolleth God; as he that commendeth a Picture, magnifieth the Artificer that made it; and thus we take our dear and last farewell of him, and come to you, sheep left without a shepheard, to you on the Sea without a Pilate; To you Orphans, without a Spirituall Father; and first you see what cause there is for our constant expectation and preparation for death; Gods own Ministers and servants must dye, God needeth no mans labours or parts, Mofes, Joshua, Paul, Peter must die, sola mors non habet fortasse, faid Austin, only Death hath no may be; It may be thou mayest be rich, it may be thou mayest thrive in thy trading, it may be thou mayest have comfort

fort in thy Children and friends, but thy death hath no may be; Oh / let not the world, let not your Shops, let not trading take off your hearts from this Meditation, but think you hear God speaking to you, set not your house, but your souls in order, for thou must die,

And secondly, here is some comfort, though there be cause of much sorrow, that though your Faithfull Pastor he dead, yet the chief Pastor of your souls is not; He that setteth Pastors and Teachers in the Church, he that sendeth forth labourers into his harvest, he liveth for ever; as one in the Ecclesiasticall History, when newes was brought him that his father was dead, Desine blass bearing so so in the ecclesiasticall History, when newes was brought him that his father was dead, Desine blass bearing so so in the ecclesiasticall History, when newes was brought him that his father was dead, Desine blass bearing so so in the ecclesiasticall History, when newes was brought him that his father was dead, Desine blass bearing so in the ecclesiastically so in the ecclesia so in t

Lastly, now the will of God is done, concerning our deceased Brother, your duty is to be much in Prayer to God, that there may be a Joshua after Moses, That God would joyne your hearts together as one man, to seek out a Pastor for you, which shall feed you according to his holy will; The Lord hath made a great breach upon you, be sensible of it, and seriously consider how all your soulcomforts and advantages are bound up in this matter; Ministers are compared to the Sun, and Salt, nihel sele & sale utilius; can you be without the

Sun in the heavens? without bread for your body, so neither without this bread of life for your souls, or without this light to guide you in the wildernesse of this World, to eternall happinesse.

FINIS.

# A Funerall Oration at the Death of the most desired Mr. Blake.

By Mr. Samuel Shaw, then School-master of the Free-School at Tamworth.

Ith a face sadder then usuall, with an heart sadder then my face, but upon an occasion sadder then them both, I who was deputed to this work by him to whom I now perform it am here; rather to receive the ex-

pressions of your forrow then tell you the resemments of mine own. Being sensible of my stupe fastion, (caused, not through the want of my affections, but the want of their object) I defire out of a pious pollicy, to supply my drynesse, by taking your Tears, and putting them into my pump, so hoping to revive mine own, which yet I judge are rather drowned then dryed up. And yet when I have done this. I know that all my expressions will fall short of the greatness of my grief, as much as my grief does of the greatness of its cause. This numerous Company of Pious groaners, thefe fo many blacks, not made, but occasioned to be Mourners (badges of profession becomming badges of that grief, which for its greatness can be equal d by nothing but their former happiness which they once enjoyed ) the univerfall gloomines of this day, represents to me rather the funerall of a Town, then a man, and the fall of a Church, rather then a fingle pillar : and rather induces

#### A Funerall Oration, Share

me to think that ye are come to quench the unmercifullheat of a feaver, then only to bedew that which was the subject of one. But if it may be, hold a little, and suffer your eyes a while to a new employment, even to fee where you are, what you are doing, whose Obsequies you are solemnizing with so great devotion, and take the dimensions of your losse, if it be capable of any: which indeed is fo great, that they only can know it, who knew not him, and they onely can feel, who never enjoy d him; I speak not to aggravate your loss, but the sense of it, as for the cause of it, it admits of no addition. Whilft he lived, it was as impossible for him not to love you, as it was for you adequately to return bis love: His care answered his love; and if his successe had answered his care, we might happily have this day wanted an object of fo great forrow, in enjoying him. His writing! were not read without fatisfaction: His Sermons were never heard without an approving filence, seldom without a following advantage. His kindness towards you could not be considered without love, his awfull gravity, and secretly-commanding presence, without reverence: Nor his conversation, without instation. To see him live, was a provocation to a godly life; to fee him dying, might have made any one aweary of living. When Godrestrains him from this place (which was alwayes happy in his company but now ) be made bes chamber a Church, and his bed a Pulpit, in which (in my hearing) he offered many a hearty prayer for you: And his death made him mindfull of you, whose life made you unmindfull of bim. And I did not fee that any thing made him fo backward to refign up his pure foul to God, as his unparalell'd care for you, and your proficiency in godlines, which feemed as

#### made at Mr. Blakes Death.

little to him, in comparison of what he desired, as it does great to others in comparison of what they finde; fo that I fate by him, and I only, when with as great affirency of Tears, as words, he prayed, Lord (with some ingeminations ) charge not on me the ignorance of this people. And indeed your ignorance had not been fo remarkable, had not his Knowledge, and defire ftill to communicate it been fo. With what a grace and majefty have you heard him Preaching, who is now ( alss ) confin'd to a worfer wood. Could you ever refelt the power by which he fake; or find in your hearts to contradict any thing that ever he faid. but when on his fick-bed he faid, I am a dying man? Ah! who would not there have contradicted him, if they (bould not have contradicted Gods Decree! His W. Cadome, Justice, and Tenderness were such predomin int Graces in him , that it is as much my inability to describe them, as my unhappine fe not to im tate them : And truly, to think to expresse them, were infinitely to in ure their greatness. It is a fad thing that so many resplendent graces should never be so truly nor so fully discovered, as by the loss of him that had them; and that we should not so justly consider that he had them, till we have not them. But yet your losse might be the better borne, if ye were sure it had nothing of a Judgement in it. But I fear that within a short time, it will appear as truly, that God hath taken him away in anger, as now it appears facily, that he hath taken him away: And that it is not only a mifery that must be repayred by a change of Pastors, but also a sin which must. be redeft by the change of your lives : For, if your unworthinesse have driven your teacher is to a corner, and you find him into his grave; your Repentance and Humiliation must raise another out of his ashes. So great, so saa,

#### A Funerall Oration, &c.

so generall is this losse, that I amready to excuse my self, and think is more reason then passion, if in my solitary mournings, and retired complaints, I cry out, My Father, my Father, the horsement England, and the Charriot thereof. To tell you of his worth in a measure proportionate to my experience, would require too long a discourse from your Infant-Orator. And to tell you of your losse, I have said too much already: which although it do not answer many of your expectations, yet I hope may conduce to the affecting of yout an attention to him, whose eloquence can represent your losse, and whose wisedome can teach you how to make the best use of it.

#### ERRATA.

magbe fattsfiethe deles

Pag. 1. line wit. for And read In. p. 2. l. 24. 2 Ruler, r. the Rule. p. 5. l. 16. for This r. Thus. l. 17. for This r. Thus. p. 12. l. 11. for Eynentum r. Enneutum l. 13. for Artr. out. p. 20.l. 28. dele and wife

